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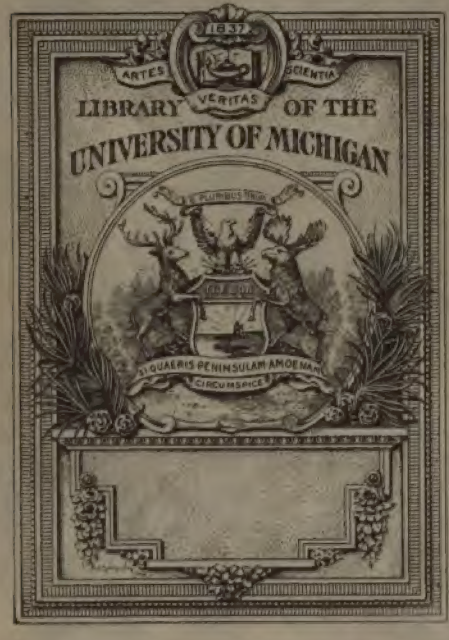
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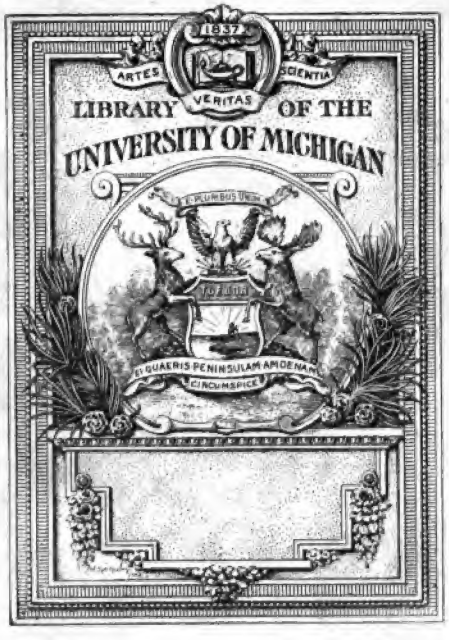
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Things Chinese:

BEING

NOTES ON VARIOUS SUBJECTS CONNECTED WITH CHINA,

BY

J. DYER BALL, M.R.A.S.,

H.M. CIVIL SERVICE, HONGKONG.

AUTHOR OF

'CANTONESE MADE EASY,' 'HOW TO SPEAK CANTONESE,' 'HOW TO WRITE CHINESE,'
'HAKKA MADE EASY,' &c., &c., &c.

THIRD EDITION.

Revised and Enlarged.

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has missed

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PREFACE TO THE THIRD EDITION.

The author regrets that different circumstances have unfortunately delayed the appearance of the Third Edition of this book for a very considerable length of time, thus causing it, when the Second Edition was exhausted, to be out of print.

A glance at the present volume will show that considerable additions have been made to the subject matter: the new articles are Ascending on High, Agriculture, Arms, Banks and Bank Notes, Betrothal, Birth (Customs connected with,) Buffalo, Camphor, Cosmetics, Cotton, Dogs, Doctors, Ginger, Ginseng, Kites, Larks and other Songsters, Plague, Tenure of Land, and Tigers—nineteen in all. The Second Edition contained a little over 500 pages; this one has well on for 700 pages, the increased size representing not only the new articles mentioned above, but extensive additions to many of the others, while at the same time, alterations, improvements and corrections, where necessary to bring the book up to date, will be found all through the book.

Mr. C. Ford, F. L. S., kindly looked over the proofs of the article on Botany.

China has come so much into evidence of late years that the apathetic indifference to the country and its teeming millions is giving way in our Western nations to a desire for a knowledge of the land and its people ; and an interest is being roused as events, pregnant with weal or woe to the future progress of the world, are rapidly developing in the Far East, all trending in the direction of a closer knitting together of the ends of the earth. Whether we will or not, every day shows that the peoples who are in the van of civilisation must lead the way in the development of the Middle Kingdom, the erstwhile centre of Eastern Asia, and direct the incipient strivings of her foremost spirits in the direction of truth and righteousness, which alone will exalt the nation to a position commensurate with her size, population, ancient traditions, and future aspirations. Opinions are divided at present as to the best way to accomplish this vast programme for the betterment of a third of the world's inhabitants and rival interests seem often to paralyse action. In recent years, what to some appear hazy spheres of influence are discussed, and open doors, which to many appear closed and locked, have their advocates, while missioners of progress and advancement have for long striven to leaven the nation with the principles, which have been the

making of the West. These efforts are beginning to show fruit, visible to those who look behind the scenes, though the inert mass to be moved is so great that the results appear almost insignificant when all the facts of the case are not taken into consideration. The question in many minds is whether the regeneration of China is to be a gradual process, or whether a mighty cataclysm, overturning the whole empire to its foundations, shall sweep away the corruption, cleanse 'all under heaven,' purify the atmosphere, and prepare the way for a new heavens and a new earth.

Our horizon viewed from the standpoints of Europe and America has extended: the East to our fathers loomed large and dwarfed what lay beyond; in our day the Far East is the cry.

The author hopes that this book will continue to excite interest in the present theatre of events, in the actors, the stage accessories that surround them, their environment, their play and by-play, the motives that influence their utterances, their posturing and acting; and furnish likewise the chance of peeps behind the scenes where the waving plumes, and embroidered robes are cast aside, the exaggerated strides and falsetto tones are given up, the clash of mock warfare, crash of gong and clang of cymbal are stilled, the make-believe

and mock heroics of the meagre stage are gone, and John Chinaman stands revealed, still most highly interesting in his reality and in all his surroundings, when stripped of the false glamour and meretricious tinsel that has gathered round him in the dim visions of the past.

J. DYER BALL.

Hongkong, 1st December, 1899.

PREFACE TO THE SECOND EDITION.

In presenting the Second Edition of 'Things Chinese' to the public, the author must express his thanks for the cordial reception accorded to the book on its first appearance, thus enabling a revised and enlarged edition to be issued so shortly after the first.

Considerable additions have been made to the present edition by the insertion of the following new articles :—Bamboo, Boats, Embroidery, English from Chinese Pens, Firecrackers and Fireworks, the Foreigner in Far Cathay, Jade, Jews, Mandarin, Mohammedans, Pagoda, Pawnshops, Population, Pò-tsz and other Games of Chance, Shuttlecock, Stamps, Suicide, Tombs, and Torture—nineteen in all. There are very few articles that have not been retouched and, in some cases, largely added to. All this has, of course, increased the number of pages very considerably, but the seventy-eight additional pages do not fully represent the actual increase in the size of the book, as by the judicious use of small type, a considerable quantity of information has been compressed into a small compass, and thus introduced, which would have had to be excluded.

It has been the endeavour to bring up the facts to date. If one or two of the more recent events have not been taken notice of, it must be remembered that some time elapses between the printing of the first pages of a book and the last, and, that an article once printed, it is impossible to take cognisance in it of what may have happened subsequently, even though the book may not have been issued in its entirety from the press.

Mr. C. Grant suggested to the author the preparation of the new articles under the letter P, as well as that on Tombs. To Mr. J. B. Coughtrie the author is indebted for the suggestions which led him to write the articles under the headings of Embroidery, Firecrackers, Mandarin, and Torture; two paragraphs from Mr. Coughtrie's own pen are also included under the heading of Art, and several emendations in the same article are due to his critical acumen, and artistic taste; the greater part of page 153 [in the third Edition parts of pages 206 and 207,] is from the same source. To Mr. R. Markwick, Jr., the author's thanks are also due for the correction of some slight inaccuracies which otherwise would have crept into the account of the Customs.

J. DYER BALL.

Hongkong, 28th February, 1893.

PREFACE TO THE FIRST EDITION.

On the appearance of 'Things Japanese,' it was suggested to the author that he should prepare a book on similar lines with regard to Chinese subjects, and the present volume is the result.

The author's thanks are due to Mr. B. H. Chamberlain for the courtesy and kindness which accorded him a ready assent to the request that the classification and plan of arrangement used in 'Things Japanese' might be copied in 'Things Chinese,' as far as was compatible with the subject-matter of the latter.

The book is neither a glossary nor an encyclopædia; and while, therefore, containing more than could be found in a mere word-book, yet, on the other hand, it would be impossible in the limits of such a small work to treat exhaustively of the different things touched upon. At the same time it is hoped that sufficient has been written under each heading to give the reader a good idea, as well as a fair one, of the subject dealt with.

Thirty years in China have given the author many opportunities of observing and studying the

Chinese in almost every aspect of their life and character; and he has largely availed himself of his personal experience of them and of their curious habits and customs in the production of this book. He is, however, also indebted to many writers on China, whose opinions on certain subjects are well worth reproducing and who are competent to give information. Where quotations have been made, many of them will be found to be extracted from the books recommended at the end of the articles: in such cases it seemed unnecessary to acknowledge explicitly in each instance the source from which the quotation was derived, and such acknowledgements would have unduly encumbered the pages with foot notes; it has been thought sufficient to indicate other quoted matter simply by inverted commas.

The advice of Mr. Ford, F. L. S., was sought on several points connected with the short article on Botany; and to any others—English or Chinese—from whom a suggestion may have been received or a fact gleaned, the author desires to express his best thanks.

J. DYER BALL.

Hongkong, 11th December, 1891.

THINGS CHINESE.

ABACUS.—The abacus, or counting-board, is as much a necessity in a merchant's office, or shroff's counting-room, as his account-books: without the abacus he would be at a complete loss to make up his accounts, and his books would therefore be unnecessary. Arithmetic forms no part of a school-boy's work: no little heathen Chinee ever has to sing—

'The rule of three, it bothers me,
And fractions drive me mad,'

as both the one and the other are utterly unknown to him. Not even the simplest knowledge of arithmetic will ever be learned by him as a lesson, unless he is destined for a mercantile life, or to be a tradesman, or hawker, &c.: even then he learns only just as much as it is absolutely necessary for him to know as a part of his business training. What little idea of figures he does possess, he picks up when bargaining for food or toys, or when staking a few cash for sweetmeats at the wayside stall. The ordinary Celestial is content to get through life with as scanty a knowledge of addition, subtraction, multiplication, and division as would serve an English youngster of six or eight years of age. A very little goes a long way with him, but nearly every man can finger the abacus to a greater or lesser extent; and those who have much to do with accounts get very dexterous in the use of it, going through the calculations most rapidly. We once had the curiosity to time a Chinese accountant from a native shipping office when turning different

items expressed in taels and their decimals—items of four, five, and six figures—into dollars and cents, and we found he worked these sums out in from ten to fifteen seconds.

The *modus operandi* is as follows:—Putting his abacus down on the table before him, and his books a trifle more to the left, the accountant commences his calculations, using the thumb and forefinger of his right hand to flick the little balls up or down as he requires, only using his other three fingers, when, his sum done, he sweeps the upper balls to the top of the board, and the lower ones down to the bottom—the positions they occupy when not in actual use. The principle is simply that of the framework of wires with coloured beads used in England to teach children to count. With the Chinese, however, it is an oblong tray with bars running from top to bottom, and a transverse partition running from one side to the other, dividing the board into two unequal divisions. On each bar are seven balls, two in the upper division and five in the lower, each of those below stands for one, each of those above, for five; so, if one is to be represented, one of the lower ones is pushed up against the cross-bar, or if two, two are placed in the same position, and so on till four, after which all the lower balls are pushed back again, and one of the upper ones is brought down to the middle partition to stand for five. If six is to be represented, one of the lower balls is pushed up to the cross-bar, on the other side of which is the upper ball, for five and one make six. The other lower balls are added one after the other to represent seven, eight, and nine respectively, while for ten, one on the next bar to the left is used, the calculation going on in the same way as before. The operator fixing then on one of the upright bars as representing units, the next bar to the left stands for tens, the next one for hundreds, the next for thousands, and so on, while in the opposite direction, to the right hand, the decimals—tenths, hundredths, thousandths, and so on, are represented on the consecutive bars.

The great defect of the abacus is, that it simply represents the process of calculation as it proceeds, for, as

can readily be understood, each step in the calculation calls new combinations of balls into play, and has the effect of obliterating the previous step; so that, if a mistake has been made, the whole process has to be gone over again. The abacus is simply used, therefore, to record the results of the mental calculations as they proceed. The processes by which these results are produced are not shown, and, while each new operation is being recorded on the board. it naturally follows that—the balls which have been used for the last answer being taken as the reckoning goes on to show the new answer—as each computation is gradually, or quickly, set down as it goes on, so, as it proceeds, *pari passu*, the preceding answer is as gradually, or as quickly, as the case may be, effaced.

The Chinese merchants or traders so habituate themselves to the use of the abacus that they become quite dependent on it and it is amusing to see the utter helplessness they often display in trying to add two simple numbers together without an abacus.

When, at daylight, the shutters are taken down from the shop-fronts in Canton, the shopman ensures, as he thinks, good luck for the day by shaking the balls of the abacus to and fro; at first slowly, but gradually increasing in speed until finally a continuous sharp clicking sound is produced.

ABATEMENT.—Nearly every Chinese tradesman, or merchant, states the price of his goods with a view to an abatement being made. The only exceptions amongst purely native establishments are Tea, Cake, and Druggists' shops, for at such places there is no need to haggle. Exception must also be made in favour of the shops dealing almost exclusively with Europeans, where many are beginning to conform to foreign customs and have a fixed price.

A Chinese will take as much as he can get, but as a general rule it is quite safe to suppose that he is asking a quarter or a third more than he expects to receive; consequently offer him half of what he asks, then, while he gradually falls in his price, as gradually rise in the offer

made to him until neutral ground is reached, when split the difference and he will probably be glad to take what you give him. But this must all be done with a perfect nonchalance; no eagerness to obtain the object must be shown; no words of praise must fall from your lips; any little defects in it must be pointed out: —'It is naught, it is naught, saith the buyer: but when he is gone his way then he boasteth.'

When in doubt as to the value of anything, a very good plan is to go about beating down the price in several different shops. A pretty shrewd guess may then be made as to what is a fair value for the article; for when a shopman sees a customer on the point of leaving his shop, he will come down to nearly, if not quite, as low a figure as he is prepared to accept.

A Chinaman dearly loves a bargain, and he finds a positive pleasure in chaffering over the price, which the foreigner (to whom time is money) can scarcely appreciate. Looked at from a Western standpoint, it is simply appalling to think of the hours, days, weeks, months, and years, which must be wasted in the aggregate in China over the carrying out of this eastern trait of character.

There is an amusing skit, translated by Giles in his 'Historic China and other Sketches,' which is an admirable parody on the language of the market and the shop, and holds up this custom of the Chinese to ridicule. It is styled 'The Country of Gentlemen,' and represents an ideal state of society where the tables are turned—the buyer cracking up the goods he is purchasing, and offering and insisting on the seller taking a higher price than is demanded for them, while the latter depreciates his wares, asking far too little for them, the two haggling over the price at great length—as in the every-day world in China—the only difference being that buyer and seller have changed places.

ABORIGINAL TRIBES.—The present race of Chinese is supposed to have come into the country some four thousand years ago. They were not the first occupiers of the soil, however, and it has been only very gradually that they have

succeeded in driving out the Aborigines, for large tracts of country in the south and south-west of the eighteen provinces are still possessed by the former inhabitants, who hold their own against the Chinese, and are reported in some parts to even have thousands of the latter as slaves in their inaccessible fastnesses, thus retaliating on the Chinese, who some centuries since exposed them to the same treatment.

The provinces in which these representatives of former races are found, are Kwei-chau, Sz-chuen, Yun-nan, Kwang-tung, and Kwang-si, and the Island of Hai-nan.

In Sz-chuen a considerable portion of the west and south-west of the province is sparsely inhabited by some forty or fifty native tribes, of whom little is known: some are very warlike, and constant depredations are committed by them. They have their own chiefs, languages, customs, and manners. The late Mr. Colborne Baber, of the Consular Service, obtained a specimen of the written language of the Lolos—one of these tribes. It is a most peculiar sort of caligraphy, and presents no point of resemblance to the Chinese language or any other that one is familiar with.

In Kwei-chau they appear to be scattered all over the province; and the same may be said of Yun-nan, where about two-thirds of the inhabitants consist of various tribes of Lo-lo, Li-su, Mu-su, Man-tzu, and Miao-tzu. In Kwang-tung they are located in the north-west of the province, and in Kwang-si, in the north-east.

In the Island of Hai-nan, the aboriginal Le tribes have maintained their independence against the Chinese for nearly two thousand years having, been driven from the coast into the mountains in the interior. They are divided into civilised and uncivilised Les, and are physically strong and well developed. They have the art of writing, which is described by the Chinese as like the wriggling of worms. There is so great a difference in some of the languages spoken by the different tribes, that they converse with each other in Chinese. The women are tattooed and wear skirts. There are also some of the Miao-tsz amongst them; these Miao-tsz being found largely in other parts of China.

To show the number and extent of these remnants of a former race and civilization in China, it may be pointed out that in the provinces of Hu-nan, Kwei-chau, Kwang-si, Yun-nan, and Sz-chuen, the aboriginal tribes—Miau-tsz and others—occupy an area of country equal to that of France, and are some millions in number, representing numerous tribes; as many as one hundred and eighty being mentioned, though perhaps not so many are in existence now. They are supposed to have come through Burmah into China. As is the case with most of these aboriginal inhabitants of China, the dress of the women is more distinctive than that of the men.

Out of the 11,000,000 inhabitants of the province of Yun-nan, two-thirds are 'cultivated savages,' *i.e.*, Lo-lo, Li-su, Mu-su, Man-tzu and Miao-tzu.

In the Lín-cháú prefecture of the Kwang-tung province, and the south of the Hu-nan province, are to be found the Iu tribes, who were brought in the twelfth century from the Kwang-si province, and settled on the mountains. Their hair is worn long: they are short in stature; and have scanty beards. They, as well as other aboriginal tribes, wear cloths bound round their legs from the knee to the ankle. No foreigner is allowed by the Chinese to penetrate into their haunts, which are now restricted in extent to what they were originally, for the more civilised Chinese have confined them within recent times to the high and inaccessible mountains. They have no written language, and their speech is quite distinct from the Chinese. Their number is perhaps 50,000.

It has been suggested that the Japanese are descendants of the Man or Miau tribes, who crossed over from the south of China to their future island home. At the time of their emigration they were the only inhabitants of the south of China.

So little is known about many of these communities of primitive man scattered here and there throughout China, their mountain homes are so inaccessible, the accounts of their curious customs, simplicity, origin, and peculiarly

written languages—when they have such,—the harsh and cruel treatment they have received from the Chinese, their patriotic stand for hearth and home against these invaders: such, and many other reasons, all combine to make these people objects of interest to the man of science, the traveller, the philanthropist, and the missionary.

Books recommended.—'Travels and Researches in Western China,' by E. Colborne Baber, Chapters 4 and 5. 'Ling Nam,' by B. C. Henry, chapters 9, 20-25, contain interesting notices of them. Several articles have also appeared in the 'China Review,' and Essays in the 'Records of the Missionary Conference held at Shanghai, 1890.' In a paper in the 'Chinese Repository,' re-published in the 'Chinese and Japanese Repository' for October, 1888, a number of tribes and customs are noticed. A very interesting work is extant in manuscript in Chinese, profusely illustrated with coloured pictures showing the costumes, &c.

ACUPUNCTURE.—Acupuncture is one of the nine branches of practice recognised in medical science among the Chinese, and is of most ancient origin, having been in use from time immemorial. If we are to believe tradition, the Emperor, Hwang-tí, was the originator of it. In the sixth century, B. C. Pien Ts'iao was skilled in its application; and there is extant to this day a work written in the third or fourth century, B. C., which treats of it. Some six hundred or more years ago, *i.e.*, during the time of the Sung dynasty, it may be said to have been reduced to a science; for one of two copper figures of the human body, made in 1027, A.D., by order of the then ruling Emperor, with markings to illustrate its principles, still exists. There are 367 of these markings, every square inch on the surface having its own name and being assigned some relationship, purely imaginary, with the internal parts. Acupuncture is extensively treated of in the medical works of the Chinese and is a very common remedy. Many directions are given as to the manner of its use, and the user is cautioned against wounding the arteries, for which purpose he should know the position of the blood-vessels. The operator has a manikin full of holes, and by close study of this he learns where to drive his needle, the latter being driven into parts of the body which may be pierced without fatal results. Sometimes heat is applied to the outer end of the needle,

and this is called hot acupuncture; but it is never heated before insertion. In some cases the needle has been known to break in the body of the patient, and has had to remain there till extracted by the skill of the Western practitioner.

The needle used looks very much like a sewing-machine needle, but is longer and coarser than that. Some of the Chinese doctors have needles two feet long, and are supposed by ardent admirers to be able to drive these instruments entirely through the patient's body; but the great size of the needles is in reality intended to represent the greatness of the owner's skill and reputation. The needles used are of nine forms, as follows:—The arrow-headed, blunt, puncturing, spear pointed, ensiform, round, capillary, long, and great. The point of insertion, the depth, and the direction are all important ° ° ° and the method is usually to drive them through the distended skin by a blow from a light mallet. They are frequently made red-hot, and occasionally are left in the flesh for days together.

It is considered to be an universal panacea. It was carried over from China to Japan before the dawn of history; scarification and acupuncture being the peculiar forte of these two nations. Dr. Lockhart says that Acupuncture is very dexterously performed by the Chinese. It is largely resorted to for rheumatism, deep-seated pains of all kinds, sprains, swelling of the joints, &c. It was introduced into Europe from China by a Dutch surgeon named Ten-Rhyne in the 17th century.

Books recommended.—A long account is given of the practice in Rémusat's 'Nouveaux Mélanges Asiatiques, Tome I., p.p. 358-380. On page 229 of 'The Chinese As They Are' by Tradescant Lay, woodcuts are given of the instruments used for this purpose by the Chinese. See also a paper in the 'China Medical Missionary Journal. for December 1892, by Dr. J. C. Thomson, entitled 'Surgery in China.'

ADOPTION.—It is a matter of the first importance that a man should have a son to offer sacrifices at the Ancestral Hall and to worship at his tomb. The cry with a Chinese is not 'Give me children, or else I die,' but 'Give me a son, or I cannot die in peace,' and, failing a son of his own, he adopts one. It is impossible, with our ideas on the subject, to understand what a matter of prime importance this is with a Chinese. To show how it enters into the very essence of family life in China, we quote from the learned

and interesting brochure by Parker on 'Comparative Chinese Family Law,' as follows:—

'The Chinese doption of agnates, is ° ° ° not a matter of choice ° ° °, but of compulsion. The brother, when living, may demand a nephew, and, when dead, a nephew is given to him unasked. It is not only in his interest, but in that of the whole family, that the succession should be continued. So unfortunate are those considered who have no heirs, that in each town there is a public *lararium* dedicated to orbate persons deceased, and the officials sacrifice periodically to their *manes*.

Again, there is absolutely no distinction between such adopted son and a natural-born son. He cannot be disinherited, at least for any reason not equally applicable to a natural son; he mourns for his adoptive father as a natural son would mourn, and for his natural father as a nephew. Once adopted, he cannot be adopted by another. It is a family arrangement, and needs no magisterial authority. What seems a curious feature in it, to our ideas, is, that it may be made without the knowledge of the deceased adopter, whether he is married or not (provided he is over sixteen years of age[1].) and even after his death.

But this curious feature is explained when we remember that the adoption does not take place for the individual adopter in China, but for the benefit of the family—the family being the unit of society, and the individual no one, except a fractional part of the smallest integer of society—the family.

'In treating of adoption in China, it is important to distinguish between the adoption of persons bearing the same surname and those bearing a different surname. If a Chinese has no son, he adopts, if possible, a nephew, who is the son of one of his brothers. If there are no nephews, then he adopts the grandson of one of his uncles, or the great-grandson of one of his granduncles. In other words, he endeavours to obtain a pure agnate. If there are no agnates of a suitable generation or if there are agnates of a suitable generation, but not of a suitable age, he next looks to the children of his sisters, or the grandchildren of his aunts. It is generally only when neither agnates nor cognates of suitable age and generation are accessible that he adopts a perfect stranger, and, even then, he endeavours to find one of the same surname ° ° ° °. Adoption of an agnate is generally effected during the lifetime of the adopter, who is considered entitled to choose any nephew (except the eldest son of the next brother), before an assembly of agnates, and an entry is made in the genealogical register of the family. A rich man, of course, in practice, finds it easier to obtain the object of his choice than a poor one, and the handsome son of a rich brother is similarly less easy to secure as an heir than the plain son of a poor brother ° ° °. Each elder brother can continue to adopt the sons of his younger brethren until he finds an heir who will live; and

[1] A Chinese is of age at sixteen.

elder brothers are in duty bound to give a son in posthumous adoption to a younger brother who has died childless ° ° °. An adopted agnate or cognate takes his place before natural sons subsequently born to the same father. An adopted stranger is liable ° ° ° to exclusion by the agnates of his deceased adoptive father.'

About 5 per cent. of Chinese families, it is considered, adopt children; 70 per cent. of them being males. In some provinces and districts strangers are frequently adopted, and in Amoy the traders have a peculiar custom of adopting a son to act for them as a commercial agent abroad. In adopting strangers, the child is generally purchased, from parents too poor to keep their own offspring, while sometimes kidnappers make a profit by the sale of the poor innocent victims they have inveigled into their toils.

There is a secondary species of what might be termed pseudo-adoption. As true adoption amongst the Chinese is generally due to a certain amount of superstition connected with ancestral worship, so the spurious adoption, as a rule, is even more dependent upon the superstitious beliefs of this credulous people. There are different varieties of this, the parties to one kind being sometimes called godparents and godchildren by Europeans.

The custom has its foundation in the superstition that it is possible to cheat the malignant spirits to whose evil machinations are due the death or illness of children. If the parents, then, are afraid that they will not be able to bring up a child, or that falling short of that, disease may attack it, or ill-luck fall to its lot, they hit upon the expedient—sometimes suggested by the fortune-teller—of this semi-adoption. Presents are made by the child's parents to the so-called adopter, and return presents are received. The adoptive parent takes a considerable interest in his or her adopted child, presents and visits being made by both parties on the respective birthdays of the primarily interested parties, and at feasts, &c.; but, beyond this, there are no definite duties incumbent on the so-called godparent. The child still remains in its natural parents' house, and, in the event of its parents dying, the so-called godparent is not bound to take the child into his or her keeping, even if left destitute. On

the other hand, the child, if its so-called godparent dies, is bound to wear mourning, not deep, as in the case of its own parents, but only half-mourning. It is supposed that the spirits will be deceived into the belief that the child has really been adopted into the new family, and the disease, death, disaster, or ill-luck, that would otherwise ensue, are effectually prevented, while at the same time the boy's or girl's family retain their child, and, if an eldest son, will have an heir to sacrifice to them after death.

Sometimes this spurious adoption takes place between families that are friendly merely with the object of drawing them nearer to each other, but it is oftener the result of the superstitious belief already mentioned.

This superstition gives rise to other varieties of false adoption, such as giving a child in adoption to a banyan tree, or a bamboo, or to a bridge, or an idol, or a stone lion in front of a temple. (These stone lions are objects of worship by barren woman in the hopes of obtaining offspring.) In all these cases it is believed that the spirits inhabiting these several objects —their guardian deities— will take the child under their protection and ensure it immunity from the ills that flesh is heir to. On a small piece of red paper is written: 'Given in adoption,' then follows the word 'male' or 'female,' and the surname and name of the child. This is pasted upon the object which is selected, and three incense sticks, joss paper, wine, pork, chicken, and cooked rice are offered; offerings are also made at the end of the year for protection rendered, as well as at the New Year, and, in the case of idols, on their birthdays. The piece of red paper once put up is not renewed, as the spirit is thus supposed to be sufficiently informed by the one notice. The mother of the child, or sometimes a 'praying woman,' as she is called, performs the ceremony, offering up a prayer, informing the spirit that the child is placed under its protection. These proceedings are sometimes undertaken at the instigation of the fortune-teller.

When an idol is selected, it is generally that of some favourite god, or goddess, such as Kwún Yam—The Goddess

of Mercy,—or Kwán Tai—The God of War,—or T'ín Hau—The Goddess of Heaven,—or Man Ch'öng—The God of Literature,—or even The Tutelary Spirit (Lares) of the Bridge, or The Tutelary Spirits placed at the two entrances to a village, but not those of the house. In the case of a god being selected, part of his name (*i.e.*, one of the characters forming his title or designation) is combined with that of the child, forming a new name for the child, which is, however, only used by the parents. The god selected is worshipped on his birthday, and styled 'the adopted father.'

The bamboo is preferred to other trees as it is a prince amongst trees (the Chinese do not know the bamboo as a grass), and is so useful. Were no other proof available of the slight esteem in which girls are held by the Chinese, it would be shown by the difference in the estimated percentage of those of each sex who are the subjects of this false adoption; for in the extreme south of China it is believed that 50 per cent of boys are thus subjected to adoption, and only 10 per cent of the girls.

AGRICULTURE.—The glory of the farmer is that, in the division of labours, it is his part to create. All trade rests at last on his primitive activity. Thus Emerson begins his 'Essay on Farming.' It is with a feeling of this nature that the Chinese have classed the tillers of the ground as next to the scholar, and before the merchant and the artisan: these being the four estates into which the people are divided by them. From the earliest dawn of legendary history, agriculture has been regarded by the Chinese as a high and ennobling calling. This all, of course, from a theoretical point of view—on paper, in books, documents, proclamations, precepts, and exhortations—while in actual everyday life, the boor (in the original meaning of the word), *i.e.*, the rustic, clownish countryman, sinks to a subordinate position as compared with that of the relatively more cultivated town resident. Yet, notwithstanding this, a high idealistic position for the cultivator of the soil is fostered by not a few of the institutions and habits peculiar

to the Chinese. As an instance of this there is the example set by each Chinese Emperor of ploughing in the Temple of Agriculture in Peking at the Spring Equinox every year, thus inaugurating the commencement of the farming season. The viceroys or governors of the different provinces perform the same ceremony annually. An object lesson is thus given to the people throughout the empire and a 'deep sense of the importance of agriculture to the public welfare' typified. Important it is in a threefold sense:—firstly, because of its regular supply both of food and labour to the people; secondly, the needs of the Government are met by moderate taxes, although, unfortunately owing to faulty administration and probably to the rapacity of the officials, they are frequently increased to six times the nominal assessment; thirdly, an agricultural population, it has been found, is easier governed than a purely mercantile or warlike community.

Not only does the Son of Heaven show an example to the meanest agricultural labourer by guiding the plough with his royal hands; but the Chinese Government poses as a benefactor of the humble farmer, and to a great extent carries into benevolent action the fostering of this most important branch of labour. With this end in view, the taxes imposed are in relative value to the productiveness of the soil under cultivation; the reclamation of fields on the river banks or the sea shore is easily effected, the terms not being onerous; and waste land, whether on the hill sides or level ground (if poverty of soil requires a lengthened time for the recouping of the industrious farmer for capital expended), is untaxed until ample time has elapsed for his labours to prove remunerative with an assessment superimposed, five harvests being allowed to the farmer who thus reclaims from a state of nature. And yet with all this encouragement to tillage many tracts of country still lie waste, some of it the most fertile in the country; partly because the people have not the skill and capital to drain and render it productive, partly because they have not sufficient prospect of remuneration to encourage them to make the

necessary outlay, and sometimes from the outrages of local banditti making it unsafe to live in secluded districts.

Shin-nung, the Divine Husbandman, is credited with the invention and introduction of husbandry into China. This mythical or semi-mythical monarch reigned B.C. 2700.

Professor Rein commences his magnificent work on 'The Industries of Japan' as follows:—

'In contrast with the nomadic races of Central Asia, the inhabitants of the monsoon region have for thousands of years been tied to the soil. They are intensely devoted to agriculture, especially in China and Japan. Little opportunity is left in these countries for cattle-raising; and since meadows and pastures are wanting, milk butter, and cheese—the principal food of the nomadic mongolian peoples—were unknown to the Chinese and Japanese. Eggs, and the products of fishing and the chase, play a far more important *rôle* than the flesh of domestic animals. * * * Since sheep were but seldom found in China * * * wool was formerly of small consideration in the matter of clothing. Hemp and cotton goods, and silk among the rich, especially in the winter, are the stuffs with which the population is clothed.'

As would naturally be expected, the diverse climatic conditions of such a vast empire—extending from the plains of Manchuria to the mephitic vales of Yun-nan, and from the sea-coast provinces to the high mountains and great table-lands of Tibet—result in various and dissimilar products from the different regions embraced under the name of China; but diverse as these productions are, the large proportion of them are cultivated for food purposes. Cotton, hemp, indigo and mulberry for silk are almost the only important plants that are grown which are not alimentary. The basin of the Yang-tsz forms the great cotton region; hemp is largely cultivated north of the Mei-ling and it also grows in Fuh-kien; the southern provinces produce in large quantities the rice which forms the staple of food for millions of Chinese; while the northern, colder regions are more suited to the maturing of millet and corn. Again the tea plant is unknown in the northern provinces, the sunshine and the moist temperature to be found between the twenty-third and thirty-fifth degrees of latitude suiting it better; the sugar-cane is only to be seen growing in the south and south-eastern parts of China; and the poppy is

unfortunately fast extending its area of cultivation through different provinces—east, west, north, and south, and actually constituting a third of the whole cultivation of the province of Yun-nan.

The never-tiring industry of the Chinese is fully exemplified in the unremitting toil of the farmer: in the sweat of his brow does he earn his daily bread; week in, week out, from morn till night, is he to be found; now with his primitive plough upturning the soil; now with unsavoury concoctions of manure assisting the growth of the plant, (for Chinese manuring is applied more to the growing plant itself than to the soil); now with the assistance of his son working the tread-mill water-wheel to fill his artificial water-channels; or with quick step or half-trot wending his way with water buckets (gigantic watering pots) through between his rows of vegetables and supplying artificial rain to his crops. Nor do his ingenious contrivances for irrigation stop here; for natural brooklets are defected from their wanton course and trained here and there down the hill sides, reviving the thirsty terraced fields as they go; large wheels with buckets fixed to them turn slowly and raise some hundreds of tons of water each day from the streams, which, while giving the motion to these wheels, are thus assisting in each revolution to rob themselves of their watery treasures; well-sweeps, (the *shādūf* of Egypt) ladle out the contents of pools constructed for the gathering of rain-water; and even a pail or shallow vessel with ropes attached to each side, is used to scoop up the precious fluid from the running brook, a man standing on each bank and with a swinging motion skimming the vessel just enough under the surface to take up sufficient water, when it is raised and with a jerking motion emptied, this all being done with a remarkable rapidity and smoothness of motion. Man's labour is thus utilised and supplemented in various ways by different contrivances, even the cattle are sometimes employed to turn the water-wheel, and, as we have seen, the stream itself is yoked into the same service. All this obtains in the southern provinces.

'In the north of the country, where wheat, millet, and other grains are largely grown, the rain supply in summer and the snow in winter furnish all the moisture which the farmers require in ordinary years.'

Few, if any, carts are to be seen in the farm yard in the southern or eastern provinces of China; man is essentially the beast of burden, aided, of course, by woman, though in some districts, women are not employed in field-labour at all.

The convenient carrying-pole with a bucket, or pail, or basket, or bamboo loop, as the exigencies of the case may require, suspended from each end, serves all purposes of porterage, and is amply sufficient for conveying root-crops, grass, water, manure, and anything else that may require to be transported short or long distances. To such an extent does man perform labour which is relegated to the horse or ox in other lands, that the Chinese farmer may even be seen carrying his plough off from, or on to, the field, though the buffalo (water-buffalo) is yoked to it when it is used to scrape the soil; the same animal pulls the harrow in its course over the surface of the ground or as it stirs up the miry bottom of the semi-aquatic rice-field. These uncouth, unwieldy looking animals are driven to and from their work, as well as guided in it, by boys, and it is interesting to see the complete control which these tiny youths have over these huge, ungainly, and stupid-looking beasts.

The agricultural implements of the Chinese are few in number and of simple construction; in all probability, if not invented by the redoutable Shin-nung himself, these tools of the farmer have been in use for centuries with no alteration or improvement effected in them. One writer thus describes the Chinese plough and harrow:—

'The plough is made of wood, except the iron-edged share, which lies flat and penetrates the soil about five inches. The whole invention is so simple and rude that one would think the inventor of it was a labourer, who, tired of the toil of spading, called the ox to his aid and tied his shovel to a rail;—fastening the animal at one end and guiding the other, he was so pleased with the relief, that he never thought of improving it much further than to sharpen the spade

to a coulter and bend the rail to a beam and handle. The harrow is a heavy stick armed with a single row of stout wooden teeth, and furnished with a framework to guide it; or a triangular machine, with rows of iron teeth, on which the driver rides to sink it in the ooze.'

These two instruments are employed in rice cultivation, a broad hoe being used in the dry fields and soft lands; the impetus of the blow is increased by the weight of its large wooden blade edged with iron, or by a blade made entirely of iron. The spade is but sparingly had recourse to as compared with its constant employment in western lands As the seed is not sown broadcast, the farmer is able with busy hoe to loosen the soil and keep his fields beautifully clear of weeds. No machinery, except such as has already been named, is found in the farmyard. Besides the above there are mattocks, rakes made of bamboo, bill-hooks which do duty for scythes, pruning knives, and sickles. Flails are used on thrashing floors (made of chunam and containing a few square feet each) for thrashing rice, peas, mustard, turnips, and other seeds from the stalks, or unshod oxen are employed for the same purpose.

The Chinese farmer, as a general rule, is more a peasant proprietor, or, if not that, a peasant farmer rather than a farmer in our sense of the term, though here and there large farms are to be met with on the frontier provinces and up north. So minute are the sub-divisions, that at times a ridge or two of potatoes or vegetables in a field will belong to one person and the rest of the field will be parcelled out in equally small portions. In this connection, the following extract from a Report on Agriculture in China, published by the Department of Agriculture at Washington, will be of interest:—

'Thus in Kwong Tung ° ° ° one-sixth of an acre will support one person, and the proprietor of two acres of good land, having a family of five, can live without work on the produce of his little property. Seven acres constitute wealth, as it is reckoned in China, and few landowners have a hundred acres.' Emigration 'and infanticide ° ° ° alone prevent such overcrowding as would render existence on the land impossible for the population as a whole. In the north, where the soil is less fertile, the holdings are larger, and the standard of comfort among the people is higher. In Manchuria farms of 500 acres are not uncommon, and there are some

much larger estates; but the great farms are cultivated in common by families, some of which consists of two hundred members. Even in the north, it is said that a family of six or seven persons can live on three acres of land, and that five acres constitute comfort, or what is so considered among people satisfied with the bare necessities of existence.'

The authority for the statement as to the Kwong Tung province seem to be an account by Miss Fielde of farming matters in the Swatow district, and this same authoress also says:—

'At this rate of production and consumption, the arable land in the State of New York, with a reduction of one half its returns on account of its more northern latitude, would support the total population of the United States at the present time; and the occupied arable land of the United States, with its producing power diminished, on account of climate, to one half that of land at Swatow, would feed a population equal to that of the whole world, or over 1,400,000,000.'

Another author says:—

'The Chinese are rather market gardeners than farmers, if regard be had to the small size of their grounds. They are ignorant, too, of many of those operations whereby soils naturally unfruitful are made fertile, and the natural fertility sustained at the cheapest rate by proper manuring and rotation of crops; but they make up for the disadvantages of poor implements by hard work.'

The hill sides are often terraced for rice, and places which would otherwise only be waste land are utilised for the production of this useful cereal as will as other plants; but it is erroneous to suppose that the whole of China is a vast garden, or that every hill is cut into a succession of steps from base to summit. Rice, being the staple of food in the south, is largely cultivated, the fields lying under water for a considerable portion of the year on that account. Little foot-paths, only wide enough for one pedestrian at a time, divide these rice-fields from one another. The flat low grounds formed of the alluvial deposits from rivers are a favourite and suitable situation for such fields, large retaining banks protecting the chess-board mass of fields from the incursions of the river. Another foot-path (wider than those in the centre of the fields) runs along the tops of these banks, and the sloping sides are utilised for the cultivation of fruit-trees, such as plantains, lychees, whampeas, &c. Two or three crops of rice are produced in one year

as well as a crop or two of fish, which latter, introduced in a young stage into the enclosed water lying on the fields, are grown to a size fit for food in a short time. In some districts of country, pea-nuts, sugar-cane, and native tobacco are cultivated. A numerous variety of vegetables is also to be seen. These are mostly of a poorer quality than European vegetables and are often of a kind unknown to the western world. Much of their agriculture consists in rearing them. The sweet potato, the yam, taro, beans, cucumbers, pumpkins, squashes, water-melons, vegetable marrows, brinjals, &c., &c., &c., all engage the attention of the Chinese agriculturist, and provide him and many of his fellow-countrymen a relish to take with their plain-boiled rice; a small *modicum* of salt, or fresh fish, or meat sometimes giving a little additional savouriness to their daily fare. For on such frugal diet, or on even a scantier one, does the Chinese farmer and millions of the labouring classes perform their daily tasks.

The Chinese are adepts at manuring, and keep up the character of the soil in this way instead of by a constant rotation of crops, though this is also said to be always practised in some parts at least. The night-soil of the cities—nay of every little hamlet even, and the contents of the primitive way-side urinals, are carefully husbanded and utilised, to the disgust of the olfactory nerves of those unaccustomed to such an ancient mode. Other materials are gathered for the same purpose, the motto in China being to waste nothing, and nothing almost seems to come amiss: mud from the rivers, canals, and tanks—a splendid fertiliser in a country like China where the rivers act as main sewers and dust-bins, and their tributaries feed the main channels with sufficient material pilfered from the crumbling banks to form rich alluvial deposits—the sweepings from the streets, hair from the barbers' shops, the refuse paper &c. from fire-crackers after being exploded, lime and plaster with years of wood soot impregnating it, gathered from kitchens and old buildings, soot itself, old bones, the refuse of fish and animals, castings from animals and fowls, all are eagerly gathered from every spot and made use of; and

so also is vegetable rubbish which is charred under turf, the residue is a rich black earth, which is laid upon the seeds themselves when planted; the refuse left after expressing the oil from ground-nuts, beans, vegetable, tallow, tea, and cabbage seeds, &c., is mixed with earth and made into cakes, to be sold to farmers.

To one accustomed to fields laid down in grass and clover, it is curious to notice the absence of these features so common amongst us: what might be pasture or meadow lands such as the bottom of valleys and flat land are used for rice and other crops.

The spring and summer in the south is characterised by a relatively high temperature, light winds, dampness, and frequent rains alternating with dry spells, but the early winter is the dry season in which for several months clear skies prevail, accompanied by a cold temperature which increases as the winter progresses and the new year comes in, till in January, February, and March the temperature is keen, and is rendered intensely disagreeable by the dampness which is apt to be present to a considerable extent in the shape of rain, mists, and fogs. The typhoons which bring torrents of rain in their train are often frequent visitants in the summer months when the south-west monsoon is blowing, the north-east monsoon being the winter wind. Vegetation and agriculture, of course depend largely upon these climatic conditions, the copious rains, bright sunshine, and mountain mists, all have their share in producing the rapid growth of the plant; but nature tends her own products with a careful hand, for fogs and mists, followed by April showers, commence the irrigation of the land parched and dried with the moistureless year-end; these lighter showers are succeeded, as the hardened earth is gradually moistened and better able to drink in the heaven-sent floods, by heavier thunder-storms and drenching rains, to be again succeeded by the torrential downpours following in the wake of the dreaded cyclonic typhoon. No frosts of any appreciable influence, as a rule, occur in the neighbourhood of Hongkong and Canton; but the case is different further north in higher latitudes.

The cost and difficulty of transport no doubt exerts a deterrent effect on the development of Chinese agriculture.

The Chinese farm-house is not, as a general rule in the south, to be found in the centre of the ground which the farmer has under cultivation, but at some distance, perhaps, from the fields, forming with all the other farm-houses of the neighbourhood a little hamlet or village, from which the men issue at early dawn to proceed to the scene of their labours, and to which they return when their work is over. This economizes space and affords more security to the denizens of the little communities from the attacks of robbers, though it is a wonder what temptation can exist for attacks from such when the farmers are so little removed themselves from the abject depths of poverty. The small holdings and farms are sometimes rendered still more fractional in size with the death of each proprietor, as on his demise his possessions are often divided amongst his family, such being the general outcome of the law of succession. Disputes as to the inheritance of land give rise to many feuds and crimes. Such family quarrels often form the principal incident on which the stories in many a Chinese novelette hinge.

To find a parallel to the agricultural condition of the country, we must look to our Colonial Empire, where settlers apply for uninhabited lands, and receive the rights over them in exchange for small annual payments. This is the principle on which lands have been appropriated in times past, and still are leased out to farmers. As a rule, the land so let is taken up by a clan, the members of which cultivate it much on the principle of the village communities ° ° ° . Ten families constitute, as a rule, a village holding, each family farming about ten acres. To such a community is allotted a common village plot, which is cultivated by each family in turn, and from which the tribute grain is collected and paid. The surplus, if any, is divided between the families. Towards the end of the year a meeting is held, at which a division of the profits is made on one condition. Any farmer who is unable to produce the receipt for the income-tax on his farm ceases to be entitled to any benefit arising from the village plot.

Books recommended.—Williams's 'Middle Kingdom.' Vol. II., pp. 1-14. Douglas's 'Society in China,' pp. 120-136. Lay's 'The Chinese As They Are,' Chap XII. 'Husbandry of the Chinese.' 'A Corner of Cathay' by Miss Fielde. Chapter on 'Farm Life in China.' Jour. Ch. Br. R. A. S. New Series, Vol. XXIII., No. 2. 1888. *See* Articles in this book on Buffalo, Land Tenure, Silk, Tea, and Rice. For an account of the Emperor ploughing, *see* the Hongkong daily papers for the 24th and 25th of April, 1893.

AMUSEMENTS.—The Chinese, though a hard-working and industrious people, are not behind other nations in their love of amusements, and enter with great zest and gusto into the enjoyment of them, most heartily assisting, in the French sense of the term, at shows, processions, &c. It needs but a saunter through the crowded and busy streets of a Chinese city to see that, though there is much bustle and unceasing toil, there is, on the other hand, an unfailing provision for the relaxation of the tired workers and the delectation of the younger members of society. Theatres are crowded, though the performances last for long weary hours, if not days. The various birthdays of the gods, or religious festivals, are hailed with delight, for then the streets are matted over and hung with puppets gorgeously dressed in mediæval costume, representing historical scenes; while glittering chandeliers, ablaze with light, shed a bright radiance on the ere-while gloomy streets and transform them into a dazzling vision of light. All these illuminated streets converge to one centre, where, in front of the temple in honour of whose god the exhibition is being held, a grand temporary structure, towering in height above all the other surrounding buildings, is erected, gorgeous with painted scenes in many coloured hues, brilliant with clusters of crystal lights, and all the magnificence of ceremonial and gaudy show, and the paraphernalia of heathen worship. Here all the grandeur is centred, radiating out through all the surrounding streets, and here it is that the crowd is at its thickest,—a compact mass, open-mouthed, gazing to their heart's content, enjoying to the full all the entrancing sights, the celestial music of clashing cymbals, twanging guitars, harsh flageolets, and shrill flutes.

The annual Regattas of the Dragon Boat Feast give an outing to many a child and lady, who, attired in their holiday best, line the banks of the rivers, and watch the narrow snake-like boats, dashing up and down in impromptu races and spurts with their rivals from neighbouring villages. (*See* Article on Dragon Boats).

Another great outing is that on the day for 'Ascending on High;' many who can afford the time, go to the summit of some high mountain or lofty hill, in remembrance of the deliverance of a family in olden times from destruction by a similar action. (*See* Article on Ascending on High.)

The Full Moon Festival, when indigestible moon-cakes are seen at every confectioner's stall and shop, is kept gaily. Every boat hangs out one or more tasteful paper lanterns, which, suspended from bamboo poles, make a general illumination over the dark waters of the deep and murky river, and, overhead, the full-orbed moon in harvest splendour shines down from the clear sky on a scene of tropical, oriental beauty. The faint glimmer of the tiny craft is eclipsed anon by boats, all ablaze with one glow of light from innumerable lamps. These larger vessels slowly float down the stream in the distance.

Visits to flower gardens give a variety to the monotony of every-day life, and even the sombre worship at the tombs, after the prescribed ceremonials are through, is transformed into pleasant picnics, and happy family reunions.

Besides these out-door entertainments, there are different games of cards, dominoes, chess, &c., the two former being almost invariably associated with gambling. (*See* Article on Gambling). Numerous other games are played, whose whole end and object is gambling pure and simple: amongst which may be noted games with dice, encounters of fighting crickets, and quail matches. The *jeunesse dorée* of a literary or artistic taste also amuse themselves and while away the passing hour by wine parties, at which capping of verses takes place. Their leisure moments are sometimes beguiled by pen and ink sketches on fans, by inscriptions on the same articles of necessity for a warm climate, or by the composition of antithetical sentences, which are inscribed on scrolls and presented as souvenirs to friends.

Out-door sports are not in vogue with the Chinaman. When one sees anything approaching the kind going on, there is almost always sure to be some utilitarian object in view, as in archery, which is practised for the military

examinations. (*See* Article on Army, and last paragraph of Article on Examinations.) The gymnastic exercises with heavy weights are undertaken with the same object. Very rarely one may see a few young Celestial swells paddling together in a canoe, but this is uncommon enough not to be a typical sight

As to out-door games, the most violent in which adults engage is shuttlecock. (*See* Article on Shuttlecock.) A more sedentary pastime is that of flying kites. (*See* Article on Kites) in which grown-up men indulge, while youngsters stand by and look on. Very ingenious are the different forms and shapes of kites made, and some, like birds, are so well manipulated, when in the air, as to deceive one at first sight.

Blind singing girls perambulate the streets at night, ready to accompany their song with the guitar (p'éi-p'á), itinerant ballad-singers of the other sex can be hired by the day. Story-tellers are pretty sure to get a good crowd round them while interesting episodes in Chinese history are recounted to their listeners. In any open space, or lining the broader streets, are peep-shows, the more crude native production being replaced in many cases, during the last twenty or thirty years, by stereoscopic views. Jugglers, and Punch and Judy shows, performing monkeys, as well as gymnasts, are always certain of a circle of admiring spectators.

The ladies join in a few of these amusements, as has already been pointed out, but are debarred from the great majority of those which cannot be enjoyed in the privacy of their dwellings. They kill time by playing cards and dominoes, occasionally going to the theatre, gossiping, and visiting—when they are quickly carried in closed chairs through the narrow streets invisible to everyone, and everyone and everything nearly invisible to them.

As to childrens' toys and sports, though one writer in an English periodical very sapiently (?) remarks that there are no toys in China, yet it needs but a few steps in a Chinese city, in the south at all events, to show the absurdity

of the statement. Besides taking their share in the enjoyments of their elders, they have more especially for their benefit, tops, paper lanterns in the shape of fish, iron marbles, toy cannon and weapons, and a thousand and one different games and toys with which the ingenuity of the caterers for their amusement fills the toy-shops, and covers the stalls at the street corners.

As yet no borrowing of modern, western out-door sports has taken place. The boys which congregate round the cricket-ground in Hongkong may be seen playing a street-boy's game of cricket where any stick does for a bat and anything round for a ball; and in Singapore a few Chinese have begun to play this essentially English game, many of them being babas, *i.e.*, Straits-born Chinese: but it will probably be many a long day before English sports and games are introduced to any appreciable extent in China itself amongst the natives. They are too violent for respectable Chinese to engage in, and consequently not dignified enough in their character, looked at from an oriental stand-point. The Chinese school-boy is not brought up in an atmosphere of athletics and physical education as English youths are. If with us such a training is sometimes carried to an excess, there can be no doubt that the Chinese err in the opposite direction. The motto drummed into the Chinese youngster is that—'Play is of no benefit at all.'

ANCESTRAL WORSHIP.—Ancestral worship is filial piety gone mad. True to their practice of retaining customs and habits for centuries and milleniums, the Chinese nation has not given up this most ancient form of worship, and the original worship of ancestors, like the older formation of rocks on the earth's surface, is strong as the everlasting hills, and, though overlaid by other cults, as the primary rocks are by other strata, is still at the foundation; nearly all the other methods of worship being later additions and accretions. The worshipping of ancestors thus underlies most of their religion, and many of their every-day acts and deeds. Social customs, judicial decisions,

appointments to the office of prime minister, and even the succession to the throne are influenced by it. A magistrate, for instance, will punish a criminal much more lightly if he is the eldest or only son, in case one or both of his parents have recently died, than he otherwise would, for fear of preventing him sacrificing to the dead. An Emperor on accession to the throne must be younger than his predecessor, in order to worship him. Ancestral worship has been defined as including not only the direct worship of the dead, but also whatever is done directly or indirectly for their comfort; also all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities. Under such a description as this, the actions which it gives rise to will be found to permeate nearly every phase of Chinese life:—concubinage, adoption, house-building (both of private dwellings and clubs), the institution of the Tung-wa Hospital, the laying out of streets, modes of revenge, and methods of capital punishment, all are partly due to the same cause. The consuming desire to have sons, and the despising of daughters centre in this, and many of their superstitions and beliefs take their motive force from it. This worship is the only one that is entitled to the name of the National Religion of China, as the dead are the objects of worship of poor and rich, young and old, throughout the length and breadth of this immense empire. The Chinese are willing to relinquish every other form of worship and religion, but this is so interwoven into the texture and fabric of their every-day life, and has such a firm hold on them, that scarcely anything, short of the miraculous, forces them to give it up, with such tenacity of purpose do they cling to it. The Roman Catholics, with more worldly wisdom than piety, allowed their converts at one time to retain this worship—though not now; the Protestant missionaries find it the most formidable obstacle to the introduction of Christianity; the Mohammedans in China do not allow it; and it is one of the strongholds of opposition to all Western progress and science.

Believing that the spirits in the next world stand in need of the same comforts and necessities as the inhabitants of this world, they hold it is the bounden duty of friends and relatives of the deceased to forward these to them; but with that curious trait of the Chinese mind which believes in large promises, but small fulfilments—in great show and little reality—the articles sent into the spirit world for the use of their departed relatives, instead of being the veritable articles used in this stage of existence, are, like so many Things Chinese, shams. For houses, boats, clothes, sedan-chairs, bills of exchange, mock-silver dollars, and every conceivable object of use in this mundane sphere of existence, have paper and bamboo models made of them. Expense of course, is not spared in the production of these objects, but still it will readily be understood that objects made of such flimsy materials cannot be worth a tenth or a hundredth, nor even sometimes a thousandth part of the genuine article. These are forwarded into the next world by being burned. They proceed even further, for they send supplies to the beggar spirits, who may have been neglected by living relatives, or who may have no relatives living, and to the spirits of those who have died at sea, in war, of starvation, or abroad. They believe that nearly all the ills to which flesh is heir, such as sickness, calamity, and death are inflicted by these unfortunate and demoniacal spirits.

The usual, if not universal belief with the Chinese, is, that a man possesses three souls. After death one goes into the Ancestral Tablet prepared for it, where it receives the worship of the man's descendants at proper and stated times; at such times also, worship is paid at the grave to another soul; while the third goes into the nether world to receive the rewards or punishments of the deeds done in this, finally to return to the upper world again as a god, a man, a beast, a bird, or a reptile according to its merits. This third soul can also be worshipped at the City Temple, the god of which is the ruler of departed spirits, and has an *entourage* of officials, lictors, and attendants, like the Governor of a Chinese

City. Bribery and corruption reign rampant there amongst the spirits, just as in the venal world of China.

The Ancestral Tablet is generally a plain, oblong piece of hard wood, split nearly the whole way up, and stuck into a small transverse block of wood. On one of the inner surfaces and on the front outer surface, are written the name and age of the deceased with other particulars. Incense is burnt night and morning before the tablet, and the near relatives prostrate themselves before it for forty-nine days, at those times.

The following is the story of the origin of the custom:—

'The custom of erecting a tablet to the dead is said to have originated during the Chau dynasty (B.C. 350) when one, Kái Tsz-chui, attendant on the sovereign of Tsin, cut out a piece of his thigh and caused it to be dressed for His Majesty, who was fainting with hunger. Kái Tsz-chui, not being able to continue his march from the pain he suffered, concealed himself in a wood. This prince on his arrival at the state of Tsi sent soldiers to take care of him, but they, being unable to discover him, set fire to the wood where he was burnt to death. The prince, on discovering the corpse, erected a tablet to his manes which he begged to accompany home, and there caused incense to be offered to him daily.'

The Tablets used by the boat people in Canton are smaller, and differ in other respects also from those used on shore. Immediately after death, plain ones are in vogue amongst the floating population, but after three years or so they are ornamented and painted. A very curious custom also prevails amongst this *tán-ká* people in connection with this matter. Images are made of deceased members of the family, and, what is still more curious, these images are of the children who have died—curious, because children are not ancestors, and the Chinese do not erect tablets to anyone under twenty years of age who has not been married. The boys are usually represented in these cases as riding on lions or white horses, and the girls on white storks.

The Man-tsz Aborigines, in Western Sz-Chuen, take an unburnt piece of wood from the funeral pyre; on the smooth surface they picture a rude likeness of the head of the family who has been there cremated, and place this in the house as the Ancestral Tablet.

When a Chinese directs in his will that a certain portion of his estate is to be reserved for the carrying out of ceremonies at his grave, in accordance with the principles of ancestral worship, English Courts of Law, in the cases that have come before them, have decided that such a bequest is void, as tending to a perpetuity, and money cannot be bound up for an indefinite period, which is not intended for a charitable purpose. (*See* cases of Yip Cheng Neo *v.* Ong Cheng Neo, L. R. 6 P. C., Appeals 381; also Hoare *v.* Osborne, L. R. 1. Eq. 585. The latest decision is, 'In the matter of the estate of Teo Wing Yung (*Judgt.*),' reported in 'China Mail,' of 6th May, 1891.)

Books recommended.—'An Essay on Ancestral Worship,' by Revd. M. T. Yates, D.D., dealing with it generally, and another 'The Attitude of Christianity toward Ancestral Worship,' dealing with it historically.

ARCHITECTURE.—The Chinese have made but small advances in architecture: they have not proceeded beyond the first steps of architectural construction. The first principle which they have acted upon appears to be that of raising two side-walls to support the beams of the roof. The length of these beams, in buildings of any size, necessitates the adoption of rows of pillars to support them. To obviate the too great multiplicity of these pillars, what has been described as a very pretty system of 'king' and 'queen' posts have been contrived, by which the pressure of several beams is transmitted to a single pillar. These are often beautifully carved, and there is much scope for variety. Tradescant Lay, from whom we have already quoted, further says:—

'A lack of science and of conception is seen ° ° °, but fancy seems to have free license to gambol at pleasure, and what the architect wants in developing a scheme, he makes up by a redundancy of imagination.' Williams says:—'In lighter edifices, in pavilions, rest-houses, kiosks, and arbours, there is, however, a degree of taste and adaptation that is unusual in other buildings, and quite in keeping with their fondness for tinsel and gilding rather than solidity and grandeur? Another Sinologue says:—'Their ornamentation is often beautiful. But, even in their ornamentation, the Chinese rarely, if ever, exhibit congruity of detail. The details are often perfect, but they are seldom in such full harmony with other details as to present to the spectator the pleasing aspect of a harmonious work of art.

Their construction is bad; very little regard is paid to outline, except in pagodas, roofs of temples, and bridges, but the ornamentation is the pleasantest feature, on which the greatest care is bestowed.

We have often heard from an old resident in China a description of the impressions produced by the first sight of Canton. Before reaching China, accounts had been received of the destruction by fire of a Chinese theatre, and the loss of life of thousands of natives. Arrived in front of the city, a remembrance of the frightful catastrophe led the new-comer to suppose that the torn-down look of the houses and sheds was the result of the destructive element; the idea never occurring to him that the usual habitations of the citizens of such an enormous city were such as these. The magnificent churches and cathedrals, the stately edifices, the superb mansions, are all wanting in a Chinese city; instead of the broad streets, spacious avenues, and large squares—congeries of narrow lanes, a maze of alleys (scarcely one entitled to the name of a street, according to our acceptation of the term); and the few open spaces in front of the temples—not worthy to be dignified with the title of squares. Lining both sides of the way, if in a family street, the walls are formed of bluish-grey bricks, neatly pointed in mortar with granite foundations reaching several feet above the surface of the ground. Two or three long steps of granite, extending from wall to wall of the house, lead up to the front, which, with the exception of the door in the centre, presents a blank wall to the passer-by. There are no windows, only a plain, massive, double-leaved door of thick planks fastened by two wooden bolts. These doors are often left open during the day, and the privacy of the inmates ensured by two outer, lighter constructed doors, also of wood, only reaching a little more than half-way up the door-way. The side walls of the house project a couple of feet or so, and support the eaves, which are carried out a corresponding distance, and shelter the few feet in front of the entrance. The walls are generally the thickness of the length of a brick, and after eight or ten courses, a course of bonders is laid.

The door once entered, over the high wooden threshold, one finds one's self under a small introductory roof, which shelters the porter's room, and facing one is a row of large doors, made of boards, in sets of three pairs or so, reaching from wall to wall; beyond these is a small court, open in the centre to the sky, where some green glazed pots of ornamental flowers or plants are standing on similar flower-stands. The whole house is now before one, the separate apartments being under different roofs, the foremost being the reception hall; for a Chinese residence is a collection of small buildings, except amongst the poorest classes.

A ground floor is all that many houses can boast of, and this is generally tiled with red flooring-tiles, a foot square and an inch in thickness. Marble tiles are occasionally laid on the ground, but they are not highly polished. If there are first floors, they are usually under one or more of the inner roofs.

In some of the houses, more especially in the hongs and godowns fronting the river in Canton, there are as many as six, eight, ten, or twelve separate roofs, one behind another, all in a row, with courtyards between each, and covered passages on each side of these open spaces; the latter serve the double purpose of giving light and ventilation, taking the place of windows, which are mostly confined to the interior of the houses, where they open on the courtyards.

The tent, it has very generally been thought, has furnished the model for the construction of the roof in kiosks and other buildings; but one or two writers have lately dissented from this opinion.

Ceilings are but seldom seen in Chinese houses, nor are the walls plastered or papered. The roof-tiles are laid in alternate rows of roll and pantile, or small semi-cylindrical, and broad, slightly concave ones, the traces it has been pointed out, of early, split-bamboo roofing, and not of the tent structure. In good roofs, a second layer of these is put on above the other, or even a third on the top of all.

The habitations of the poor are often the merest hovels, and many workmen, as well as the poorest classes, live in matsheds, the framework of which is made of bamboo, and the walls and roofs of oblongs formed of bamboo leaves fastened together. These matsheds, built of the 'attap,' as it is called by the Malays, are very convenient, since they are easily and quickly put up without a single nail, the bamboo poles being tied together with long strings of split rattan, and even more easily taken down when done with, for the fastenings are cut instead of being undone. They are largely used as temporary structures for religious festivals and for many other objects, one of the most curious being the construction of one over a house in the course of erection; to protect it and the workmen from the heavy tropical rains.

Along the banks of the rivers, over the mud-flats, are found many of the poorest sheds and shanties, of a nondescript character—old boats often forming the foundation, and the superstructure made of anything and everything, reminding one of Mr. Peggotty's famous ark, as described in 'David Copperfield.'

The houses of the better classes have much ornamentation about them. Stucco-work, representing human figures, birds, animals, and flowers, is often found over the front of a house, as on a frieze, and below the projecting roof; or the same kind of decoration is found on inner walls, and affords a pleasant relief to the plain monotony of the otherwise bare brick walls. In Swatow, the whole front wall is often adorned by six or seven large medallion-like pictures, which lend a brightness to the otherwise plain surface. In fact, ordinary buildings are more highly ornamented up the coast than is the case further south. Variety is also given by the octagonal, circular, and pear-shaped door-ways, which pierce the walls in the suites of apartments, and in gardens, and rockeries of the superior class of houses; a quaint picturesqueness is added to the general effect by the geometrical patterns of the combination of door and window in one, the rows of which serve as screens or partitions between the different rooms, as

well as by the fixed open-work partitions of like construction. Carvings of fruit and flowers and gaudy paint-work also add their bizarre attractiveness to the *toute ensemble.*

The roofs of shops are built like those of private houses, the shape being that of a V turned upside down; but instead of sheltering themselves behind a plain brick wall, as in the case of the dwelling houses, they are quite open to the street, and often have an upper story supported in the front by a broad brest-summer. The whole shop is open to the street, and is closed up at night by shutter-doors. (In Swatow the shutters over the counter are transverse and not upright; they fold up from the counter and down from the roof, meeting in the space in the centre.) A granite counter occupies a portion of the space in front, and a hard-wood counter runs at right angles to it back into the shop. Behind the shop proper is the counting room. The sign-boards, though not strictly speaking an architectural feature of the buildings themselves, add much, by the brilliancy of their reds and greens and gilding, to the picturesqueness of the business streets, and relieve the sameness which would otherwise result from the want of architectural decoration. The sign-boards (the largest ones are ten or more feet in length) are suspended at each side of the shop front; some are set in stone bases, others hang over the entrances or in the shop itself. A glance down a street full of shops with its scores or hundreds of many-coloured sign-boards is quite kaleidoscopic, as the glare of the tropical sun flashes on their variegated hues; while in the softer shades of the covered-over streets they serve to lighten up the semi-religious gloom.

In the construction of the temples and public buildings where space is not so restricted, the main structures—two or three in number—stand isolated, with stone-paved paths and steps leading up to terraces of the same material on which they are built, venerable trees shading the otherwise open spaces. The dwellings of the abbots and monks, or the subsidiary buildings, are at the sides or behind, with numerous corridors leading to the apartments or suites of

rooms. Most of what has been written above applies to Canton and its neighbourhood, for of the inhabitants of the various provinces (sometimes even of districts) of China, it may be said with truth, to a greater or lesser extent, *hi omnes lingua, institutis, * * * inter se differunt,* and their dwellings, though in the main constructed on the same general outlines, have peculiarities of their own in different parts of the country; for instance in Amoy, many of the houses have an upward curve at each end of the top of the roof, quite foreign to the extreme south of China.

There is nothing more incomprehensible to a foreigner than an official residence, with its gates, folding doors, halls, side-rooms, balconies, carved and frescoed pillars, lattices, and matted ceilings * * °. The frescoes are gaudy, and represent every conceivable subject, from genii walking among clouds to a moth upon a peach. The roof is a tangled mass of Asiatic glory. The Sz-chuanese houses excel in their exterior decorations; the ridges, gateways, and corners, are beautifully trimmed with broken bits of blue and white porcelain, which, at a distance, have a most pleasing effect ° ° °. The houses, except in the large cities, are flimsy affairs, with walls of pounded earth, and roofs thatched with straw.

The principal material for house construction in Swatow and its neighbourhood is earth, or river sand, or decomposed granite, mixed with lime in the proportion of seven parts of the former to three of the latter. This is rammed in between boards, hardens, and appears to be most durable.

The roof has been considered the chief feature of Chinese architecture; and there is no doubt that a great amount of decorative art is expended on the massive roofs of the larger and finer temples and public buildings. The lightness and grace of the curve of these heavy roofs is worthy of all praise; they are sometimes constructed double, or in such a manner as to give the appearance of two roofs. The object in this is to lend an air of greater richness and dignity. The roof, it will thus be seen, does not occupy, in public buildings and temples, the subsidiary position that such a part of the structure takes in the West. It is the most striking object in this class of buildings, and with the numerous varnished timbers and posts, the green glazed tiles and glazed dragons,

pearls, &c., and unhidden by plastered ceilings, it looks most picturesque. On the other hand, the roofs of private dwellings are simply for use.

It would naturally be expected that in such an ancient land as China, the whole land would be full of old ruins. Such is, however, not the case; even the Great Wall has been re-constructed once or twice. There are some structures still standing that have stood for more than a thousand years; but to find older ones than this, it is necessary to excavate the mounds—the tombs of ancient cities—where a few stone buildings may be found: one, built seventeen centuries ago, was recently discovered. Cave and rock dwellings are also to be seen in some parts. The great majority of buildings are modern, in the sense that that word has when applied to anything in China; for many things that are classed under that category would be considered to be mediæval or ancient in the West. The reason for this paucity of relics of antiquity is not far to seek: much of the material employed is not fitted to withstand the ravages of ages, and, when it is, the flimsy style of construction does not insure that durability which it might otherwise hope to attain; added to which the humidity of the climate, and the insidious attacks of insects, all militate against handing down to posterity the works of its forefathers; furthermore, the glance of the Chinese has always been a retrospective one—back to the hoary ages—and the tendency has not been to build for future times. It is a curious feature in Chinese building construction that so little stone has been employed. The streets are paved with it; the city walls are partially built of it; the foundations of houses are constructed of it; so are the end counters in shops, as well as some of the outer columns in temples; but otherwise it is a rare thing to find it entirely used in the building of any structure, except commemorative arches and bridges. The Chinese have been acquainted with the arch from very early times, though they make comparatively little use of it. Many elegant bridges have been constructed in different parts of the empire, some of great length.

Commemorative arches, as these peculiar quaint portals may be styled, are generally put up by imperial command or permission, to commemorate the virtuous and brave. They consist of a large centre and two smaller side gateways, the material employed in the south of China being generally granite, and in the west soft, grey sandstone. There is a considerable amount of ornamentation about them, usually in the way of carving, and in the west of China the flowers and figures carved in relief are of marble, delicately fitted and highly polished. In the streets over which they are erected, they at all times form a pleasant contrast to the otherwise common lack of architectural adornment. They are embellished with inscriptions, setting forth the virtues of the individuals whose deeds are immortalised by their erection. The pagoda is one of the most graceful specimens of Chinese architecture. (*See* Article on Pagodas.)

The cupola or dome is almost entirely unknown. Mohammedan architecture deserves some mention, and it is possible that the superiority of the Ming architecture may be traced to it.

Books recommended.—'The Chinese As They Are,' by Tradescant Lay, Chap. on 'Architecture.' Jour. C. Br. R.A.S. New Series, Vol. XXIV., No. 3. Article on 'Chinese Architecture, by Dr. Edkins, and Article in the same number, by S. R. von Fries on 'The Tent Theory of Chinese Architecture,' and the Report of the Discussions on the two Papers in the same number. 'L'Art Chinois,' heading of 'Architecture,' by M. Palélogue. Same subject in Williams' 'Middle Kingdom,' and in most text-books on China. An account of Cave Dwellings is found in Williamson's 'Travels in North China.

ARMS.—To find a counterpart to the arms which the Chinese have used in the past, and which are still not obsolete amongst them, one must turn to some of the weapons employed amongst us in the west in the time, for instance, of the Tudors, the Stuarts, and the Commonwealth; for the antiquated spears, pikes, and halberds, like those of mediæval Europe, are still modern instruments of warfare amongst this ancient people, and, though fast being superseded, they have not yet been entirely laid aside.

Of spears, there are a number of varieties; among which may be noticed one similar to the partisan of the time of

James I., called a *kik;* another is like the pike of the time of Cromwell, called a *t'íú;* and yet another, somewhat like a voulge or boulge, of the time of Henry VII.

Of halberds, there are several different kinds, known as *t'ín fá fú*: some of which resemble the halberds of the times of Henry VIII., Charles II., and the double axed halberd of the time of Charles I.; while another variety, known as the *pún, yüt fú,* from the crescent on one side, resembles one of the time of Henry VII.; another, also called a *kik,* is like one used during the reign of William III.

All these halberds and spears, with the exception of the voulge and the pike, are also ancient weapons amongst the Chinese. It seems curious that there should be such a similarity between the ancient weapons of nations so widely separated by distance from one another. A trident, a formidable weapon, is also amongst the arms of the Chinese.

Swords and daggers are thus distinguished in China: a sword (*kím*) is two-edged; a dagger (*tò*) has only one edge. Further, swords are always single, while daggers may be single or in pairs; in the latter case, one side of each dagger is flat, so that the two may lie close together and fit into one scabbard or sheath; thus occasionally a Chinese dagger would, by us be termed a sword. The common sword amongst the Chinese is like a Roman sword, but probably a little longer. At one time the Chinese officers carried swords, while the men were armed with daggers. A second kind of sword, but coming under the category of daggers, has a flat belly, or blade, which tapers away to a sharp point. The sword would seen to be guardless, having a transverse bar simply, the hand grasping the short hilt above it, being entirely unprotected, while in the flat bellied sword mentioned above, and in many daggers, a guard runs from the bar at the hilt, forming a semi-circle with the rest of the handle; this cross piece being only on the edge side.

Bows and arrows also form part of the equipment of soldiers are who not armed with western weapons of precision, though it is said that in modern times they are more for show at examinations than for use in battle. The bows

are made of horn and bamboo. Cross-bows have also been employed by the Chinese in warfare.

Dr. Williams thus describes the matchlock and cannon:—

> The matchlock is of wrought iron and plain bore; it has a longer barrel than the musket, so long that a rest is sometimes attached to the stock for greater ease in firing: the match is a cord of hemp or coir, and the pan must be uncovered with the hand before it can be fired, which necessarily interferes with, and almost prevents its use in wet or windy weather. The cannon are cast, and, although not of very uniform calibre from the mode of manufacture, are serviceable for salutes.

The cannon in use before recent years were all muzzle-loaders, some on the city walls in Canton being more than two hundred years old. Of late, breach-loaders and rifles of modern European construction have been coming into use, as portions of the Chinese army are being provided with them (*See* Article on Army); but many of the Chinese mandarins are wedded to their old style, and when reverses occurred in the recent war with Japan, believing that they were due to the use by their own soldiers of rifles and modern arms, they proceeded to cast thousands of gingals, so as to provide their army with them and ensure victory. Gingals, or jingals, are long tapering guns, six to fourteen feet in length, borne on the shoulders of two men and fired by a third. They have a stand, or tripod, reminding one of a telescope. By means of these stands, they are set in the bulwarks of boats, when employed in naval warfare, or for the protection of peaceful merchantmen, and being less liable to burst than cannon, they form the most effective gun the Chinese possess.

> Two men jingals are a little over ten Chinese feet long, and are of large bore. When ready to be fired, the front rank man grasps hold of the middle of the barrel as it rests in the hollow of his right shoulder, while the rear man takes aim and draws the trigger. Formerly the flash-pan was used, but with the introduction of percussion caps, the jingals have been fitted with nipples. These weapons are claimed to have conquered China, being introduced by the Manchus when they invaded the empire of the Ming dynasty, and with jingals, Chinese Turkestan was conquered by the Emperor Chien-lung's armies in the 17th century. The ordinary charge for

a jingal of this sort is a good handful of gunpowder, with a two-and-a-half ounce bullet. Sometimes on the battle-field, the jingals are loaded with an extra allowance of gunpowder, and three bullets—often four—are rammed in to create as much destruction as possible.

Another weapon of attack used in naval warfare, and especially by pirates, is what is known amongst English-speaking people as the stink pot:—

'This unsavoury name conveys a wrong impression, as the article so described, bears but little resemblance, in shape or material, to its namesake used some centuries ago by pirates on the Atlantic side. The proper name for them is "hand-bomb" or "hand-grenade." They are simply earthern pots, large enough to contain from two or three pounds of powder; the opening at the top is very small, and after they are filled with gunpowder, the lids are cemented on with chunam, which renders the whole air-tight and impervious to damp. Around the pot, and on the lid of it, a lot of slow matches are attached. The man who throws the "hand-bomb," stands on the yard of the foresail, at the foremast head, in the same way as a leadsman does with a hand lead when taking soundings. At the right moment he lets it go, so that it will fall amongst the men on the opposing vessel. The concussion, when it strikes, causes it to break, when the powder comes into contact with the burning match and explodes. Junks defend themselves against these "hand-bombs" by spreading a fishing net or something similar, tightly drawn about seven feet above the deck. When the "hand-bombs" strike the net, its elasticity causes them to re-bound, and fall overboard before they explode. The only smell observable in the explosion of these "hand-bombs" is that of ordinary gunpowder. The powder used contains more charcoal and less saltpetre than ordinary powder, hence it explodes with less force and rapidity. The special virtue of these "hand-bombs" in defence and attack, is that in exploding, they throw the pieces of the pot about with great force, the hot fragments inflicting severe wounds and burns on anyone within range. They are a mild kind of bombshell, being much slower in operation and less deadly in effect than the ordinary shell. The deadly smell supposed to be connected with them is all a fiction.'

Books recommended.—*See* next Article.

ARMY.—The military elements, which may be grouped together under the general term of the Chinese army, are various in number and different in composition. The three main, but quite distinct, divisions are:—

(1) The eight banners, comprising 'all living Manchoos and descendants of the Mongolian and Chinese soldiery of the conquest.' These furnish guards for the palace and garrisons in various chief cities and other places.

(2) The Chinese provincial army of the 'Green Standard,' comprising the land and marine forces. The former numbers 400,000 or 500,000, and is 'an effete organisation discharging the duties of sedentary garrisons, and local constabulary.'

(3) The braves or irregulars, enlisted or disbanded as required, and used for actual warfare. No approximate guess can be made of their numbers.

A later return from a native newspaper gives the following as the troops garrisoned in the eighteen provinces of China Proper, not counting those in the Manchurian and Mongolian provinces, and the New Dominion; but it must be remembered that in China, returns on paper as to numbers of troops in existence are very different from the reality, or, in other words, the soldiers for whom pay is drawn are considerably more in number than those who actually receive the money, for here, as in every branch of the Chinese service, peculation by the officials is to be found. We give the numbers, however, for what they are worth:—

Chih-li	42,532	Shan-tung ...	20,174
Shan-si	25,534	Ho-nan	13,835
Kiang-su ...	50,134	Ngan-hui ...	8,728
Kiang-si ...	13,832	Fu-kien	63,304
Che-kiang ...	39,009	Hu-peh	22,740
Hu-nan	35,590	Shen-si	42,260
Kan-su	55,819	Sze-chuen ...	33,188
Kuang-tung ...	69,052	Kuang-si ...	23,408
Yun-nan... ...	42,549	Kwei-chow ...	48,490
		Making a total of	650,178

We learn from still another authority, that the Chinese army in time of peace is supposed to number 300,000 men; that there are 500 in a camp, and that from three to fifteen camps are to be found in the neighbourhood of a city or village with generals in command.

Bodies of the troops are being trained, in the European style of warfare, at Peking and other important centres; the

bugle-call is now heard in the north at Tientsin, as well as in the heart of the empire at Hankow, and in the south it is also making itself familiar to ears which, a few years since, only knew the sound of the gong and drum; but the numbers so drilled form, as yet, but a small proportion of the whole armed force of China. Matchlocks, gingals, bows and arrows, spears and lances, are still the weapons of many. Sometimes foreign arms are put into the hands of the soldiers without proper instruction, and at other times costly weapons rust and are rendered completely useless from neglect.

It is said, that for five years previous to 1892, 50,000 men with European weapons were stationed on the coast of the Gulf of Chihli, and that part of the number were instructed by European officers, who were mostly German.

The foreign officers, however, are not, as a rule, employed for any other purpose than to teach the soldiers their drill and the use of their weapons: as a German writer remarks, 'kein fremder Offizier erhält ein Commando oder die Befugnisse eines Generalstabs-offiziers oder Adjutanten.' The notable exceptions have been the cases of Generals Gordon and Mesny.

The old-fashioned native forts which mostly do duty throughout the length and breadth of the land, and which until lately were the only fortifications to be found, are ridiculous, looked at from a European military standpoint. Long rambling walls of brick are to be seen climbing up the hill sides (as at the old Bogue Forts at the entrance to the Canton River), crenellated for the muzzle-loading cannon, a few specimens of which perhaps do duty in time of peace, to be hastily supplemented in time of war by others; or at other places, on more level ground, smaller square forts may be seen, which would perhaps have done well enough in the mediæval ages for the purposes for which they were built, being strong enough, doubtless, for the internal well-being of the country, and as a protection against Chinese rebels armed with Chinese weapons. On the coast, at the different treaty ports, as well as at some other places, such as at Port Arthur, and the Bogue, already mentioned, fortifications after

the European style have been constructed, and breech-loading guns, of modern European make, have been provided. Krupp guns, it was stated several years ago, were being made in Yun-nan, and as time goes on the establishment of more arsenals will probably be of use in meeting the present wants of the Chinese soldier in the way of arms.

The Chinese ° ° have several batteries of breech-loading artillery attached to their Manchu forces distributed over the Empire. Every province has a contingent of foreign-drilled troops, who have been taught by native instructors who learned their drill from German soldiers.

There is unfortunately, however, but little hope for the present, of military reform being carried out in China on any large scale, at all events, to be of utility in the defence of the country against wanton attacks in the future. Since the Japanese war, the question of the reorganisation of the army has naturally been supposed to be one of the first steps that would be taken. That there was a necessity for it seemed patent to every eye. After such a severe blow it was thought by many that China would take immediate steps to bring herself into line with her more warlike neighbour, and thus, by a visible readiness against attack, provide against such a contingency. However, no effective steps would appear to have been taken yet with this end in view. There is no national army in China in the modern sense of the term, and no common arm provided for the various provincial forces, nor is the training uniform, nor their organisation on the same basis. Decentralisation is the order of the day with regard to those small forces which are armed with modern weapons of precision. A few of the Viceroys, more progressive than the old school of Chinese officials, engage officers to instruct small bodies of men; but there is no uniformity of purpose in the matter, and the same Viceroy will sometimes engage instructors from different countries who, of course, have been trained in different schools. As to their troops, there is no commissariat, and there are no stores of ammunition or other necessaries.

The uniform of the common Chinese soldier consists of a loose jacket and loose trousers: the former brown, yellow,

or blue, with a wide facing on the edge of another colour; the trousers are usually blue. In a big circle, on both front and back of the jacket, are Chinese characters denoting the branch of the service they are connected with, &c. The common cloth shoes and a conical, small, bamboo hat complete the outfit.

The pay of the soldiers is very small: insufficient in fact to support the men, and they are forced, in order to provide the necessaries of life, to engage in civil employment or private work, though in the expenditure of the empire is put the sum of 21,600,000 Taels, being the pay of 600,000 infantry at the rate of three taels a month, half in money and half in rations, and 11,616,000 Taels for the pay of 242,000 cavalry at four Taels a month, but, with all the peculations that take place before it reaches the hand of the private soldier, and the months of pay he is often in arrears, the reality does not come up to the statements on paper. There does not appear to be a uniform rate of pay, for in important places where the soldiers are under foreign methods of instruction, as at Tientsin, Foochow, and the Bogue, a higher rate prevails, ranging from $12 to $20 a month, and it is more regularly given. The soldiers in the retinue of a Viceroy are also better paid, but the ordinary Chinese private gets very little. A dollar may be given to him once every ten days, being at the rate of ten cents a day, while another ten cents is held over by the Mandarin and perhaps given to him in a lump sum at New Year's time, or at the different festivals. It may be interesting to compare the pay of the Chinese soldier with that of the British and German private in English money. The German soldier gets 4½d. a day; the British soldier, 1s.: and the Chinese, when be gets what is due to him, as above, say about 3½d., and supposing also all his deferred pay to be given to him, often a most unlikely thing, the whole may amount to the rate of about 7d. a day. It must be remembered that the 3½d. a day supplies him with all the food he gets. No pension nor invalid allowance is provided, nor is there any medical staff corps nor army medical corps, and the sufferings the Chinese soldier

undergoes in the field, not only from the horrors of war, but also from malaria and disease, are dreadful to contemplate.

In imitation of the Civil Service examinations in vogue in China there has been introduced during the present dynasty, a series of examinations for the army. A gradation similar to those for the literary degree has been established, the successful candidates at the higher of which are awarded the same titles of *Siú-ts'ai*, *Kü-jin*, and *Tsin-sz*; the highest degree is also competed for at Peking. (*See* Article on Examinations.) No knowledge of letters in general is required of the candidates, though the Literary Chancellor, before conferring the title of *Siu-tsai* on them, tests them on their literary attainments. What is required for a successful pass is muscle, as shown in the lifting of heavy weights, swordsmanship, and skill in archery. The latter is shown both on foot and on horseback. A straight trench, a foot or two in depth and wide enough for a pony to run in comfortably, is dug in the parade ground, and, mounted on horseback, the aspirant for military honours gallops or trots at a brisk pace along this. As the pony has simply to go straight along the trench, the horseman is able to devote his whole attention to his archery. Provided with a sufficient number of arrows he thus swiftly passes the targets, three in number, and about fifteen or twenty feet distant from him as he passes, and lets fly an arrow at each, the distance between them being so fixed as to give him time to pull an arrow from his quiver and fix it on the string. A gong is beaten at each target, on a successful hit being made, to apprise the examiner who is seated in a pavilion at the end of the course.

Though the successful candidates are rewarded with the same degrees, if one may be allowed to use the term, as those conferred on civilians, yet, as it is merely by bodily strength and a quick eye that they gain them, the people, who most wisely do not value military distinctions, attach but little honour to such, and a military officer is considered to be of a much inferior grade to a civil one. The naval officers are selected from the same successful candidates. As one

writer has well said:—'No knowledge of tactics, gunnery, engineering, fortifications, or even letters in general, seems to be required of them; and this explains the inefficiency of the army, and the low estimation its officers are held in.' An acquaintance with the theories of Sun-tsz, Wu-tsz, Sz-ma, and other venerable and antique authors, is expected of candidates for a military degree. These are a study for the philosopher and disciplinarian rather than for the tactician.

The Chinese is not a fighting animal. Pitted against Europeans, his tactics have been often like those of the native dog—much bluster, but little done, and easily driven off. It is said Chinese soldiers are brave in flight, for the word 'brave' is written on the back of their jackets, but it is also written in front, and when properly drilled, armed, and led, they are not wanting in courage, as the Ever Victorious Army, under General Gordon, gave proof.

The Chinese army of 1876-7, which reconquered eastern Turkestan, acknowledged to have been a most brilliant achievement, was officered and led by Chinamen. They conquered Kashgar with an army armed with European weapons, and showed considerable science in the art of war. Their soldiers were drilled according to foreign methods and marched in obedience to officers trained in European principles, and their Generals manœuvred their troops in accordance with the teaching of the most advanced military authorities.

Besides, their history is as full of brave deeds and desperate valour on the field of battle as that of any other people. The Chinese nation possesses the raw material to turn out what are known as good soldiers; but they possess scarcely any, or but very few, native officers capable of developing this raw material into efficient warriors, fit to stand before an army trained in western warfare; and further the whole Chinese system, or rather want of system, added to the corruption in the ranks of those who pretend to lead them, militates entirely against the Chinese Tommy Atkins being anything but a coward before the western foe, and a desperado and robber in the piping times of peace amongst his own countrymen. The quiet and peace-loving, home-abiding Chinaman, may well say, 'Defend us from our

defenders.' Martial law prevails in the Chinese army, and very summary justice is dealt out to any soldier detected in any flagrant crime; for he has short shrift, his superior officers having the power of life and death in their hands, without the necessity of referring to the Emperor for confirmation of the sentence. The Chinese soldier thus holds his life in his hand in times of peace as well as in times of war.

The following estimate of the qualities of the Chinese as soldiers may prove of interest in this connection:—

> The old notion is pretty well got rid of, that they are a cowardly people when properly paid and efficiently led; while the regularity and order of their habits, which dispose them to peace in ordinary times, give place to a daring, bordering upon recklessness, in times of war. Their intelligence and capacity for remembering facts make them well fitted for use in modern warfare, as do also the coolness and calmness of their disposition. Physically, they are on the average not so strong as Europeans, but considerably more so than most of the other races of the east; and on a cheap diet of rice, vegetables, salt-fish and pork, they can go through a vast amount of fatigue, whether in a temperate climate or a tropical one, where Europeans are ill-fitted for exertion. Their wants are few; they have no caste prejudices, and hardly any appetite for intoxicating liquors. Being of a lymphatic or lymphatic-bilious temperament, they enjoy a remarkable immunity from inflammatory disease, and the tubercular diathesis is little known amongst them.

The soldiers are often employed in China in duties which would be considered by western military authorities as outside their proper functions. Construction of the Government railway in Formosa, building walls, and even scavenging may be given as examples of the extra military labours which they are called upon to perform at times.

Books recommended.—Mayer's 'Chinese Government.' 'Account of the Army of the Chinese Empire,' by Sir Thos. Wade, in Chinese Repository,' Vol. XX., pp. 250, 300, and 363. 'Mémoires sur les Chinois,' tom. VII., gives a translation into French of the Chinese text books for military candidates, accompanied by remarks upon movements adorned with numerous engravings illustrating both arms and armed array.' 'Die Chinesische Armee,' von Major a. D. Pauli, an article in 'Schorers Familienblatt' Heft 7, 1892. 'China, von einem früheren Instructeur in der Chinesischen Armee,' Leipziz, 1892, a small pamphlet, containing some ten pages on the Chinese army. The 'China Mail' of 22nd July, 1892, contains an account of scavenging by soldiers, and the 'Hongkong Daily Press' of 11th October, 1893, notices the praying to the spirits to direct the aim of the guns. *See* Article on Arms.

ART.—Painting is still in a backward stage in China; the laws of perspective, and light and shade, are almost unknown, though the former is occasionally honoured with a slight recognition. Height usually represents distance in a Chinese painting, that is to say, distant objects are put at the top of the picture, and nearer ones below them, while but little difference is made in the size. As regards light and shade, no shading is put into many Chinese landscapes, though M. Paléologue states that native artists have sometimes attained to the expression of the most artistic and delicate effects of light and shade, instancing the grand landscape school of the T'ang dynasty as producing perfect works under this class. The arrangement of objects, and the grouping of persons in natural attitudes, would appear not to be taught according to our ideas on the subject. Symmetry is the object aimed at; the subsidiary parts are treated with as much care as the principal; the smallest details are elaborated with as much minuteness as the most important. Figures are nearly always represented full-faced; and the heads are often stuck on at a forward angle of forty-five degrees to the rest of the body; this being the scholar's habitual attitude and one indicative of much study. What the Chinese delineator considers of prime importance is the representation of the status occupied by the subject: as his rank in the official service, or grade in the literary corps, or social position. The presentation of a living, feeling soul, revealed in its index, the face, sinks into utter insignificance in comparison with the exposition of the external advantages of rank and fortune, or of the tattered rags of the old beggar fluttering in the breeze. Rough outline sketches, in ink, of figures and landscapes are much admired. In these, impossible mountains, chaotic masses of rock, flowers, trees, and boats, are depicted in such a manner as to call forth but little enthusiasm from the Western observer.

As draftsmen, their *forte* lies in taking the portrait of some single portion of nature's handiwork. Many of these they have analysed with great care, and so well studied as to hit off a likeness with a very few strokes of the pencil ° ° °. There is a peculiarity

among the Chinese which has risen from the command they have over the pencil—they hold it in nearly a perpendicular direction to the paper, and are therefore able, from the delicacy of its point, to draw lines of the greatest fineness, and, at the same time, from the elastic nature of the hairs, to make them of any breadth they please. The broad strokes for the eyelash and the beard are alike executed by a single effort of the pencil.

It has been pointed out that the exigencies of Chinese writing demand an education of the eye and hand, analogous to that required in designing. The handling of the hair brush—the Chinese pen—every day gives a facility and readiness of touch and expression

The Chinese artist has learned a lesson which has only within the last few years been understood by us in our natural history museums—he copies all the parts of a bird in detail, and then, it has been aptly said:

> He studies the attitudes, and the peculiar passions of which attitudes are the signs, and thus represents birds as they are in real life, ° ° ° though they may be rudely executed in some of their details. Nor is this fidelity confined to birds alone, neither is it a new advance in their art, as we find it recorded of Ts'ao Fuh-hing, a famous painter of the third century, that, having painted a screen for the Sovereign, he added the representation of a fly so perfect to nature that the Emperor raised his hand to brush the fly off.

We ourselves have seen a cat go up to examine a bird which was drawn standing on a spray in a most natural manner. These stories point out one of the most striking characteristics of certain Chinese painting—its graphic character—and remind us of Apelles' horse which the living horses neighed to, as well as the other famous story of a horse trying to eat a sheaf of corn on the canvas. With equally minute care they faithfully copy flowers, bamboos, and trees, noting carefully the minute ramifications of branches, as well as the action of each particular kind of wind on the objects painted; while, however, all these points are being attended to with a patience worthy of the highest commendation, as it produces a sort of fidelity to nature, yet at the same time the whole perchance is vastly deficient in correspondence and proportion. This entering into the mysteries of nature and the reproduction of some of them with an approach almost to photographic fidelity,

scarcely to be expected from them, judging by some of the other productions of their pencils, is of interest and use to the botanical student, since the illustrations in such a native work, for instance, as the great Materia Medica, the *Pên Ts'ao*, give a far better idea from their, in many instances, great truthfulness, than the mere letter-press would convey to the foreign student. Their attempts at depicting animal life result in rude, uncouth forms, but the conventionality of the attitudes of the human figure frequently lends a charm which does not attach to many of their products. The proportion and grouping together of the component parts of a picture are defined by a conventional canon, to the rigid adherence of which is due much of the unreality so conspicuous in their attempts at portraying the human passions, and they have remained at the same imperfect development of this branch of their art for many centuries; (this stage has been compared to that of Italian painting in the time of Giotto and Simone Memmi), added to which is their entire ignorance of anatomy, the result of this ignorance being often a caricature of the human body. At the same time all praise must be given to the delicacy of their colouring, which, without any scientific laws to guide them, they seem intuitively to know how to apply. They are very fond of their works of art, and the mansions of the wealthy are hung with scrolls depicting landscapes and sprays of flowers, with birds, and insect life, etc. Even the poorer classes adorn their humbler dwellings with cheaper specimens of pictorial art, and scarcely a boat of any pretensions on the Canton river but is ornamented with a few pictures, while the sellers of sketches in black and white find a ready sale for their wares in the streets.

It is necessary, however, to remember that our commendation is awarded to purely native art, the bastard productions of those daubers who seem to thrive in Hongkong and some of the Treaty Ports being altogether beneath contempt.

The Chinese, in some localities, are clever at fresco or encaustic painting, which they employ upon their temples and better class houses in the form of panels and friezes

both inwardly and externally. (*See* Article on Architecture.) Never, so far as we can learn, have they made any use of oil as a medium for their pigments, but it must, of course, be remembered that the latter addition to the painter's resources was equally unknown in Europe down to the fifteenth century.

The native pigments are very primitive, and their cakes, or sticks, of water-colour are on a *par* with the very cheapest toy outfits of an English juvenile. Their Chinese ink, however, is admirable and superior to any other in the world. Their pencils and brushes, also, leave little to be desired, being exactly adapted to their manner of work. It would be impossible, however, for an English water-colourist to produce his effects with such tools, and it would be idle to expect the celestial to make any advance in art until he throws over his conservatism and adopts the paper, colours, and brushes of modern Europe.

Religion, nature, history, and literature, have all inspired the Chinese artist with a more or less varying degree of success.

If implicit credence were to be given to the accounts of the Chinese themselves, painting was first practised B.C. 2 600, but the art in China has quite a venerable enough antiquity without ascribing to it such a hoary one. Mural decoration appears to have been the first application of it, and the Chinese Emperors frequently had the walls of their palaces so adorned. In the third century before the Christian era, paintings were made on bamboo and silk, whether pen and ink sketches, or in colour, it is difficult to say; but a great impetus was given to the art, when, in the first century of our era, paper was invented.

The first painter of whose labours we possess any definite record, belongs to the third century of the Christian era, over six hundred years after the period of Zeuxis, though Dr Anderson, from whom we quote, informs us, that a passing allusion to a portrait is found in the works of Confucius. The same authority says that the Chinese must have attained to some proficiency in the art

of drawing before the Buddhist era: it is probable that the higher development of painting in China was due to the influence exercised by specimens of Indian and Greek art introduced with the Buddhist religon. At the head of the list of Chinese painters stands then the name of Ts'ao Fuh-hing, the memory of those who preceded him having been lost, a retainer of the Emperor Wu Sun K'ŭan (A.D. 240-251). He was famous for Buddhist pictures and sketches of Dragons, and he is the hero of the marvellous story of the fly. Another story is that of a dragon which was painted by him and preserved until the Sung dynasty, when it produced rain in a time of drought. The second artist whose name has been preserved is that of Chang Sang-yiu. He painted Buddhist pictures for the devout monarch Wu Ti' (A.D. 502-549). Anderson thus writes concerning him:— 'It is doubtful whether any of his works are now in existence, but his style has been handed down by followers, amongst whom are numbered many famous masters of the brush.' Another wonderful dragon story is narrated of him. It 'credits him with the delineation of a dragon of such miraculous semblance to "nature" that with the final touches the pictured monster became suddenly inspired with life, and in the midst of sable clouds and deafening peals of thunder, burst through the walls to vanish into space'

The second epoch commences some time after the introduction of Buddhism into China. This religion exerted a beneficent effect on the stagnant state of ancient art with the new vistas it opened out, and the new fields for fresh achievements. Buddhism was vigorous in those days, and Buddhist monasteries were multiplied to such an enormous extent, that in A.D. 845 there were more than four millions of them. They were schools of literature and art, and many paintings were executed on long rolls of silk illustrative of the life and death of the founder of Buddhism and Buddhistic subjects.

Other schools arose which also devoted themselves to religious, as well as other kinds of art. Between A.D. 265 and A.D. 618, Chinese authors mention about five hundred

painters of celebrity, in addition to those of the religious school. Besides the subjects belonging more especially to the latter, the delineation of the human face, of the animal creation, and of landscape, engaged the attention of the artist. One example alone may be mentioned as an instance of the high position which art held at that period:—One of the members of Mo Ti's (A.D. 502-550), Privy Council was appointed to adorn the Imperial Temples with paintings.

When we come to the seventh century, we find two brothers, famous painters, named Yen Li-teh and Yen Li-pun, the latter of whom is especially remembered for a series of historical portrait-studies of ancient paragons of loyalty and learning.

Wu Tao-tsz is the name which merits most attention in the eighth century. He attracted the notice of the Emperor Ming Hwang, 'with whom he remained in high favour till his death. His style is said to have been formed upon that of Chang Sang-yiu, whose spirit was believed to have reappeared upon earth in the person of his follower. His chief renown was won in religious art, but his landscapes were remarkable for picturesque feeling and strength of design, and of his life-like portraitures of animals.'

Also worthy of mention, though not of such renown, are the names of Wang Wei, a landscape painter holding high rank in court (A.D. 713-742), and Han Kan, a *protégé* of the last, remembered chiefly for his painting of horses. Amongst other names, famous during the T'ang dynasty as painters, may be mentioned Li Tsien and his son Li Chung-ho, noted for drawings of figures and horses; Yuën Ying, best known for his minutely drawn representations of insect life; Kiang Tao-yin and Li Chêng, landscape painters.

The artistic appreciation of natural scenery existed in China many centuries before landscape played a higher part in the European picture than that of an accessory.

The third epoch of Chinese art commences with the T'ang dynasty (A.D. 618-960) and ends with that of the Sung. At the beginning of this period, Chinese painting divides itself into the northern and southern schools, so

named from the respective parts of the country in which those belonging to them resided, the chief distinction between the two being that the southern was less trammelled by the canons of art to which the northern school rigidly adhered. To the former belonged Ouan Mo-kie, described as one of the most original artists of China. Like many of China's artists, he was not painter alone, but poet and musician too, for the beauties of nature's landscapes, which were his special *forte*, were not only interpreted by his brush, but sung by his muse as well. He reduced his methods to writing, and for two centuries afterwards, viz.:—the eighth and ninth, they led the artistic world to go direct to nature as their mistress and model. The most brilliant painter of this epoch is Au To-huan. Mountains with pagodas, convents, and Buddhistic scenes were what he delighted to paint. During the ninth and tenth centuries, the painting, in all their various movements, of animals and flowers, occupied the attention of all the artists, but at the same time the Buddhist school still pursued its course and produced works of great merit. In the tenth century, two artists of the first rank deserve mention—King Hao and Hoang Tsuan. There are two specimens of the latter's style in the British Museum.

The fourth epoch is that of the Sung dynasty, and is marked by a rejuvenescence of literature and art after the troubled periods which immediately preceded it; but owing to the disfavour under which Buddhism fell, the religious school of art also lapsed into a state of decadence in the twelfth and thirteenth centuries, though a few artists of great ability are still to be found in this branch. The Sung dynasty was rich in famous artists. We may call attention to Muh Ki, Liang Chi, Kwoh Hi, the Emperor Hwei Tsung, Li Lungyen, Ma Yuën, Hia Kwei, Yuh Kien, Hwui Su, and Mih Yuën-chang. Ngan Hwui, who lived in the thirteenth century, is usually associated with the great painters of the Sung dynasty. The school of landscape artists, started on the right track under the former epoch, rose to the highest point of art. The beauties of spring-time with its joyous

bursting of bud, leaf, and flower; the sweets of summer; the sadder traits of autumn, and the snow-clad beauties of winter, all engaged their brushes. Amongst the masters of this style may be mentioned the two Li Cheng, one the chief of the northern school, and the other belonging to the southern; the former was followed by numerous artists during the eleventh, twelfth, and part of the thirteenth centuries, but unfortunately, in the devotion to their master, they began to copy the style of the man rather than to follow him in his sincere admiration of nature herself. In conjunction with a new tendency, which manifested itself, each school, each studio, took as a speciality the production of a certain picturesque detail, and ceased to see landscape in its whole. As examples of this tendency may be instanced the two brothers, Ma Yuën and Ma K'on, who confined themselves to pines, cypresses, cedars, and steep rocks; another only cared to reproduce the effects of snow; others confined their attention to the feathery bamboo with its stiff stems, tender green leaves, and the graceful curves of the topmost boughs; another speciality was clusters of flowers in the spaces between glazed tiles on a roof,—surely a singular taste; bull-finches, bamboos, and rocks are named as the objects on which Li Ti exercised his brush; snow-laden pines and clumps of trees were what another artist loved to reproduce; while plum-trees and flowers were what Chong Jen singled out as worthy of his skill; other painters had the good sense not to confine themselves to one speciality. Some wonderful productions of birds, life-like and natural, were painted during this period.

The fifth epoch is that of the Yuan, or Mongol dynasty. The Mongol conquest of China stirred up the comparatively stagnant pool of Chinese native life, and introduced a stream of vivifying influence from the more western nations. Other styles of art were introduced to the Chinese, who had for some centuries seen but little from outer lands to inspire their genius, or spur on their adaptive efforts. These influences from abroad, more felt in other branches of art, did not make such an impression on painting as one might suppose,

though some traces of such influence are to be found. Coupled with this, there was also a renaissance of Buddhism, which the tide of Mongol rule brought in with it, and which made itself felt in the artistic world, as well as elsewhere. The divisions, which we have noted in the Sung period, still continued. The characteristic of the painters under the Yuan dynasty is the taste for bright and brilliant colours. A tiger and cubs, executed by one of the artists of this dynasty, is to be seen in the British Museum.

The sixth epoch is that of the Ming dynasty (A.D. 1368-1643). Painting benefited in the first years of this dynasty by the improvements in technical art which took place, though again not to such an extent as in some of the other branches of art, and it, during this epoch, began to decline from about the middle of the dynasty. Consequently, it is convenient to divide this epoch into two periods, lasting respectively from A.D. 1368 to 1488, and from 1488 to 1643. The style of this first period of Ming dynasty art may be characterised as without much originality, but with other characteristics of first importance: a style of art without great eminence, but without decay.

There were, however, as late as the fifteenth and sixteenth centuries, many painters of great merit; but the best of these, including Lin Liang and Lü Ki, were avowed imitators of the older masters. The one exception to the general decay in later centuries was a style which, so far as we are aware, numbered only two important followers—Ch'êng Chung-fu and Li-kin Kü-sze ° ° °. These artists, seeking better results in the painting of portraits, than had been found attainable by pursuing the caligraphic ideal, ventured to represent the outlines and shadows of the face as they saw them.

In the second period of this epoch begins the decline of Chinese painting. The causes of this decadence commenced centuries previously, when, for a study of nature at first hand, was substituted a servile imitation of some master-hand, whose inspiration was derived from the faithful communion with nature herself, which his disciples neglected. That snare of the Chinese in so many branches of their learning and knowledge, the blind following of set rules and canons, again showed itself in their reproduction of the phases and aspects of nature in her revelations to man, for instead of lifting up

their eyes and seeing the fields ripe for a harvest, ready for those who would reap it, they contented themselves with the achievements of the past, and let the golden opportunities slip.

The difference between these two periods (the first and second halves of the Ming dynasty) is marked, and the beginning of a new style is seen, which prevailed in the seventeenth and eighteenth centuries.

The seventh epoch is that of the present dynasty, and under it the decadence, previously foreshadowed and commenced in the preceding dynasty, becomes *un fait accompli.* The absence of inspiration is seen, and for it is substituted the use of certain illustrated works, which serve as dictionaries to the aspirant for fame, from which the painter copies the different figures or objects, already prepared for his use in all possible situations of ordinary Chinese life; he has degenerated into a copyist, for it only remains for him to group them. Under the third Emperor, Yung Ching (A.D. 1723-1736), there was a tendency towards improvement, but the bounds of tradition were not burst: it stopped short of a renovation of the whole art. The Jesuit missionaries at Peking attempted to introduce the principles of western art as applied to painting, but, though they executed numerous works, the Chinese were not far enough advanced to adopt such a complete reversal of all their preconceived ideas and canons of art. In the south, George Chinnery, an English artist, who painted many scenes of Chinese life, exerted, in the first half of the present century, some influence on the painters patronised by the foreign residents of Canton and Macao; and the copying by these of foreign portraits has doubtless modified their modes of expression and improved their style to some extent, but the body of Chinese painters has not been affected thereby.

In conclusion, to sum up the whole matter, we perhaps cannot do better than supplement the quotations we have already made from Anderson by another one:—

> There is, perhaps, no section of art that has been so completely misapprehended in Europe as the pictorial art of China. For us the

Chinese painter, past or present, is but a copyist who imitates with laborious and indiscriminating exactness whatever is laid before him, rejoices in the display of as many and as brilliant colours as his subject and remuneration will permit, and is original only in the creation of monstrosities. Nothing could be more contrary to fact than this impression, if we omit from consideration the work executed for the foreign market—work which every educated Chinese would disown. The old masters of the Middle Kingdom, who, as a body, united grandeur of conception with immense power of execution, cared little for elaboration of detail, and, except in Buddhist pictures, sought their best effects in the simplicity of black and white, or in the most subdued of chromatic harmonies. Their art was defective, but not more so than that of Europe down to the end of the thirteenth century. Technically, they did not go beyond the use of water-colours, but in range and quality of pigments, as in mechanical command of pencil, they had no reason to fear comparison with their contemporaries. They had caught only a glimpse of the laws of chiaroscuro and perspective, but the want of science was counterpoised by more essential elements of artistic excellence.

In motives they lacked neither variety nor elevation. As landscape painters they anticipated their European brethren by over a score of generations, and created transcripts of scenery that for breadth, atmosphere, and picturesque beauty can scarcely be surpassed. In their studies of the human figure, although their work was often rich in vigour and expression, they certainly fell immeasurably below the Greeks; but to counterbalance this defect, no other artists, except those of Japan, have ever infused into the delineations of bird life one tithe of the vitality and action to be seen in the Chinese portraitures of the crow, the sparrow, the crane, and a hundred other varieties of the feathered race. In flowers the Chinese were less successful, owing to the absence of true chiaroscuro, but they were able to evolve a better picture out of a single spray of blossom than many a western painter from all the treasures of a conservatory.

If we endeavour to compare the pictorial art of China with that of Europe, we must carry ourselves back to the days when the former was in its greatness. Of the art that preceded the T'ang dynasty we can say nothing. Like that of Polygnotus, Zeuxis, and Apelles, it is now represented only by traditions, which, if less precise in the former than in the latter case, are not less laudatory; but it may be asserted that nothing produced by the painters of Europe between the seventh and thirteenth centuries of the Christian era approaches within any measurable distance of the great Chinese masters who gave lustre to the T'ang, Sung, and Yuën dynasties, nor—to draw a little nearer to modern times—is there anything in the religious art of Cimabue that would not appear tame and graceless by the side of the Buddhistic compositions of Wu Tao-tsz, Li Lung-yen and Ngan Hwui. Down to the end of the Southern Empire in 1279 A.D., the Chinese were at the head of the world in the art of painting, as in many things besides, and their nearest rivals were their own pupils, the Japanese * * *. Japanese culture has lent many elements of poetry and grace to the parent art [*i.e.*, in Japan

itself, not in China], in the Shi-jō school it added something in touch; and chiefly through the Yamato and U Kiyo-yé schools it contributed numberless original features in motive; but in strength the palm must still rest with the Middle Kingdom, and China may claim as its own every main artistic principle that guided the brushes of Kanaoka, Meichō and Motonobu. It is, indeed, often difficult for any but an expert to distinguish a work of the earliest Japanese leaders of the "Chinese school" from a Chinese picture, and many a design that adorns the modern porcelain and lacquer of Japan is to be traced almost line for line to a Chinese original of eight or nine centuries ago. ° ° ° In the last hundred years, while the Chinese have been content to rest upon the achievements of their forefathers—who would despise them for it could they live again—the energy of their quondam pupils has brought Japan before the world as the sole heir to almost all that is most beautiful in the art of the great Turanian race.

Books recommended.—The Chapter on Art in Tradescant Lay's, 'The Chinese As They Are.' Most of the text books contain articles more or less meritorious, but one of the most interesting and appreciative accounts is to be found in 'L'Art Chinois', by M. Paléologue, to which we are indebted for much of the information given above. A most interesting monograph on Chinese Art is to be found in the magnificent volume entitled, 'The Pictorial Arts of Japan,' by W. Anderson, F.R.C.S., London. Sampson, Low & Co., 1886.

ASCENDING ON HIGH.—This half-feast, half-holiday, brings itself more prominently into the notice of the foreign resident in Hongkong than is the case with some of the other semi-religious observances of the Chinese. Ages ago, a Chinese received a warning that a dreadful catastrophe would happen to him and his family. To avert it he escaped to the heights; and in commemoration of this event, on the ninth day of the ninth moon, many Chinese take a holiday or a few hours excursion to some neighbouring hill, or mountain. The Peak tramway in Hongkong, providing a convenient mode of reaching a summit, is largely availed of, to the wonderment of the English traveller, who is at a loss to understand why such an exodus of natives from the town is taking place. About 3,000 usually take advantage of this convenient mode of ascent, though on a wet day (such as occurred in 1894) the number may be reduced to one half of that, trams running continuously throughout the day for their accommodation. Dressed in their gala-day best, with silks and satins galore, and with happy faces, family groups may be seen wandering

along the mountain roads, while troups of friends and acquaintances may be noticed chatting their loudest and enjoying the treat of a whiff of fresh air after months of confinement in narrow streets and close shops. Up at the Peak itself, the base of the flag-staff is black with human beings, who, from the distance, look like ants on a lump of sugar; and on the road slowly meandering their zig-zag course up the hill are clusters of pedestrians; other black specks on the path are home-bound wanderers wearily wending their downward course, though many patronise the tram again and besiege the empty cars like excursionists in England, the disappointed ones, who have to wait for the next trip, nearly blocking the station.

This Ch'ung Yöng festival is looked upon more as a partial holiday than as a feast in the strict sense of the term. Many Chinese, though perhaps not five per cent of the whole population, avail themselves of this opportunity for a little relaxation from business; those who do so being such as are blessed with leisure, or who desire an outing, or who are specially superstitious. In connection with its celebration a few fly kites from these elevated positions. The writer, himself, has seen remnants of kites at the Peak and the block-house; he has also seen joss-paper lying about, though, on the whole, few make it a day of worship.

ASIATIC SOCIETY (CHINA BRANCH OF), was started in Hongkong in 1848, and continued in existence until 1859. Before it was defunct, a 'Shanghai Literary and Scientific Society' was commenced in 1857, which was shortly after changed into the 'North China Branch of the Royal Asiatic Society;' a few years since the word 'North' was dropped out of the title. These societies have published a number of 'Transactions,' forming a set of some scores of thick and thin *brochures* full of most interesting and valuable information on China and Chinese subjects, the result of much research and study. The present 'China Branch of the Royal Asiatic Society' holds its meetings in Shanghai; the membership is considerable; the subscription is five

dollars a year, which may be commuted by a payment of fifty dollars, entitling the subscriber to be a life member. Those who wish to belong to the Society should apply to the Secretary in Shanghai. Members receive the 'Journal of the China Branch of the Royal Asiatic Society' free, and have the privilege of purchasing back numbers at a reduction of 40 °/₀ on the published prices, while the public are allowed a discount of 10 °/₀ if a complete set of the 'Journal,' as far as can be supplied, is purchased. The annual subscription to the latter, for the Journal, is $5. A classified index to the articles in the Journal of the N. C. Br. of the R. A. S., from the formation of that society to the 31st December 1874, is to be found in the Journal, New Series, No. IX.

AUDIENCE.—During recent years the audience by the Chinese sovereign of foreign ambassadors, envoys, &c., has been one of the burning questions of the day in the Far East. As a writer in the 'Times' well says:—

> 'Perhaps, in course of time, they [the Chinese] will begin to see the absurdity of shutting up their Emperor from the foreign ministers accredited to him. There may have been good and substantial reasons, from the Chinese point of view, in refusing to present foreigners to the Empress Dowager when she acted as Regent; but there is no reason whatever—even a Chinese reason—for persisting in keeping the Emperor and the foreign ministers apart. In the last century the Emperor of the present dynasty received foreigners, and condescended to be instructed by them. The present Emperor receives his own ministers in audience every day, and is not treated as a semi-divine being, on whose face ordinary mortals may not look, as the Mikado of Japan was in former times. There is no reason in principle or Chinese practice why the sovereign should not receive the ministers at his Court, and, not to speak of earlier Emperors, there is the precedent of T'ung Chi, his predecessor, who granted an audience to the *Corps Diplomatique*. It is the absence of reason about the business, the obstinate persistence in withholding this usual mark of mutual respect, that renders it so irritating.'

To get some idea of what the Chinese standpoint of view was, it must be remembered that through ages past it has been the theory—a theory well sustained by practice, and where practice failed to support it, well bolstered up by Chinese historians—that China was the Suzerain State, and all other kingdoms its vassals, who, if they did not pay

tribute, were in a state of rebellion, and should present this open and visible sign of fealty. All presents from other sovereigns were styled 'tribute'; and to such a length was this carried, that when China was divided by two reigning houses, and when the so-called vassal kingdom was in reality the leading state in China, and the so-called Imperial family ruled over but a small moiety of the Empire, yet all presents from the more powerful state were classed as tribute in history, while the presents from the Emperor, which, as given to a more influential state by a weaker and inferior one, were in reality more entitled to the name of tribute, were classed as presents. It must further be remembered that China has been the leading nation of Eastern Asia for many centuries past, while the rest of the world was comparatively unknown; all surrounding nations have been their inferiors, who have looked up to the Middle Kingdom as the centre from which their letters, literature, knowledge, art, and science have all originated and emanated. It is owing to all these causes, and for all these reasons that the preposterous claim of the Chinese has been founded.

The receiving of all their envoys and ambassadors at the Courts of Europe, to which they have been accredited for the last twenty years, was not sufficient, in face of these antiquated views, to move them from their position; for, judged from the same standpoint, it was only to be expected that China's envoys should be received with every mark of respect and honour—nay more, their theories would naturally lead them to expect that they should be received with that homage accorded to them by their neighbours, such, for instance, as by Corea in past times—a homage rendered to them as representatives of the Son of Heaven —a homage given by virtue of the claim of the latter to universal sovereignty.

Whatever may have been the private opinion of the handful of enlightened officials, the belief held by the majority of them, namely, the theory already enunciated above, had to be upheld at every cost; for such beliefs die hard in China. And if the pressure of foreign opinion rendered

necessary some show of alteration, plausible excuses were put forward, or subterfuges resorted to; and eventually we find the representatives of the most powerful nations on the earth received twice—long ago once, and again in 1891, after years of a refusal to grant it—in an Audience Hall, especially reserved for the audience of tributary nations, with only a statement, on the last occasion, that such should not be the case again. The Emperor, by a decree of the 12th December, 1890, expressed his intention of fixing a day every year for the reception with honour, of all the Foreign Ministers resident in Peking. After the general reception, mentioned above, the Austrian-Hungarian Minister was received in another out-building, which was also associated with humiliation.

The Chinese seemed indisposed, to put it mildly, to receive Foreign Ambassadors in the Imperial Palace. Out-buildings were made to do duty for these functions. The point, of course, was that until the Chinese Emperor received Foreign Ambassadors on exactly the same footing that our Sovereign receives the Chinese acredited to the Court of St. James, and until every disposition to shirk this proper mode of dealing with the Audience Question was gone it would still remain unsettled. The future only will reveal whether the reservations, equivocations, and evasions of the past will be resorted to again *ad nauseam*. At the same time it is worthy of note, as a sign of progress, that the humiliating ceremony of 'kow-tow' has not been demanded at the last receptions, for the very good reason, doubtless, that the Chinese are well aware it would not be performed. And as a straw showing a slight change in the current of the stupid pride and arrogance of the past, it is pleasing to see that the Czarewitch, on his visit, a few years since, to the high officials in Canton, had an Imperial-yellow sedan-chair provided for him—an honour never previously granted to a European, and an honour only reserved in China for the reigning family.

The Audience Question would appear to be approacl a satisfactory solution. As indicative of some of the

signs of this change, for the better, may be noticed the fact that the late British Minister to Peking (Mr. O'Connor), presented his credentials in person to the Emperor in the Cheng Kuang-tien and not in the 'Hall of Tributary Nations.' The Austrian Ambassador had previously also been received in a proper manner, and the other representatives of their respective countries have since been accorded receptions more befitting the nations whose interests they have in hand than has been the case for many years past.

BAMBOO.—What iron is to the English, such is the useful bamboo to the Chinese. Not by any means that the use of iron is unknown in China, far from it; it is largely used for many purposes; but bamboo is even more extensively employed, not only for the purposes that iron is ill fitted for, but also for many for which that metal is well adapted. Bamboo has been called the universal material. There are few things which cannot be made of it. The question is not what it is used for, but what is it not used for; and after a lengthened residence in China with the discovery every now and then of some fresh article of bamboo, the answer, with but little reservation, would appear to be that it is used for nearly everything. To the Chinese it is, perhaps, the most valuable product of their land. They excel in its manufacture. The last thing that one would suppose it to be fit for is food: the hard silicious culms look anything but tempting to an epicure, it is, however, not these in their hardened mature state, but the fresh young sprouts as they come out of the ground that, cooked till tender, form a fine vegetable, or, otherwise treated, make a pickle, or comfit. The graceful slender stems—strong, but light—serve an infinitude of purposes: the framework of mat-sheds is almost entirely constructed of them, whether they be the gigantic temporary structures erected for rel[illegible]wer above all the other buildings (S[illegible] or the more modest dwellings c[illegible]icated network of scaffolding [illegible]ing under repair. Their

long tubular structure adapts them admirably for water-pipes when the thick septum at each joint has been broken through. The street-coolie, or the chair-coolie, would be badly off without the bamboo: it provides carrying-poles for the first, whilst the whole frame-work of the sedan-chair, and the shafts are often of this material. The boatman's pole for his boat, the ribs for the sailor's mat sail, and the sampan woman's awning for her small craft, are all constructed of the bamboo. Could the bamboo age that now reigns in China be suddenly abolished by some magician's enchantment, the whole of the fairies that ever peopled Fairyland would find their hands more than full to provide substitutes for all the household articles, the agricultural implements, the toys for the children, and the innumerable objects of every-day use which are made of this ubiquitous plant. The roots make the divining blocks lying on every temple altar, while the divining sticks that keep them company are slender slips of bamboo contained in a bamboo vase; the mats for the worshippers to kneel on are made of its dried leaves; the incense sticks have a thin slip of bamboo, round the upper part of which adhere the fragrant spices brought from Araby the blest and the Sandal-wood Islands (Sandwich Islands). We can scarcely keep our eyes off bamboo in China whether in-doors or out. Rain-hats or sun-hats, large sized and small (the large ones having the spread of an umbrella, of which the handle is the man or woman who uses it, or when a youngster claps one on his head, we have a walking mushroom, so overshadowed is he by his gigantic head-gear), the policeman's or soldier's conical small hat, constructed to ward off strokes and parry blows--these are all made of bamboo. The native umbrella, handle and ribs and spring, is ingeniously constructed of it as well, while oiled paper serves in the place of silk or cotton. The Robinson Crusoe-like rain-coat of the extreme South is made of leaves—a garment of leaves—of this gigantic grass sewn together. The old man's staff, the blind beggar's stick, the sewing woman's pole to which to fasten her seam, the washer-woman's clothes-lines, are bamboo. The rake of the farmer,

the foot-rule of the carpenter and tailor, the measures of the rice shops, and many chopsticks are made of it. Rags are too precious in China to be wasted on the manufacture of paper, for when the decent garment begins to show the wear and tear of the merchant prince, it descends in the social scale, serving in turn the shopman and coolie, and finally, when all respectability is gone out of it, forms a covering for the wretched beggar, if any ability to cover remains in it at all. In lieu of rags, the bamboo, soaked for a length of time and reduced to pulp, then dried and made into sheets, furnishes paper for the student's class-book, the merchant's account-books, and the author's scribbling paper. The latter writes with a pen, the handle of which is a fine bamboo tube; the vase for holding his pens is of the same material. Chairs, tables, stools, couches, ornaments, stands, images, lantern-handles, canes, instruments of torture, handles of spears, cages for birds, hen-coops, musical instruments (such as flutes and fifes and fiddles, &c.), pillows, dutch-wives, ladders, lattice-work, bars of doors and windows, primitive-looking lamps and lanterns, nutmeg graters, pepper-dusters, floats, watering-wheels, rafts, bridges, watch-towers, tobacco and opium-pipes, ropes, window-blinds, curtains, brooms, brushes, baskets of all and every kind, cricket-traps, snares to catch game, combs, tallies for checking cargo, summonses for secret society meetings, the frame-work and handles of fans, are all of this cane; but we must stop, or we should have to make an inventory of much that is in common use by John Chinaman, and which he would sadly want were he deprived of his bamboo. It even supplies him with medicine in the shape of tabasheer, a silicious concretion found inside the joints; while the green outer surface of the young bamboo is scraped off and used as a cooling drink (being boiled with water) for fever in combination with other medicines, or alone. The green buds (of the leaves) are also employed in the same way and for the same purpose. Order is maintained throughout the whole empire by it, and a sprig of it is borne in the van of the funeral procession.

'Throughout life the Chinaman is almost dependent upon it for support, nor does it leave him until it carries him to his last resting place on the hill-side, and even then in company with the cypress, juniper and pine it waves over and marks his tomb.'

There are many varieties of the bamboo; some twenty or more in the south of China; one Chinese writer describes sixty varieties. They are of different sizes and colours — green, yellow, and black—with large and small leaves, from the tiny dwarf bamboo which, when full grown, is only large enough to form a low hedge, and is glorified with the name of the Goddess of Mercy Bamboo, up to the larger sizes, whose feathery sprays rise to a height of fifty or even sometimes seventy feet. It is a most graceful object, touching with rare beauty every few yards of the Chinese landscape, and has inspired many a poet and artist. If the bamboo is kind to the Chinaman, he returns it with interest, as some of his best work is bestowed upon it, and it forms the *motif* in numerous works of art. What would many a hideous carving be but for its saving grace; the painter would be lost but for its lines of beauty, while its tawny yellow or bright green stems and waving top plumes of duller green, the whole object, so delicate in tint and shape, soft of hue * * *, indefinite in outline * * *, like wonderful grey-green lace against the opalescent sky, appeals not only to the most æsthetic side of the Celestial's nature, but also to that of the matter-of-fact Western traveller.

The flowering of the bamboo is considered to be a very rare occurrence. Once in eighteen, twenty, and even twenty-five years does it flower, and still less seldom does it produce seed. Externally the seed resembles a pear in shape and is of a deep olive green colour, gradually changing to a dark or rifle green. On opening the seed longitudinally, a thick coat of coriaceous matter is found covering the germinal centre. It has a strong vegetable smell.

In two recent years, has the bamboo flowered in Hongkong, though ordinarily one may live many years in China without noticing it. A spray of it in flower looks somewhat like a head of oats, but much smaller.

Books recommended.—'Ling Nam, by Rev. B. C. Henry, M.A., D.D., pp. 111, 135, 136. 'The Middle Kingdom; by Rev. S. Wells Williams, L.L.D., Vol. I., pp. 358-360. An interesting account appears in the 'China Mail' and Hongkong Daily Press,' of the 9th and 10th June, 1893 respectively, of an eccentric mandarin who was about building a house and furnishing it with nothing but bamboo.

BANKS AND BANK—NOTES.—There are no chartered banks in China, but private banks are very common. If we include branches of the same establishment, there were a few years since, 300 in Tientsin. Their number is large in proportion to the business of a town, their capital, in many cases, also being small, amounting to a few thousand taels. The native banks do not appear to have hit upon the device of cheques; a foreign bank in Hongkong, the National Bank of China, having been the first to introduce these convenient orders for money to the Chinese in their own language in that Colony. The native banks, however, issue circular letters of credit to travel through the Empire, and the system of remittance by drafts is as complete as in Europe; the rates charged are high, however. Promissory Notes are largely availed of by the native banks and their customers in their dealings with each other. A very curious feature in these transactions is that the interest is often not stated in the note itself, but is written on the envelope in which the note is enclosed, though in the ordinary promissory note it is inserted in the note itself.

As Chinese cash, the common copper mite and only known coin amongst the Chinese, is heavy and difficult to transport in any quantities, it was only natural that, keen merchants as they are, the Chinese should have early invented bank notes. The date seems to have been about A.D. 800. The earliest specimen known to exist in any country was purchased in 1890 by the British Museum, where it may be now seen by anyone in the King's Library placed under a glass case. The label attached to it states that it is 300 years earlier than the establishment (at Stockhohn) of the first European bank which issued notes. This wonderful note is about the size of a piece of foolscap paper and is almost blackish in colour. It was issued during the reign of Hung Wu, A. D. 1368-1399. Each money shop has its own device, though the general features are the same: an ornamental border surrounds the oblong paper, and since the Chinese printing is in columns, the greatest length is from top to bottom and not from side

to side as in the English bank-note; the name of the bank or shop issuing it is put in large characters, transversely, as a heading; below this are several rows of characters, the centre one often being somewhat to this effect—'on production of this note pay——cash,' and the other columns containing necessary particulars, such as the number of the note and date, &c.; besides which, some moral sentences very often adorn the note.

'The check on over-issue of notes lies in the control exercised by the clearing-house of every city, where the standing of each bank is known by its operations. The circulation of the notes is limited in some cases to the street or neighbourhood wherein the establishment is situated; often the payee has a claim on the payer of a bill for a full day if it be found to be counterfeit or worthless—a custom which involves a good deal of scribbling on the back ° ° ° to certify the names. Proportionally few counterfeit notes are met with, owing more to the limited range of the notes, making it easy to ask the bank, which recognises its own paper ° ° °. Their face value ranges from one to a hundred *tiao*, or strings of cash, but their worth depends on the exchange between silver and cash, and as this fluctuates daily, the notes soon find their way home.

A *tiao* is 1,000 cash, but the author possesses a set of cancelled Foochow notes ranging in value from 100 cash to 1,000 cash and $1. Great inconvenience is sometimes caused by the failure of the firms which have issued this paper money.

These bank-notes are not used in the extreme south of China, though they are very common at Foochow and in the north.

The issue of these notes at the present day is due entirely to private enterprise, but the Government have acted as bankers more than once in this one respect. Marco Polo, the celebrated Venetian traveller, was in China at such a time and, speaking of Kublai Khan's purchases, he thus describes them:—

'So he buys such a quantity of those precious things every year that his treasure is endless, while all the while the money he pays away costs him nothing at all. If any of those pieces of paper are spoilt, the owner carries them to the mint, and by paying three per cent on the value he gets new pieces in exchange.'

The total issue during Kublai Khan's reign of thirty-four years, amounted, it is estimated, to the sum of

$624,135,500. This, however, was carried too far by the subsequent Mougol Emperors, and added fuel to the flame of discontent felt by the Chinese against their foreign rulers, yet the new Chinese dynasty (the Ming) which succeeded to the throne, were obliged at first to issue notes for nearly a hundred years. The present dynasty of Manchus has also had recourse to them during the great Tai-p'ing rebellion, but their circulation did not extend beyond the metropolis.

Books recommended.—Williams's 'Middle Kingdom,' Vol. II, pp. 85, 86. Wesleyan Methodist Magazine, July 1896, contains a woodcut of a Chinese bank-note. *See* also Holcombe's 'The Real Chinaman,' pp. 343-346.

BETROTHAL.—Betrothals are generally negotiated—for they are matters of business and not of sentiment—by the go-betweens, who are mostly women and who make it their business to find out a suitable *parti*. They are commissioned by the parents, the parties themselves having, as a general rule, no voice in the matter, often being of too tender an age to understand what it means. Unborn infants are even sometimes informally betrothed, *i.e.*, the parents agreeing that the children when born, if of opposite sexes, shall in future life be husband and wife; this is carried so far that married couples occasionally promise that if they ever have children of different sexes they shall be given in marriage to one another; but the usual age for betrothals in many parts of the country is ten, twelve, or even older.

The go-betweens are generally women of the status of elderly servants who have the free *entrée* into the houses of those desirous of contracting matrimonial alliances, in the same manner that an ordinary broker would—in fact they are marriage brokers. Sometimes they are specially sent for by the parties desirous of their services, and at other times they visit families unsolicited on account of having received information. These go-betweens have a hand in the matter from beginning to end, and are responsible for the proper conduct of the whole affair; they are not employed only to bring the families contracting marriage together. The first

ceremonials consist in the go-between being commissioned by the young man's family to obtain from the girl's family her name and the moment of her birth; this is done that the horoscope of the two may be examined by a fortune-teller in order to ascertain whether the proposed alliance will be a happy one. These particulars are written on paper, and should the fortune-teller give a favourable reply to the inquiries, the second ceremonial takes place, that of sending the go-between back with an offer of marriage. The assent in writing is asked for, and forms the third ceremonial. Fourthly, presents are sent to the girl's parents. Fifthly, the go-between requests them to choose a lucky day for the wedding. The preliminaries are concluded by the bridegroom going in a procession to bring the bride home. The Chinese speak of three covenants and six ceremonies, which may be stated to be as follows:—

The three covenants are:—

The Contract of Marriage,
The Receipt of Betrothal Money,
The Deed of the Delivery of the Bride.

The six ceremonies are:—

The Small Presents,
The Inquiry for the Name of the Bride,
The Payment of the Betrothal Money,
The Request to fix the Day,
The Sending of a Goose,
The Fetching of the Bride.

Betrothal presents are called *ch'á lai*, tea presents, or ceremonials. They consist of a present of tea, cakes, betel-nuts, and money, given by the future husband's family to the family of his future wife. The go-between takes, or accompanies, these presents (to the girl's family) which are carried in *hòp*, or round flat boxes made of wood. A few dollars are also put into the boxes. With concubines, money alone is most generally given. The Chinese have a phrase, *shik yan ch'á lai*, which means that these ceremonial presents have been accepted and eaten, and consequently that the daughter is betrothed. If there are no presents, there is no betrothal.

Betrothals are most binding; and it would seem that on the woman's side they cannot be broken without the consent of the man, accompanied by a money salve. No misconduct, however flagrant on the side of the youth at least, is held to be a release from the covenant.

From the time of engagement until marriage, a young lady is required to maintain the strictest seclusion. Whenever friends call upon her parents she is expected to retire to the inner apartments, and in all her actions and words guard her conduct with careful solicitude. She must use a close sedan whenever she visits her relations, and in her intercourse with her brothers and the domestics in the household maintain great reserve. Instead of having any opportunity to form those friendships and acquaintances with her own sex, which among ourselves become a source of so much pleasure at the time, and advantage in after life, the Chinese maiden is confined to the circle of her relations and her immediate neighbours. She has few of the pleasing remembrances and associations that are usually connected with school-day life, nor has she often the ability or opportunity to correspond by letter with girls of her own age. Seclusion at this time of life, and the custom of crippling the feet, combine to confine women in the house almost as much as the strictest laws against their appearing abroad; for in girlhood, as they know only a few persons, except relatives, and can make very few acquaintances after marriage, their circle of friends contracts rather than enlarges as life goes on. This privacy impels girls to learn as much of the world as they can, and among the rich their curiosity is gratified through maid-servants, match-makers, peddlers, visitors, and others. Curiosity also stimulates young ladies to learn something of the character and appearance of their intended husbands, but the rules of society are too strict for young persons to endeavour to form a personal attachment, though it is not [absolutely] impossible for them to have a look at each other if they wish.

As to relations with the betrothed, there are none. The two are as utter strangers to each other as any other man or woman, if not more so: no courting; no moonlight rambles; no gradually getting better acquainted with each other and thereby getting better fitted to live together. It is simply a business transaction in almost all cases, the active parties, in which are the parents, while the most interested parties are simply passive. The children are supposed never to meet or speak to each other, and it would be unpardonably bad taste were the parents representing the one side ever to discuss the subject with those of the other side. Under these circumstances there are, of course,

no engagement rings, nor for that matter is a wedding ring worn by Chinese ladies when married.

What has been stated above is in regard to the betrothal of a chief or legitimate wife. With concubines, or secondary wives, it is quite different. In their case a go-between may be employed or not. In such a betrothal, all that generally takes place in Canton is for the woman to pour out a cup of tea for her future husband to drink, and a parcel of money, wrapped up, of course, in red paper and containing two, or three, or ten dollars or so, is placed on the tray for her; but in other places there may not be as much ceremony about it as that. The bargain money may even be paid right into her own hands, but this is only the case with very low people, as it is not thought the right thing for either party to have direct dealings with one another.

In the Macao district of country the course of procedure with regard to concubines is as follows:—a man taking a fancy to a domestic slave for her good looks or for her capacity for work, approaches her mistress on the subject through a go-between or a mutual friend, who sees the master, if he is a man, or the mistress, if she is a woman (for men and women, as a general rule, have no dealings together in China). The friend may even commission his wife, if she knows the mistress, to transact the business; preliminary enquiries first being made, the bargain money then passes through the hand of the friend to the master or mistress. Should the money required be $100—then the bargain money would be $10. This is really a purchase, though disguised under the name of bargain or earnest money. In the Macao district, the tea pouring out takes place occasionally, but is not a regular practice.

Book recommended.—Williams's Middle Kingdom, Vol. II., pp. 785, 786. *See* Article on Marriage.

BIBLIOGRAPHY.—Möllendorff's 'Manual of Chinese Bibliography' is a most valuable work of reference with regard to European books, essays, and articles on China

down to the year 1876: it contains 4,639 titles. There is also the encyclopædic work of M. Henri Cordier, 'Bibliotheca Sinica: Dictionnaire Bibliographique des Ouvrages Relatifs à l'Empire Chinois,' in two large volumes of 1396 pages; it is a perfect storehouse of information on books relating to China, and a supplement has either been, or is about to be, issued to bring it up to date. As to native works, Wylie's 'Notes on Chinese Literature' is invaluable: it treats of 1,745 Chinese books. For an account of the immense compendiums of former works, made by authority of different Emperors, one should refer to Mayers's Bibliography of the Chinese Imperial Collection of Literature,' published in the 'China Review,' Vol. VI., pp. 223—286.

BIRDS' NEST SOUP.—Birds' nest soup is even more of a luxury in China, than turtle soup is in England. An old resident in China thus writes of them:—

'Perhaps the costliest dainty of the Chinese cuisine and is as much prized by Chinese gourmands as turtle is in England. It is not nasty, but it is, to a European palate, exceedingly insipid; it is a white, soft, slippery substance, not unlike a badly made junket, or flummery, and the taste for it is certainly an acquired one.'

The nests from which the soup is prepared are not like an ordinary nest made up of sticks and twigs, hay and grass, but are of a gelatinous substance, secreted by the bird itself for the purpose, or, as it has been wittily put, the bird makes them 'all out of its own head.' Darwin puts it in plain English:—'The Chinese make soup of dried saliva'; in scientific language, they are described as being produced from the 'inspissated mucus from the salivary glands'; these nests are constructed in caves on the sea-shore, the swiftlet which makes them being a native of Malaya and Ceylon. Gomanti are the largest birds' nest caves in the world * * from which there is an out-turn of over $15,000 worth yearly.' The nests are gathered at considerable risk, and the best quality commands a high price, ranging from three to thirty dollars a pound, while

the inferior grades are mixed more or less with twigs, &c. The Chinese consider it strengthening and stimulating, and it forms the first dish at all grand dinners. Here is a receipt for preparing *Potage aux Nids d'Hirondelles*, translated from the Chinese:—

'Take clean white birds' nest shreds, or birds' nests, and soak thoroughly. Pick out all feathers. Boil in soup or water till tender, and of the colour of jadestone. Place pigeons' eggs below, and add some ham shreds on top. Boil again slowly with little fluid. If required sweet, then boil in clear water till tender, add sugar-candy, and then eat. This is a most clear and pure article, and thick (or oily) substances should not be added. It should be boiled for a long time; for, if not boiled till tender, it will cause diarrhœa.'

BIRTH.—(CUSTOMS CONNECTED WITH.) There are quite a number of superstitions connected with the birth of children. As an instance of them it may be noted that certain coins are worn by women before the event, as they are thought to ensure an easy delivery. Midwives are nearly always in attendance; they are utterly ignorant women, and sad are the tales that many a foreign doctor could tell of the wretched plight Chinese women have been reduced to under their unskilful treatment, or want of treatment. They are engaged a month beforehand except in very poor cases.

Shortly before birth, when the birth-pangs come on, the mother-in-law and midwife worship all the household gods (all the gods that may be in the house) and the ancestral tablets, but there is no going to the Temple or Ancestral Hall for the purpose. These acts of worship consist in burning incense before the objects of adoration and extempore prayer (there being no form of prayer for the purpose) for a quick and happy delivery, and for the welfare of child and mother; the woman herself does not offer any prayer.

One of our informants tells us that, from his experience, the new born infant is washed with warm water at once (whether this is due to foreign influence or not we cannot say), while from other sources we learn that such an idea is scouted. No dainty little baby garments are ready for the

stranger, worked with the expectant love of the mother, or given by friends in anticipation of the interesting event, but his tender little limbs and body are wrapped up in swaddling bands which consist of old warm clothes both of men and women—a little bundle of old clothes, awkward and ungainly for the tiny mite inside them. After this, the new born babe may probably not be washed again thoroughly (if he has ever yet been subjected to such an operation) for the first month, for fear the child should get cold, he or she may be wiped over with a cloth; but after that time the luxury of an occasional wash, such as it is, may be indulged in. A special kind of fine little cake, sweet and delicate in taste, is sometimes the only food the little stranger is regaled with for the first few days. For the first month, the mother must have ginger and vinegar with everything she takes. She eschews her ordinary food—chicken boiled with ginger and vinegar, or (if too poor to afford the fowl, cheap enough though it be in China), duck's eggs boiled with the same condiments, and pig's feet boiled with the same articles form her diet: and these she eats twice or thrice a day. Such a dietary is considered to be tonic, and after the month is up, she returns to her ordinary food.

And now comes a most important event—the shaving of the child's head. A lucky day is selected for it. It must not be after the thirtieth day, but it may be before or on the day itself, *i.e.*, the shaving takes place on the completion of the month (the month of course has sometimes 29 days and sometimes 30 days) if that should prove to be a lucky day, if not, an earlier day is selected, never a later one. After the shaving is over (on the same day—never before the operation), the ancestors first are worshipped and then the household gods, thanks being offered to them for the addition to the family and prayers for the prolongation of the life newly bestowed. The Temple and/or Ancestral Hall are often also visited for the same purpose by those who are making a great fuss over the event. Offerings are, of course, made. The mother-in-law, or some relative, goes to perform these religious acts and not the father or mother: it is very

rarely, if ever, that the mother goes on these occasions. The child, however, dressed in its best is carried in the arms, when this worship takes place. On the first occasion when a child is shaved, which necessary operation from a Chinese standpoint takes place, as we have already seen, when the baby is either a month or nearly a month old; eggs, dyed red, are sent round to relatives, friends and acquaintances. The number to be sent is not fixed by custom, nor is it necessary for any written communication to accompany them; a verbal message that they are from so-and-so is sufficient. The recipients are expected to give a present to the child on its being a month old, when a feast is held, to which they are invited. These red eggs are sent, in the south of China, irrespective of the sex; whether a distinction exists in the north and only a boy is entitled to them, and of the boys of a family, only the first born, we are unable to say; but Mr. Giles in his 'Chinese Sketches,' p. 159, states that such is the case amongst the Chinese. The custom amongst the Cantonese is as stated above; so that it is possible Mr. Giles's remarks simply refer to the north, since customs differ so widely in China.

The Chinese have almost as great a love for dinners as the English, and it is only natural that a feast should take place when the child is a month old, called *Kŏng ts'o*, ginger and vinegar. Cards of invitation are issued to this Kŏng chŏk, or ginger dinner, to which the guests are both friends and relatives. Unless the family is poor, the male friends go to a restaurant for their feast; if poor, and there are only two or three relatives, it may be given in the house. The women's repast, on the other hand, is spread in the house.

If, however, there are many friends and relatives, two feasts are held: the first is for the relatives and is at the house, even if they are males; the second is for friends, and is at a restaurant. In such cases the relatives are invited on the day of the shaving even if it takes place before the month is up; the invitations are sent out the before day, or to those at a distance, earlier; and the friends also, whether

invited at the same, or another time, may also be asked as well before the month is up. The feast may be held at another time than the shaving date either for relatives, or friends, or both, the chief thing seems to be to celebrate the event by a feast. Two dishes are on the tables: the one containing the pickled ginger which gives the name to the entertainment, and the other red eggs dyed with *yin chí*, Chinese rouge, or with foreign dye stuffs. The invited guests make presents of gold and silver jewellery, or articles of clothing, to the infant, accompanied with *lai-chí* (cash or silver folded within red paper), the latter is given if nothing else is, more presents, of course, being given to a boy than to a girl.

The swaddling bands being discarded, the little mainkin (or the 'little wifie' to a lesser extent) comes out gorgeous in scarlet and red—bright with colours; amulets and charms adorn him and safeguard him from evil spirits and demons: a tiny mirrow flashes, perchance, from the front of his forehead to dismay the ugly devils by a sight of their hideousness; a row of gilt deities benignly encircle his brow to guard him; silver locks and chains bind him, so that no harm may befall him: many and wonderful are the means used to protect him by such and other mysterious and occult expedients and devices from all injury, while common-sense rules of health and cleanliness are unknown and ignored. The tribute paid by childhood, from the very moment of birth and onwards to the insanitary conditions that surround it must be enormous, not only in the immediate sacrifice of life, but in the way of sowing seeds of future disease and weakness. It is wonderful that so many children escape with a fair amount of health to carry on the increasing round of human life and toil in this populous land of China.

BOATS.—Leaves floating on the water first suggested the idea of boats to the Chinese, so some native writers inform us; other accounts ascribe their origin to the sight of drift wood, or to a natural development from the more

primitive raft. Whether or not fallen leaves—the leaves of the forest when autumn hath blown—were the first hints of future possibilities, the boats of China might almost be compared to the leaves of the forest in number, and their varieties are about as great as that of the foliage of China. Boats large and small, boats long and short, boats broad and narrow, boats for hawkers, boats for fishing, boats for pleasure—boats ready for any and everything; boats for smuggling, boats for pirates, boats for honest tradesmen, boats for lepers, boats for beggars, boats for everyone; boats for passage, for ferries, for bridges, for marriages, for feastings, for theatres, or rather for theatrical troupes and their properties. Is there anything that boats are not provided for in China?

It has been said there are more boats in China than in all the rest of the world put together. The extensive seaboard, and the innumerable rivers and streams are a sufficient reason for this multiplicity of boats.

If we credit what the natives themselves say, boats were first built in the third century before the Christian era.

One account ascribes the invention to Ho Sin Kwù, a pious woman, who became one of the eight Taonist genii. Her first craft was a mere raft, without means of propulsion. But one day when she was washing clothes in the river, she took a hint from a fish that was rowing with its fins and steering with its tail, and she then put oars and a rudder upon her boat.

In mediæval times the Chinese not only held their own, but took the lead, in adventurous voyages to distant shores (*See* Article on Chinese Abroad), which awaken the surprise and admiration of those who have investigated the subject; but gradually these voyages have been discontinued; and even in modern times, within the memory of the author, they have shrunk into short passages between different seaports on the coast of China and closely adjacent countries. The voyages in native craft to the Straits Settlements and neighbouring lands and islands being but few; while the long trips to India, and other distant lands, in the large old junks carrying from three to ten and twelve sails (the present sea-going junks seldom have more than three or

four sails) and a crew of 250 or more men, mentioned by the mediæval travellers, Friar Jordanus, Ibn Batuta, and Marco Polo, are now entirely a thing of the past. The old must die out before the new, and the modern steamship is running, in fact has run, the heavy lumbering junk off many of its old established sea-routes; even a commencement has been made in inland waters in the same direction, and eventually the picturesque clumsy old craft are bound to disappear in the world's march of progress which even now influences distant Cathay. Notwithstanding their uncouth shape and clumsy-looking sails, they undoubtedly are picturesque objects, and look as if they had been commenced in some antediluvian age and never finished off. Their *bizarre* hulls, high sterns further augmented by the gingerbread work, the divergent rake of their masts, their large nut-brown matting sails, topped sometimes with a gay red pennant, all lend a distinct charm and piquant flavour of their own to the junk, and make it a *sui generis*, not to be found anywhere else in the wide world. They offer very effective objects for the painter's brush, whether as brown sails speckled on the sun-lit sea: or whether the diverse style of their build with their queer-shaped hulls are more carefully studied; or whether, all tattered and torn, the ragged sail of the weather-beaten craft on its return voyage suggests a conflict with stormy winds, while a more forlorn appearance still is apparent when dismantled they are undergoing repairs, or when heeled over on the sand for breaming, or when cast high and dry on the beach or stranded on the rocks with their bare poles of masts, and gaping sterns, out of which stick their queer-shaped enormous rudders. Still more picturesque is the sight of a squadron of war-junks with brightly painted hulls and many-coloured banners, of all shapes and sizes, and streaming pennants like the old mediæval galleys of Europe, lying ready to start on an expedition to subdue the rebellious subjects of His Imperial Majesty the Emperor of China.

A book, nay scores of books, might be written on the many-featured sides of life to be found on boats in China:

their history from earliest times to the present; their shapes and sizes and builds and rigs, from the curious Hakka boats, with their nine or a dozen sails spread fan-like on an improvised frame-work of bamboo poles, down to the tiny fisher's canoe.

What interesting chapters could be indited anent thousands and millions of human beings, whose whole lives are spent on the rivers and canals, which flow past, or cut through, so many Chinese cities—inhabiting dwellings without foundations (and for which the occupants pay no ground-rent) as the flowing stream supports them in more senses than one; the strange and varied experiences to be found in travelling by boat will still afford material for many a volume of novel adventure in the future as they have in the past; the origin of some of the boat populations, their curious customs, habits and superstitions, these all have been but lightly touched upon as yet, and present an interesting field to be worked by the ethnologist, the comparative mythologist, and the lover of folklore.

The following extracts from consular reports, by Mr. Byron Brennan, are interesting as showing how an attempt has been made to copy the paddle-wheel in one species of boat in Canton, and how steam-launches are making their way into use:—

> The evolution of the Chinese passenger boat is proceeding cautiously. Twenty years ago sails and sweeps were the powers used; then came stern-wheel boats worked by manpower, these are still extensively used. The next stage was a tow boat lashed alongside a passenger boat and the next, it may be hoped will be the amalgamation of the tug and the tow.
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> The stern wheel passenger boats are a striking feature on the busy river at Canton. They are long, low, box-looking craft, the largest being of about 100 tons measurement. The inside of the box is divided into compartments into which the passengers lie down or squat, for there is not head room. The roof is flat, and on this sit a crowed of passengers sheltered from the weather by stiff bamboo mats. At the stern is the compartment, where the men work. The largest kind of boat has twenty-four men. The machinery on a large boat consists of four shafts laid across the boat at a distance of 3 feet from each other. At each end of these shafts six men work a sort of treadmill; they hold on to a cross bar above with their hands, while their feet work the three wooden pedals which are fixed on three iron arms radiating from the centre; there is thus an angle of 120 degrees

between two pedals. The pedals along the shafts are so dispersed that the six men do not keep step. As No. 1 puts his foot on one pedal, No. 2 is already half way through his step, and so on. These series of treadmills are connected with the stern paddle-wheel by means of cranks, so that one revolution of the tread-mill makes one revolution of the stern wheel. The stern-wheel is 8 feet in diameter and has 8 floats, and when the men are working easy it makes 16 to 18 revolutions a minute, and the speed attained is 3½ miles to 4 miles an hour. On a long journey the men rest in turn, three working to one resting, and in this way the boat is kept going during the whole of the day.

The number of native owned steam launches running between Canton and the numerous towns to the delta is constantly increasing. Besides their use by officials, and in the customs, likin, and salt preventive services, they are constantly employed to tow passenger boats; but, in this case, only to and from fixed stations. The launches engaged in towing are taxed, and ply under severe pains and penalties. However, since the opening of the West River in 1897, steam traffic on the Canton waterways has been placed under the control of the Imperial Maritime Customs.

At Swatow and other places in China, such as between Soo Chow, Hang Chow, and Shanghai, steam-launches are plying as passenger boats, and it is hoped that as time goes on they will be increased, as notwithstanding the multiplicity of boats and the magnificent rivers in many parts, intercommunication is slow.

BOOKS ON CHINA.—The books written on China are numerous and are constantly being added to (*See* Article on Bibliography). Nearly every one that has taken any interest in the country or people has written about one or both. Missionaries, merchants, military and naval men, scholars, professors, teachers, interpreters, consuls and vice-consuls, ambassadors and diplomats, statesmen, travellers and globe-trotters, the literary man, reviewers, novelists and poets, as well as the Chinese themselves, have all contributed their quota to instruct Europe and America as to things Chinese; and the views presented from such varied standpoints are naturally diverse. The books produced range through all branches of the subject: the languages and peoples, the history, geography, natural history, government, customs,

and manners, books, arts and industries, religions, politics and commerce—all come in for their full share of attention.

We do not propose to give a complete list of the best books on China, but the perusal or study of the following ten will give a very good idea of this interesting people:—

(1.) Williams's 'Middle Kingdom.'—To those who wish to get a general idea of the Empire, and all that concerns it and its people, there is not a better book. It is a perfect repository of information for the general reader, and the last edition, which has been brought up to date will doubtless maintain its position as a text book on the subject for many years to come.

(2.) Archdeacon Gray's 'China.'—A book in two volumes, profusely illustrated by Chinese drawings, and giving much information, not in the style of a text-book, but in the form of a personal narrative of what the author himself saw during his long residence in China.

(3.) 'Historic China and other Sketches,' by H. A. Giles, late H. B. M's. Consular Service.—An octavo volume of 400 pages, containing short sketches of the different historical periods, and essays, all written in a light and pleasant style, and containing much information.

(4.) Doolittle's 'Social Life of the Chinese.'—A book full of all the curious superstitions, strange ceremonies, and customs of the Chinese, more particularly those pertaining to Foochow.

(5.) 'Ling-nam,' by Rev. B. C. Henry, M.A., D.D.—A pleasant, brightly-written book of travels in the Canton Province, with descriptions of its beautiful scenery, fine rivers, and thickly populated districts.

(6.) Miss Gordon Cumming's 'Wanderings in China,' is light, pleasant reading, and gives the general reader a good idea of the coast ports.

(7.) 'Journeys in North China,' by the late Dr. Williamson, contains an immense amount of reliable information, principally about that portion of China.

(8.) Professor Douglas's 'Society in China' is even better than his former work 'China,' which we recommended in a former edition as being well fitted to give a good general idea of China and its people within compact limits.

(9.) Journals of the North China Branch of the Royal Asiatic Society', (*See* Article on Asiatic Society.)

(10.) Professor Legge's 'Chinese Classics' contain the Bible of the Chinese nation, which every school-boy is taught to learn by heart, and on which the government of the whole empire and the fabric of Chinese society is based.

The above books might be increased to ten times ten easily enough; nor, by placing these first, do we intend to imply that many of the others would not equally claim to be mentioned with them. With such an *embarras de richesses* it is difficult to know where to begin. Of books of travel, we may instance 'Old Highways in China,' by Mrs. Williamson, as a light and readable book, containing a good deal about the women and children. 'Life among the Mongols' is a true picture of these nomads. Quite a literature is springing up on Western China; Mrs. Bryson's 'Child Life in China' treats of Hankow and the neighbourhood of the Yang-tsz; so does Rev. W. A. Cornaby's 'A String of Chinese Peach Stones,' in the way of tales and folk-lore, finally ending in a story of the Rebellion of Rebellions in modern times in China, the great T'ai P'ing Rebellion; E. Colborne Baber's 'Travels and Researches in Western China,' published as a supplemental paper of the Royal Geographical Society, Vol. 1, pt. I, 1882; Hosie's 'Travels in Western China,' and Rev. V. Hart's 'Western China' are all most interesting books and well worthy of perusal. In this connection there is also Mr. Little's 'Yang-tsz Gorges.'

Still treating of particular parts of China is Baron Richthofen's splendid work, which deals with the northern part of the empire, and contains much valuable information

by a traveller 'of great scientific ability,' whose explorations have been described as 'at once the most extensive and the most scientific of our age.' It is written in German.

Concerning Canton, one may read Archdeacon Gray's 'Walks in the City of Canton,' which, besides giving much information, is also useful as a guide book. Mention should also be made of the Rev. Hilderic Friend's 'Willow Pattern,' written by one who lived amongst the people, and took the greatest interest in all their habits and customs; it is consequently a very truthful picture of Chinese life, told in the guise of a tale.

Macao has been treated of in a book, now rare and out of print, viz.:—Sir Andrew Lungstedt's 'Macao and China,' over the production of which the author spent much labour and research.

Swatow customs, people and folk-lore are treated of in a trio of books by Miss Fielde, entitled 'Pagoda Shadows,' 'A Corner of Cathay,' and 'Chinese Nights' Entertainment.'

Archdeacon Moule's 'New China and Old,' has something to say of Ningpo, Hangchow, and Shanghai: besides treating of Chinese subjects in general.

The transition from these to a lighter class of reminiscences of olden days, may be made by the reading of an "old resident's" recollections of earlier days, under the names of 'Bits of Old China,' and 'The Fan-kwai in Canton.'

A vast amount of learning, erudition, and research are shown in many of the books published on China, especially in the China Review,' 'Transactions of the N. C. Br. of the R. A. S.,' already mentioned, and in the twenty volumes of the 'Chinese Repository.' Any one who will take the trouble to make himself acquainted with most of the Articles and Notes contained in these three periodicals, to say nothing of 'Notes and Queries on China and Japan,' and 'The Chinese Journal and Missionary Recorder,' and 'Journal of the Peking Oriental Society,' will find that there is scarcely a subject

connected with China that has not been most learnedly discussed in these pages.

To those who are fond of the marvellous, treated in a sober manner, let us recommend 'Mythical Monsters,' by Charles Gould, son of the gifted and renowned ornithologist.

From myths to worship is an easy transition, and here we have a whole host of books, especially if under this category we include books dealing with the philosophical systems. 'The Dragon, Image, and Demon, or the Three Religions, will give an idea of the multiplicity of objects of worship: it deals primarily with the neighbourhood of Soochow, though much is applicable to all parts of China. Edkin's 'Religion in China,' and his 'Chinese Buddhism,' Legge's 'The Religions of China,' and Beal's 'Buddhistic Literature in China,' treat fully of these subjects. To those who are content with comparatively short essays, there is Douglas's 'Confucianism and Taouism,' containing two admirable monographs on these two religions, or philosophies. Then there are the works of Dr. Faber, noted for sound scholarship: 'The Mind of Mencius, or Political Economy, founded upon Moral Philosophy,' and 'A Systematic Digest of the Doctrines of Confucius,' besides his other works in both German and English. The Bible of the Taouists, 'The Tao Teh King,' is translated by the learned sinologue, Dr. Chalmers; there are besides two translations of the Taouist philosopher by Balfour and Giles respectively, and latest of all Professor Legge's translation in the 'Sacred Books of the East' series.

There are numbers of volumes containing short papers or essays, amongst which we may mention the admirable 'Hanlin Papers, or Essays on the Intellectual Life of the Chinese,' 2nd series, by Dr. Martin; 'Balfour's Leaves from my Chinese Scrapbook'; and Sir Walter Medhurst's 'The Foreigner in Far Cathay'; amongst these also might be classed the interesting work 'Chinese Characteristics,' by A. H. Smith, now in a second edition. A second edition of Walter's 'Essays on Chinese Literature' has just been published.

The gift to see ourselves as others see us will be granted by a perusal of 'Those Foreign Devils': a Celestial on England and Englishmen, translated by W. H. Wilkinson of H.M's. Consular Service.

For the Historical student there are Boulger's 'History of China,' in three large volumes; Ross's History of the Manchus,' and the same author's 'Corea,' which necessarily deal largely with China. There is also Dr. Hirth's learned *brochure* 'China and the Roman Orient: Researches into their Ancient and Mediæval Relations as represented in old Chinese Records.' Parker's 'A Thousand Years of the Tartars,' Rev. J. Macgowan's 'History of China,' and his 'Pictures of Southern China'; Mrs. Bishop's 'Korea and Her Neighbours'; Mr. J. J. M. de Groot's 'Religious Systems of China'; and Dr. H. A. Giles' 'Biographical Dictionary' are amongst the latest works published on China.

Those who are interested in the part that different European nations have played in the Far East, and in the political out-look in that part of the world will doubtless find the following books to their taste, viz.:—

'Problems of the Far East,' by the Rt. Hon. G. N. Curzon; and 'The Peoples and Politics of the Far East,' by Mr. H. Norman.

A pleasant taste of Chinese literature may be obtained from Mr. Giles's 'Gems of Chinese Literature,' being gleanings from all times and periods.

Those fond of poetry will find it treated of in Sir John Davis's monograph on the 'Poetry of the Chinese': and those delighting in rhymes, will find Stent's 'Entombed Alive, and other Songs and Ballads from the Chinese,' a lively book to beguile a pleasant half-hour; 'Pidgin-English Sing-song,' by Chas. G. Leland, is amusing. Freemasons and those interested in Secret Societies will find Schlegel's 'Thian Thi Hwui,' of great interest. 'A Collection of Chinese Proverbs,' by W. Scarborough, will suit another class of readers. The translation of the Ch'êng Yü K'ao, 'A Manual of Chinese Quotations,' by the Hon. J. H. Stewart Lockhart, C.M.G., is another work of value.

Philologists have their tastes provided for in Edkins's 'China's Place in Philology,' and 'The Languages of China before the Chinese,' by Professor Terrien de Lacouperie.

The Collector of China has had some aids provided in Dr. Hirth's ' 'Ancient Porcelain: A Study in Chinese Mediæval Industry and Trade,' and Dr. Bushell's 'Chinese Porcelain before the Present Dynasty.' It is a pity that the illustrations of this last work could not have been reproduced. Numismatists will find their tastes catered for in the Hon. Stewart Lockhart's 'The Currency of the Farther East from the Earliest Times up to the Present Day.'

Not a few books in French have been issued from the press dealing with China, and ranging from the learned works of Julien to the recent light literature by Tcheng Ki Tong. The other principal languages of Europe have all been requisitioned to describe this people and their country, such as German, Italian, Spanish, Portuguese, Russian, and even Latin.

But we have already occupied more than enough space in this rapid survey of books treating of China and the Chinese, and have necessarily left many works unnoticed. We cannot, however, close without a passing reference to Marco Polo, the celebrated Venetain traveller of the middle ages, the pioneer of the army, which, with ever increasing numbers, has visited the ere-while Kingdom of the 'Grand Khan,' Kublai Khan; but the present itinerants, unlike their great predecessor, who resided for years in the country, are content to 'do' China in a few days or months, and then hasten to instruct the ignorant world in books and pamphlets, which, often amidst interesting and sprightly narratives of stirring events, contain a mass of crude and undigested second-hand information of the people they scarcely know, and of the country they have skimmed through, 'or rather passed by,' so rapidly.

Books recommended.—'Bibliotheca Sinica: Dictionnaire Bibliographique des Ouvrages Relatifs à l'Empire Chinois,' par Henri Cordier. 'Manual of Chinese Bibliography,' being a list of works and essays relating to China, by P. G. & O. F. von Möllendorff. 'Collectanea Bibliographica,' appearing of late years in the 'China Review.'

BOOKS FOR LEARNING CHINESE.—Beginners are often at a loss to know what books to get to learn the different so-called dialects, or rather spoken languages of China; and we often have enquiries made on this subject. We therefore give some directions as to the books to get:—

AMOY.—For a phrase-book, get Macgowan's 'Manual of the Amoy Dialect,' and for Dictionaries, English-Amoy: the same author's 'English-Chinese Dictionary in the Amoy Dialect,' price $10. For Amoy-English Dictionary, 'Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang Chew and Chin Chew Dialects,' by Rev. Carstairs Douglas, M.A., L.L.D. Besides these books, there is a large assortment—the largest in the country—of Romanized Colloquial books prepared by the missionaries.

CANTONESE.—For learning the language properly, get 'Cantonese Made Easy,' 2nd edition, price $3. 'The Cantonese Made Easy Vocabulary,' 2nd edition. price $1. 'How to Speak Cantonese,' price $3; and 'Readings in Cantonese Colloquial,' price $3; all by the present author. The two varieties of Dictionaries required, are Eitel's Cantonese-English Dictionary, price $10; and Chalmers's 'English-Cantonese Dictionary,' price $3. For a mere smattering—for the acquisition of a few phrases—there is a small book specially prepared, freed as much as possible from all difficulties; it is 'An English and Cantonese Pocket Vocabulary,' also by the present author, price 75 cents.

FOOCHOW.—Maclay's 'Manual of the Foochow Dialect,' and Maclay and Baldwin's 'Chinese-English Dictionary.'

HAINAN.—The Gospels in Romanized Colloquial.

HAKKA.—The present author's 'Easy Sentences in the Hakka Dialect with a Vocabulary,' price $1: this is prepared simply for those who wish to acquire a mere smattering of Hakka; for others there has just been prepared by the same author, 'Hakka Made Easy,' Pt. I. There are

also the Romanized Colloquial books prepared by the German Missionaries, as well as the New Testament in Character Colloquial.

MANDARIN (*PEKINGESE*).—Sir Thomas Wade's 'Tzū-Êrh-Chi—Colloquial Series,' price $15. Giles's 'Chinese without a Teacher,' price $1. Edkins's 'Mandarin Grammar,' price $3. A new book, highly recommended, is Dr. Mateer's 'Mandarin Lessons'; price, in one vol., $8. There is also one by a Japanese, Goh—called the 'Kuan Hua Chih Nan,' price $1; and a translation by L. C. Hopkins, called 'The Guide to Kuan Hua,' price $2. This book has been lately translated into Cantonese by the Hon. F. H. May. *Dictionaries.*—Stent's 'A Chinese and English Vocabulary in the Pekingese Dialect,' price $6; and William's 'Syllabic Dictionary of the Chinese Language,' price $15. There is also the new Dictionary by Dr. H. A. Giles, costing $35, and containing, as well as the Mandarin pronunciation, that of a number of the so-called Dialects.

NINGPO.—Morrison's 'Anglo-Chinese Vocabulary of the Ninpgo Dialect': and many Romanized books.

SHANGHAI.—Dr. Edkins's 'Grammar of the Shanghai Dialect,' price $2; and also his Vocabulary in English-Chinese,' price $2.

SOOCHOW.—Lyon's 'Introductory Lessons in the Soochow Dialect,' price 50 cents.

SWATOW.—The simplest is Giles's 'Hand-book of the Swatow Vernacular Dialect, with a Vocabulary,' price $1. A very good phrase-book is Lim's 'Hand-book of the Swatow.' For an English-Chinese Vocabulary get 'English-Chinese Vocabulary of the Vernacular or spoken Language of Swatow,' by Rev. W. Duffus, price $5. The only Chinese-English Dictionary is Miss Fielde's, but unfortunately the English spelling of the Chinese words is not the same as in the other books, price $8, unbound. For a combination

of phrase book and grammar, there is 'Primary Lessons in Swatow Grammar, (Colloquial),' by Rev. W. Ashmore, D.D., price $1, unbound.

TAI-CHOW.—Book of Psalms.

To read Chinese.—A good knowledge of the Colloquial should precede all attempts to learn the Book Language, except for scholars in America or Europe, who simply learn Chinese as they would Latin, Greek, Hebrew, Sanscrit, or any other language for which they have no colloquial need.

The present author's 'Readings in Cantonese Colloquial,' leads from pure and simple colloquial by easy stages to a semi-mixed style of colloquial and book language.

A very good book is William's 'Easy Lessons in Chinese.' Another aid to beginners will be found in the 'Chinese Chrestomathy,' an old book, which, with all its faults, is an excellent one in many respects. Both these books are out of print.

An admirable way to learn the Book Language is to follow the plan of Chinese school-boys by going through the school-books, commencing with such as the Third, Fourth, and Fifth Character Classics, reading aloud after the teacher so often that whole pages of the books can be repeated off by heart. A translation of the two first-named by Mr. Giles is to be had: and Dr. Eitel has also more lately published translations of them. Some knowledge might be acquired of the 'Four Books' and 'Five Classics,'—the 'Four Books,' at all events; if there is time for it, learned in the same manner as the simple school-books, mentioned above. Legge's 'Chinese Classics' should be used here. Those published with Chinese text, English translation, and notes, &c., are five volumes in number. The 'Li-Ki,' without the Chinese text, is published in the same series in 2 volumes. For those who are to be connected with the Consular Service, nothing can be better than a thorough mastery of Wade's 'Tzū Êrh Chi,' Documentary Series, price $4. For

those in the Imperial Maritime Service, there is, further, the admirable series of papers and documents collected by Dr. Hirth, entitled 'Text Book of Documentary Chinese,' price $4. Besides these two compendiums there is the more recent 'Text Book of Documentary Chinese,' by G. T. Hare; which contains many Chinese documents, such as petitions, bills, agreements, memorials, letters, &c., &c., with English tables of contents. Hirth's 'Notes on Documentary Style' is also a very useful book. After going through the whole, or a portion, of the books mentioned above, the learner will know pretty well what is best adapted for his requirements should he intend to proceed further.

WRITING.—To learn how to form the Character in the correct way, there is the present author's 'How to Write Chinese,'—Part I., price $2.

BOTANY.—There is still a great deal for Botanists to do in China, in the way of collecting, examining, and making known to the world the result of their labours, for there are yet vast regions unexplored.

'The Chinese flora is extremely rich. Forests, in the European sense, are rare; but evergreens, flowering shrubs, and especially resinous plants, are found in great variety. Proceeding southwards, the transition is very gradual from the Manchurian to the tropical flora of Indo-China. Hence in some of the central districts there is a remarkable intermingling of species belonging to different zones, the bamboo flourishing by the side of the oak, while wheat and maize-crops are interspersed with paddy-fields, sugar, and cotton plantations. In general, the cultivated species are everywhere encroaching on the wild flora.'

We quote the above from A. H. Keane's 'Asia,' edited by Sir Richard Temple.

Owing to the monsoons, there is 'a more regular distribution of the rainfall,' and a rainy season in spring; the result is an 'extremely regular succession of seasons, which * * * is favourable to a careful garden-like agriculture.' In the North, wheat and millet are cultivated, while in the South, rice, sugar-cane, mulberries, the tea-plant, and oranges are grown. Cotton and indigo are also produced in China.

One of the most marked differences, noticeable to the new arrival in China, especially in the South, is the absence of meadows and pasture lands. 'Hongkong, in its more sheltered valleys and ravines, presents an extraordinary varied flora,' closely connected with that of Sikkim, Assam, Khasia, and North-East India, 'and will probably hereafter prove to be connected with it by a gradual transition across South China.' Many other species are more tropical, like those of the Indian Archipelago, Malayan Peninsula, and even Ceylon and Africa. 'Northwards of Hongkong the vegetation appears to change much more rapidly. Very few of the species known to range across from the Himalaya to Japan are believed to come much further south than Amoy, where, with a difference of latitude of only two degrees, the tropical features of the Hongkong flora have (as far as we know) almost entirely disappeared.' It is quite wonderful what a 'very large total amount of species are crowded upon so small an island' as this little colony of Hongkong. There are over 1,000 species, and 550 genera of phanerogamic plants described in Bentham's 'Flora Hongkongensis.' Since this was published, about 240 additional species have been discovered in Hongkong, bringing the total number of indigenous plants in this island up to about the same number as is known in the whole of the British Islands.

In a new work (now being published in separate parts as the papers appear in the Linnean Society's Journal) entitled 'Index Floræ Sinensis,' consisting of an enumeration of all the plants known from China proper, Formosa, Hainan, the Corea, the Luchu Archipelago, and the Island of Hongkong, by F. B. Forbes, F.L.S., and W. B. Hemsley, F.R.S., F.L.S. There are over 120 orders, more than 1,000 genera, and about 5,000 species. The book when completed will probably contain some 7,000 or more species, representing the whole number of plants at present known to exist in China. The number is being constantly added to by zealous botanists in different parts of the country, as many as a thousand, or even more, having been discovered in six years.

We give a list of some of the genera most numerous in species:—

Clematis, 31.
Anemone, 16.
Ranunculus, 15.
Nasturtium, 9.
Stellaria, 16
Camellia, 14 or more.
Ilex, 20.
Euonymus, 19.
Vitis, 24.
Acer, 15.
Crotalaria, 14.
Indigofera, 14.
Astragalus, 21.
Desmodium, 25.
Prunus, 21.
Spiræa, 19.
Rubus, 41.
Potentilla, 26.
Rosa, 17.
Pyrus, 14.
Saxifraga, 20.
Sedum, 28.
Eugenia, 14.
Viburnum, 27.
Lonicera, 34.
Hedyotis, 21.
Vernonia, 12.
Aster, 31.
Artemisia, 22.
Senecio, 35.
Saussurea, 28.
Lactuca, 21.
Rhododendron, 65.
Primula, 43.
Lysimachia, 35.
Ardisia, 18.
Symplocos, 18.
Jasminum, 15.
Ligustrum, 14.
Cynanchum, 24.
Gentiana, 57.
Ipomœa, 26.
Solanum, 13.
Veronica, 14.
Pedicularis, 94.
Plectranthus, 18.
Scutellaria, 17.
Amarantus, 9.
Chenopodium, 9.
Polygonum, 63.
Rumex, 11.
Aristolochia, 10.
Piper, 9.
Chloranthus, 11.
Machilus, 16.
Litsea, 23.
Lindera, 20.
Wikstrœmia, 13.
Elæagnus, 12.
Loranthus, 14.
Euphorbia, 23.
Phyllanthus, 11.
Glochidion, 10.
Mallotus, 13.

Some of the orders numerous in species are:—

Ranunculaceæ, 107.	Asclepiadeæ, 59.
Leguminosæ, 301.	Gentianacæ, 81.
Saxifragaccæ, 70.	Convolvulaceæ, 49.
Umbelliferæ, 56.	Scrophularineæ, 200.
Caprifoliaceæ, 78.	Acanthaceæ, 51.
Rubiaceæ, 106.	Verbenaceæ, 56.
Compositæ, 325.	Labiatæ, 136.
Ericaceæ, 79.	Polygonaceæ, 80
Primulaceæ, 97.	Laurineæ, 73.
Oleaceæ, 52.	Euphorbiaceæ, 131

Besides these, there are many species of Solanaceæ Amaryllideæ, Liliaceæ, Aroideæ, Orchideæ, Labiatæ and Coniferæ. Many gramineous and alliaceous plants, are cultivated for food, but we must stop, for if we once enter on the food products of China, volumes might be written on its extensive economic botany. We cannot pass from Chinese plants without a notice of the bamboo in its many varieties, useful for food, for dress, for furniture, for boat and ship-building, for the erection of houses, and for almost everything, that man needs or human ingenuity can apply it to. (*See* Article on Bamboo.) Worthy also of mention are the fan palms of the South of China from which so many of these articles of necessity in a warm climate are manufactured, not only for home consumption but for extensive exportation to America and other countries. The pea-nut and the plant from which the cool grass-cloth is manufactured are largely cultivated.

Chinese botany, if the thing is worthy of such a scientific name, is quite unscientific in its methods. Some of the illustrations in botanical works are so truthful that, if the genera are known, they afford a means of ready identification; but no pains are taken to specially represent the seed-vessels and flowers, so that it is well nigh impossible to tell what species a plant so depicted belongs to, unless it is already known. The plants are not divided according to their orders, genera, or species, but the classification is more of this style:—

Five Divisions of the Vegetable Kingdom, viz.—Herbs, Grains, Vegetables, Fruits and Trees. These are again sub-divided into families, though the plants grouped under a family are very dissimilar. The same word is used for the lowest division, and at times might signify a genus, a species, or even a variety. Herbs are divided into nine families; 'Hill-plants, odoriferous, noxious, scandent or climbing, aquatic, stony and mossy plants, and plants not used in medicine.' This will give some idea of the mode of classification, for we cannot follow them through the other four grand divisions.

BRONZE.—The Chinese appear to have possessed the art of both making and ornamenting bronze-work from a high antiquity; for even at the time of the Shang dynasty, (B.C. 1783—1134) the work bore evidence of having arrived at an advanced stage. It was intimately connected with their ancient beliefs, for bronze vases and other vessels were in use in those most primitive of cults, which have still full sway over the Chinese mind: the worship of Nature in its visible manifestations of heaven and earth, the stars, winds, streams, and mountains, formed the official religion of the Chinese, and was confined to the governing classes; it was supplemented in the case of individuals and families by the worship of ancestors. Unfortunately the rigid cast of the Chinese worship of antiquity and of set forms, has so bound them down to a faithful copy of all that has been done by their predecessors, that these bronze vessels are copied to the most minute particular at the present day, and have been for a score or more centuries. The artistic mind was thus hampered and confined to a reproduction of what have been considered the masterpieces of antiquity; play of individual taste and fancy has been restricted and shut up within its own country, with but little, if any, inspiration from external sources; Chinese art thus remained till the first century, when a new influence exerted a beneficial effect on it.

But before passing on to a consideration of the influence of Buddhism, it is interesting to notice the presence of a decorative design, which in the West has been styled 'the Greek,' on account of its being found in Greek and Etruscan art. The questions naturally present themselves as to whether: (1st.) This design has been copied by the Chinese from the Greeks; and the answer is that this seems improbable. (2nd.) Whether the design has been arrived at independently by both nations; and the answer is that this is not improbable, for the design of the Chinese seems slightly different from that of the Greeks, and it has been suggested that it has arisen from the representation of the two pervading principles of nature, the Yin and the Yang. (3rd.) Whether the design is of such remote antiquity that it may have been carried from some cradle of the human race, and thus been common originally to both; it would appear in our present state of knowledge, that this question must be left unanswered.

At first, animal forms were the original models for the Chinese in their sacrificial vessels, but they were not confined to the representation of animals, for vases of curious and antique forms are found, and libation vessels like a reversed casque mounted on three feet. Ancient bronze work was made for other purposes besides the two already named, being used by the Emperor for bestowal as presents.

Buddhism, which we have already referred to, introduced in its train objects of virtu and art for the native Chinese to copy; and it served as an incentive in presenting a broader field for the Chinese art-worker to roam over, less fettered than the narrow limits confined him to. Many of the treasures of art, which owe their origin to its inspiration, have doubtless perished in the iconoclastic persecutions which this religion has met more than once since its establishment in China; for the human figure now formed a subject for the Chinese artist, and gods and goddesses innumerable were depicted, and it is here that the best samples of Chinese art are to be found, the finest specimens

being produced about A.D. 1426, and from A.D. 1621 to 1643, reaching their highest excellence under the reign of K'ang Hi, A.D. 1662.

Taouist idols and symbols have had their share in providing objects of art to the Chinese bronze-worker. Arabian, or Persian art, has also, in the time of the Mongol rulers of China, exerted some influence on Chinese bronze art, by giving it certain beauties of form which it had not previously possessed, as well as new decorative and ornamental designs; and in this connection one must mention the bronze astronomical instruments in Peking, made for the Observatory there, during the time of Kublai Khan. We can only refer *en passant* to the incrustations of gold, or the beautiful ornamentation with delicate scrolls and flowers in niello work of silver or gold wire, inserted into grooves cut in the metal on bronze work, which greatly enhances its beauty; nor can we do more than call attention to the damaskeen work, probably introduced from India, as well as the gilded bronze, due to Buddhist influence on Chinese art.

Book recommended.—'L'Art Chinois,' by M. Paléologue.

BUDDHISM.—China presents the unique spectacle of three powerful so-called religions, holding sway concurrently over the teeming millions of its inhabitants; and though strong opposition has been shown to the younger members of this trinity of religions by the older one—Confucianism—yet there is now an outward *pax*. Each of them is a complement of the other, and attempts to meet a different want in human nature: Confucianism appeals to morality and conduct; Taouism is materialistic; and Buddhism, metaphysical. Two only are indigenous: Buddhism is foreign, introduced in A.D. 61, for the Emperor dreamt of a gigantic image of gold, and sent to India in search of the new religion; but some believe it was known in China before that. The first centuries of its arrival were marked by the translation into Chinese of numerous Buddhistic works; and there was considerable progress in making proselytes, for

in the fourth century nine-tenths of the inhabitants of China were Buddhists. It is impossible to give an estimate of the number at the present day, as every Chinaman, who is not a Mohammedan or Christian, is a Buddhist, as well as a Toaüst and a Confucianist, often at one and the same time. The eclectic nature of the Chinese, and the mutual adaptation of the systems—a give and take—to one another, in the course of centuries of combined occupation of the Chinese religious mind, have rendered the outcome more of an amalgamation, or rather a mechanical combination of the three; for their partnership is not of that intimate character that it can be compared to a chemical union, where the different elements combine to produce a new substance. All three are likewise established faiths in China: their sages and divinities are admitted into the state pantheon and honoured by state patronage. One is tempted to illustrate this combination of the three, so intimately are they sometimes blended together, as a tripartite union of body, soul, and spirit: Confucianism with its ever present essence, permeating the whole body politic, and social system, forming the soul; but here the comparison must stop for it cannot, with any approach to truth, be carried further except to say that there are two other members of this partnership.

Buddhism is divided into two great branches, the Northern and Southern. The Buddhism of China, Nepaul, Tibet, Mongolia, Corea, Japan, and Cochin China belong to the Northern; that of Ceylon, Burmah, and Siam to the Southern. There are several points of difference between them: the sacred books amongst the Northern Buddhists are either in Sanscrit, or translated from it; while amongst the Southern, Pali is the sacred language. The Northern Buddhists have the story of the Western Paradise, perhaps evolved from the human mind as the result of longings for some tangible residence of future bliss, which the doctrine of Nirvana does not satisfy with its absorption into a passionless state. In this pure land of the West, the saints are exempt from suffering, death, and sexual distinction,

surrounded by the most beautiful scenery, and 'live for æons in a state of absolute bliss. The Goddess of Mercy, who takes very much the same place as the Virgin Mary amongst Roman Catholics, belongs to this division of Buddhism. In the Southern branch the Hindoo traditions in respect to cosmogony and mythology are adhered to more rigidly; while in the Northern branch a completely new and far more extensive universe, with divinities to correspond, is believed in.

Though these three, especially Taouism and Buddhism, are so blended and mixed together, the latter obtrudes itself more on the view than the other two. Its temples, as well as its priests, are more numerous. It is very interesting to notice the various phases which this wide-spread form of religion has developed in different lands. In China, it is polytheistic, and has borrowed and adopted deities from Taouism. In fact, Buddhism has adapted itself to circumstances, and finding certain beliefs prevalent amongst the Chinese, instead of combating them, has taken them under its wing, and thus gained by accretion, not only beliefs, but numbers.

Nor does Buddhism seem only to have borrowed from Taouism, and in this connection the following extract from a paper by Professor Max Muller in the Fortnightly Review for July, 1896, may be interesting:—

Hui and Gabet, while travelling in Tibet felt startled at the coincidences between their own ecclesiastical ritual and that of the Buddhist priesthood in Tibet. They pointed out, among other things, the crosier, the mitre, the dalmatic, the cope, the service with two choirs, the psalmody, exorcism, the use of censers held by five chains which shut and open by themselves, blessings given by the Lamas in extending their right hand over the heads of the faithful, the use of beads for saying prayers, the celibacy of the priesthood, spiritual retreats, worship of saints, fastings, processions, litanies, holy water—enough it would seem to startle Roman Catholic missionaries. They ascribed them

to the devil who wished to scandalise pious Roman Catholics who might visit Tibet. * * * * We cannot escape from the conclusion that this large number of coincidences proves an actual historical communication between Roman Catholic and Buddhist priests. And such a channel through which these old Roman Catholic customs could have reached Tibet can be shown to have existed. It is an historical fact that Christian missionaries, chiefly Nestorians, were very active in China from the middle of the seventh to the end of the eighth century. Their presence and activity in China during these centuries are attested not only by the famous monument of Hsian-fu, but likewise by various Chinese historians, and we have no reason to doubt their testimony. The Nestorian Christians had monasteries and schools in different towns of China and were patronised by the Government. We know that one of the monks in the monastery at Hsian-fu was at work under the same roof with a well-known Buddhist monk from Cabul, trying to translate a Buddhist Sanscrit text into Chinese. The prosperity of the Nestorian missions in China lasted till the year 841, when the Emperor Wû tung issued his edicts for the suppression of all Buddhist and likewise of all Christian monasteries. While Buddhism recovered after a time, Christianity seems to have been rooted out, and when Marco Polo visited Hsian-fu, he tells us that the people were all idolators.

Referring to many of the ethics of Buddhism being identical with the precepts in the Holy Scriptures, it has been pointed out that it is erroneous to suppose that Christianity has borrowed them from the Buddhists, as they were freely taught by Moses and the Prophets centuries before Buddha existed:—

> The ethics of Buddhism were evidently derived from those nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity 500 years before Buddha was said to have existed. ° ° ° Evidence has been given by Strabo and other ancient writers to the great commercial intercourse existing in the tenth century B.C., between India, Persia, Parthia, Media and the countries south of the

Euxine, as well as the ancient traffic by sea, which recent research had shown to have existed. ° ° ° °, carried on from India round Ceylon and up the Red Sea, the ships being mostly manned by those intrepid mariners, the Phœnicians.

On the other hand Roman Catholicism seems to have borrowed a little from Buddhism, Buddha himself having been made a saint.

The Buddhism of the first few centuries of the Christian era in China was a vigorous immigrant, fresh and lusty with life; eager to attempt great things in its new chosen home, with strength and vigour, prepared to spread its principles: and ready to endure the fiery baptisms of persecution through which it had later on to pass. A very different thing to the emasculated descendant that now occupies the land with its drones of priests, and its temples; in which scarce a worthy disciple of the learned patriarchs of ancient days is to be found. Received with open arms, persecuted, patronised, smiled upon, tolerated, it, with the last phase of its existence, has reached not the halcyon days of peace and rest, but its final stage, foreshadowing its decay from rottenness and corruption; for it has long passed its meridian. It was at the zenith of its power in the tenth and twelfth centuries, not only being popular, but exerting great literary influence. It excites but little enthusiasm at the present day in China; its priests are ignorant, low, and immoral; addicted to opium; despised by the people; held up to contempt and ridicule; and the gibe and joke of the populace. The nuns likewise hold a very low position in the public estimation. The belief in the transmigration of souls; the desire for the merit of good works in charity bestowed on priests, and gifts to the large monasteries, so frequent throughout the length and breadth of the land; as well as the superstitious beliefs in charms and masses for the dead; faith in the worship of the Goddess of Mercy, and a trust in the efficacy of other gods:—all these may be looked upon as the strong supports of Buddhism in China at the present day; but the scoff of the infidel, and the sneer of the atheist is slowly undermining some parts of this religious structure; and a better religion

and a purer, which will stand true to its colours, will have more chance of success in future than Buddhism has had in the past. The Light of Asia is setting in obscure darkness, while the first glimmering rays of The Light of the World are chasing that darkness away, and The Sun of Righteousness is arising with healing in his wings.

Books recommended.—Rhys David's 'Buddhism,' published by the Society for Promoting Christian Knowledge, gives the best account for the general reader of Buddhism, as a religion. Eitel's 'Three Lectures on Buddhism,' give, in a popular form, and in a few pages, an account of Chinese Buddhism, which is more lengthily treated of in Edkins's 'Chinese Buddhism'; Beal's 'Buddhism in China' is interesting and smaller than the last. Edkins's 'Religion in China' contains much on Buddhism. Beal's 'Buddhist Literature in China' treats of works translated into Chinese. Eitel's 'Hand-book for the student of Chinese Buddhism' is a dictionary of the Sanscrit terms used in Chinese, their translations into the latter, with an account of their meanings. For an interesting account of a paper dealing with the ethics of Buddhism *see* 'Hongkong Telegraph,' 17th Feb., 1896. Also *see* 'Chips from a German Workshop,' Vol. IV., pp. 445-458, for a strange account of the canonisation of Buddha himself as a Roman Catholic saint.

BUFFALO (WATER-BUFFALO).—This animal is called by the Chinese the water ox, or cow; by naturalists, *Bos bubalus.* Crauford and Dr. Dennys thus describe it:—

> The same useful, powerful, ugly, sluggish, and unwieldy animal which exists in all the warm countries of Asia, and which was introduced into Greece, Egypt and Southern India in the middle ages. It is only, however, within ten or twelve degrees of the equator that it is found of great size, strength and vigour. ° ° ° The flesh of this semi-aquatic animal is coarse. ° ° ° The wound inflicted by an enraged buffalo is fearful. The victim is generally gored in the thigh, the femoral artery being ripped open.

The buffalo is a dangerous animal for Europeans to approach, as it has a repugnance to strangers, but with its friends is thoroughly docile, and in perfect control of the little boys who have the task of driving them to and from the fields, and of guiding them when pulling the harrow and plough, often riding on their backs. So common is this sight that the metaphor of a lad astride a buffalo's back, blowing the flute, frequently enters into Chinese descriptions of rural life, and the buffalo with the herd-boy thus engaged appears in paintings and is used for decorative designs, &c.

The buffalo can scarcely be said to be covered with hair, a few straggling ones being all that Nature has vouchsafed to it; one author describing it as having 'a hairless hide.' Through this scanty pretence for a covering the light black colour of the skin shows without any concealment. Each horn is nearly semi-circular, and bends downward, while the head is turned back so as almost to bring the nose horizontal. This peculiar carriage of the head enables the animal to submerge nearly the whole of the body and head under the surface of the water in the pools and ponds in which they delight to lie, to cool themselves or to get rid of the gnats. It is very curious to see a herd of them thus immersed with only the tips of their noses showing. The habits of this animal make it cheaper to keep him in good condition, while he can do more work than the ox. The milk of the buffalo cow in the South of China is richer than that of the cow in that part of the world.

CAMPHOR.—This useful drug is the product of the camphor tree, a species of laurel, which grows abundantly by in Fuh-Kien and Kwong-tung, and is met with as a timber-tree in Kiang-si, Hu-peh and other provinces to some extent. The tree attains a large size, is of much use, and gives employment to many carpenters, shipwrights and boat-builders, the wood being valuable for the manufacture of trunks and chests of drawers. The odour of the wood is pleasant, and when fresh and strong of some utility in keeping away moths and insects from clothing, the wood itself not being subject to the attack of white ants, &c. Vessels are also constructed partially or wholly of it as well.

The drug is employed medicinally by the Chinese, and another use they make of it is for thinning lacquer. The Chinese are not careful in the preparation of the drug which is very impure. Williams thus describes the preparation of it:—

> The gum is procured from the branches, roots, leaves, and chips by soaking them in water until the liquor becomes saturated; a gentle heat is then applied to this solution, and the sublimed camphor received in inverted cones, made of rice-straw, from which it is detached in impure grains, resembling unrefined sugar in colour.

Dr. Porter Smith tells us:—It is met with in granular lumps or grains, of the colour of dirty snow, and having a strong terebinthinate odour, and a warm, bitter aromatic taste, with an aftertaste somewhat cooling. It is not so strong as the English drug, but it is more volatile. Very good camphor is brought from Tsiuen-chau fu in Fuh-kien.

Rein says:—Japanese camphor is much purer and more valuable, and therefore commands a higher price than Chinese.

More than one variety of camphor is procurable in the Chinese drug shops; the common dirty stuff, sold at a cheap rate, being of little use. The better qualities are either from abroad, or have had more care taken in the preparation. A variety called icicle-flakes is procured from a different species of tree, is said to come from Chang-chau fu, in Fuh-kien, and the tree yielding it, * * * * is described as growing in Canton province.

Since the loss of the Island of Formosa, the Chinese production of camphor is confined to that of the mainland. In a British Consulate Report from Foochow occurs the following passage: –

Camphor trees grow in this neighbourhood, and I cannot but think that if the Chinese were sufficiently long-sighted to take proper care of the existing trees, and to plant young ones, a considerable trade in camphor might be fostered. Heretofore Formosa has been a camphor-producing country. Now that this has been transferred to Japanese rule, the Chinese, unless they take measures to prevent it, will lose the camphor trade entirely.

Camphor has risen enormously in value lately. It has been erroneously thought that this was due to the extended use of it in the manufacture of smokeless powder; but it was only employed experimentally at first for that purpose which could not have affected the market value. It is, however, extensively used in the manufacture of celluloid.

CAPITAL CITIES.—The country now included in China has been the scene of so many different states in ancient times, due to the vicissitudes incident to conquest and war as well as to other causes, that various cities have been the capital of the empire at different periods of its existence.

Hangchow is one of the most famous of these. Marco Polo waxes eloquent in his praise of it: The noble and magnificent city of Kin-sai, a name that signifies "the celestial city," and which it merits from its pre-eminence to all others in the world, in point of grandeur and beauty, as well as from its abundant delights, which might lead an inhabitant to imagine himself in paradise. All writers agree in praising its situation, and the beauty of the surroundings, as well as the richness of the city, though they do not go into the ecstacies of the mediæval Italian. Hangchow was the metropolis during the latter part of the Sung dynasty (A.D. 1129-1280), when the northern part of the empire was in the hands of the Kin Tartars.

The ancient capital of Shan-tu, rendered famous by Coleridge's exquisite poem:—'In Xanadu did Kublai Khan,' —is now in ruins.

The chief city of Shan-tung is Chi-nan-fu, once the capital of the ancient state of Tsi (B.C. 1100–1230).

Kai-fung-fu, or Pien Liang, had the honour of being the metropolis from A.D. 960 to 1129.

The After Hans had their capital at the chief city of Sz-chuan, where their rule extended over the West of China.

Si-ngan-fu, has been the capital of the empire for more years than any other city.

Nanking, *i.e.*, the Southern Capital, has been the metropolis of China several times during long periods of her history, once from A.D. 317 to 582. It was here that the seat of government was established in the former part of the Ming dynasty, A.D. 1368-1403, though Hung Wu, the founder of that dynasty, intended Hwui-chow to be the capital. The famous porcelain tower was here (at Nanking), and here it was too that the T'ai P'ing rebels made their head-quarters for many years. The Southern Mandarin was the court language of China, until displaced by the Northern, owing to Nanking being the capital.

Peking is the Northern Capital, and has been so for many centuries, but it was not the capital of the whole of China until the time of Kublai in A.D. 1264. On the fall of the Mongol dynasty, the centre of government was transferred to Nanking until A.D. 1411, when Peking again became the metropolis, and has remained so ever since. It is owing to Peking being the capital that the Northern Mandarin is spoken in Peking, otherwise an insignificant dialect is the Court language of China.

Books recommended.—In 'Notes and Queries on China and Japan,' Vol. I., p. 60, there is a list of capital cities. *See* also the interesting article in 'China Mail' of 3rd Sep., 1892, on 'Some Chinese Capitals.'

CARVING.—Carving seems to be an art just designed for the patient persevering toil of a Chinaman; for no labour is too great to bestow on the most minute undertaking, and, in a country where time enters so little into the essence of life, days and months are lavishly spent on what would be thought elsewhere to be unremunerative work.

Over the fronts of certain shops, such as eating-houses, it is common to have a broad piece of wood-work highly decorated with carvings of figures, houses, flowers, richly gilded, all in *alto relievo;* and in private dwellings there is some carving to be found on the large doors which serve as partitions. There is also an amount of it to be found in certain boats, especially on the so-called flower-boats, which have a screen of carved wood-work, rising to considerable proportions, over the entrances of the larger ones.

Bamboo vases for holding pens are a common article for the decorative artist to exercise his skill on.

Wood, bamboo, stone, ivory, and seeds, all form fit subjects for the untiring industry of the Chinese; but all this carving in wood, bamboo, and olive seeds, is, according to Western ideas, often rendered grotesque in the extreme by a rigid adherence to the canons of Chinese art; for perspective is ignored, and the harmony of proportion between the different objects is lost sight of.

Religion causes the production of countless numbers of carved images, in wood and stone, in all attitudes and positions, decked out in all the different insignia of office, or armed with weapons. The best specimen, perhaps, of all this motley group is the God of Literature, represented as standing on one foot on a monster's head, while one arm is stretched to its utmost extent, the hand holding a Chinese pen: there is a certain amount of abandonment and freedom from the stiff conventionality of the sedate or hideous imbecilities which do duty as Chinese idols, the flowing drapery and slender form of this personification of Literature having lent themselves readily to the artistic eye of the carver, who has not failed to take advantage of them. Specimens of the Eight Genii are also sometimes found, as well as other carvings of the same class as that last mentioned, in which the natural twistings of the roots or fibres have been utilised with skilful touches here and there to heighten the effect, or supplement what Nature has left undone.

Boles of trees are also sometimes made use of as curios, while stands for ornaments and vases under the skilful manipulation of a workman, blessed with a certain play of fancy, become as curious objects of art as the carved stone vessels they support. Chinese ebony, or blackwood, as it is likewise called, is largely used for the above purposes and is carved into the imitation of lotus leaves, seed-vessels, and many other objects. The white-wood carved work of Ningpo is much admired; frames for pictures, little models of boats, carts, figures of men and animals, and many other objects are produced in it.

The carving in ivory and sandal-wood is perhaps better known in the West, as such large quantities of it are made for exportation. The concentric balls of ivory have attracted much interest and speculation; there is, however, no trickery in their production, but, like most things of the kind amongst Chinese, they are the result of patient toil, the balls being carved *in situ* one within the other: the outside ball is first carved, and, through the holes thus made, instruments are

introduced and gradually the outside crust, as it were, forming the outermost ball, is detached from the remaining interior mass, while, by the same means, the surface of this interior mass is carved. This process is repeated with every successive ball until a globular mass of intricate hollow balls is the result of the ingenuity of the Chinese artist-workman.

The carved soap-stone ware of Foochow is well known amongst the foreign residents in China: models of pagodas, shoes, Chinese graves, plates, memorial arches, and many other things, are produced in it. The hard seed of the olive is elaborately carved in the South into models of boats and other objects. Wood carving is of very ancient origin in China, though the influence of Buddhism in the second century gave an artistic life to what had before not been raised much above a mechanical art. No signatures or dates are borne on Chinese carvings; it is therefore difficult, if not impossible, to assign a date to them.

Book recommended.—'L'Art Chinois,' by M. Paléologue.

CHESS.—Chess is an ancient game in China, and is said to have been invented by the first emperor of the Chow dynasty, Wu Wang, B.C. 1120; though it is questioned whether this Chow dynasty does not refer to one four hundred years later. Chess is mentioned in the Chinese classics, but the game in olden times appears to have been somewhat different to the present one, which came into general use after the Sung dynasty.

Chess has always been looked upon as a mimic warfare, and the likeness is more marked in Chinese chess, for there are the general, the secretaries, the elephants, horses, chariots, cannon, and soldiers; the two armies are also divided by a river. The similarities between the game as played in the West and China are obvious; but the resemblances between that played in China and in other Eastern countries are of such a nature as to point to a closer relationship. There are sixty-four squares, as on the English board, with sixteen pieces on each side; but here the general points of resemblance

cease, for there is a river running through the middle of the board, and the squares are uniform in colour, the pieces not being placed on them, but on the intersections of the lines; nor are they placed in two rows of eight each, but the first row contains nine pieces, consisting of the principal ones, while a line of five soldiers is deployed in front near the river, and these are supported by two cannon a little to their rear. The knight, in the English tour of the board, can only have sixty-four moves, and in the course of that number has touched every square on the board, but were the Chinese equivalent of the knight, viz., the horse, to go on such a round, he would have nearly half as many moves again, for the intersections of the lines, being the resting places for the pieces, increase the number of such positions to a total of ninety. The general and his two secretaries are confined to four squares, which, unlike the other squares on the board, are crossed by diagonal lines; along these lines, and on them alone, the secretaries move, but only across one square at a time; the general also only moves one square at a time, in a straight line, but not diagonally. Though these pieces are confined to the four squares they have on account of their positions, being placed at the intersections of lines, more than four places that they can occupy; the general has nine points he can rest on, and the secretaries five. The elephants, which flank the secretaries on each side, are also restricted in their movements, being confined to their own side of the board, not being allowed to cross the river, but they have more freedom of motion within such limits, being permitted to move diagonally through two squares, both back and forward. The horses, which are the next pieces, have the curious combination of movement peculiar to the Knight in the Western game, viz.:— a straight motion followed or preceded by a diagonal one, but, unlike the English game the Chinese equivalent of the Knight, can only move one point forward, sideways or backward, and one diagonally; nor can the horse jump over any other piece.

The chariots take the place of the castles in the English game, occupying the same position on the board, having the same moves, and they are the most powerful of all the pieces; from the restricted moves of the general (=King), castling is impossible. The cannoniers have the same power of movement as the chariots, but, curiously enough, take, only when a piece intervenes, leaping, like an English Knight, over the obstruction. The five soldiers move like the English pawns, only forward in the first brunt of battle; they gain increased power of motion on crossing the river into the enemy's territory, when they move sideways as well; there is, however, no merit in their reaching the extreme end of the board, for they can never move back, and there is no changing them for a higher piece.

The chessmen are called red and black, but the black ones are the natural colour of the wood—white. They are not carved to represent what they stand for, but have the names cut into the top of the wood, being otherwise exactly like English draughtsmen. The carved ivory chessmen, made by the Chinese workers in ivory are simply meant for the foreign market.

The longitudinal lines are numbered, but not the transverse, and by the use of the names of the chessmen, and of the expressions forward, backward, and sideways, a game can easily be played from the book, or a game recorded as it is played.

In taking pieces, the captured one is removed, and the capturing one is placed on the point the captured occupied, except in the case of the cannonier. The object, as in the English game, is to checkmate. The general, though confined to head-quarters, *i.e.*, the four squares already named, is in check if no piece intervenes between him and the opposite general on the same straight line. He cannot be captured, and, like the English king, cannot move into check.

The limited power of movement of a number of the pieces, as well as the want of a queen, due naturally to the low estimation that woman is held in, in the East, restrict,

it is said, the combinations in Chinese chess more than in the Western game. Notwithstanding all, the Chinese game has its own elements of skill. The equilibrium of power is not so greatly displaced as at first sight might appear, because, of the sixteen chessmen, eleven are principal pieces, and only five soldiers, though, with the exception of the chariots, the power of each chessman is less than in the Western game.

Literary men and women often play chess, and it is quite a common subject of Chinese paintings; but it is not the pastime of the common people to the great extent it appears to be in Japan.

Different sorts of chess have been played at different times in China; and there is still another game in vogue, perhaps of even earlier origin than the common chess, which is called *wai-k'éi*, or 'blockade chess.' There are 324 squares, or 361 positions on the board, and 300 pieces, which are black and white, and stand as in the common chess, on the crossings of the lines. We have not space to go into a full account of this game, but will content ourselves with saying that the pieces are placed by each player alternately on the board, and the object is to surround the opponent's men and their crossings, or neutralise their power over those near them.

There is also a three-handed game played upon a three-legged board. * * * The "chess of the Three Kingdoms."

Books recommended.—Journal N.C. Br. R.A.S., New Series, No. III., Art. 8, which contains a description of Chinese chess and two printed games. The same Journal, New Series, No. VI., Art. 6, compares the Chinese game with that played by Western nations. Giles' 'Historic China and other Sketches,' Article on 'Wei Ch'i,' or the Chinese 'Game of War.'

CHILDREN.—China is alive with children. If France is at one extreme as regards the proportion of children to adults, China is at the other, and the whole Chinese nation

will quite agree with the sacred Hebrew Psalmist when he sang 'Happy is the man that hath his quiver full of them,' though they would qualify the statement by changing the word 'children' into 'boys.' Yes, the whole land is swarming with them, and not the land alone but the water also. The small boats in Canton, that partly take the place of cabs and carriages in the West, will not only have representatives of a past generation, typified by an ancient grandame almost too antiquated to wield an oar, of the present generation in the buxom mother, but also of the future generation, which last is represented by half a dozen boys and girls of all ages and sizes, from the little pickaninny (who is carried pick-a-back by a sister not much bigger than himself) to the eldest sister, who, being fifteen, is engaged, and at the transition stage between girlhood and womanhood. A walk on shore will bring one, at every village and hamlet, into a swarm of youngsters, almost as numerous as the swarms of gnats and mosquitoes over one's head. The wonder is where they come from, and where and how they live. Clothing does not cost much; for a number of old rags for swaddling bands is all that is provided for the new arrival at first, and then in the country side, in summer at all events, a single jacket is enough, or in many cases the nut-brown skin of the little ones is considered sufficient. Clothing is added with additional years, being delayed longer in the case of boys than in that of girls.

Childhood does not appear so charming to our Western eyes when surrounded by all the squalor and dirt incident to Chinese village and city life; but, amidst all their filth and wretchedness, children will still be children the wide world over, and they have, even amongst the seemingly stolid Chinese, the faculty of calling forth the better feelings so often found latent. Their prattle delights the fond father, whose pride beams through every line of his countenance, and their quaint and winning ways, and touches of nature, are visible even under the disadvantages of almond eyes and shaven crowns.

The relative position of the two sexes, at their start in life, is clearly shown by the following well-known quotation from the classics :—

'Sons shall be his,--on couches lulled to rest.
The little ones, enrobed, with sceptres play ;
Their infant cries are loud as stern behest ;
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed ;
The rest, as princes, in our states shall sway.

And daughters also to him shall be born.
They shall be placed upon the ground to sleep ;
Their playthings, tiles ; their dress, the simplest worn ;
Their part alike from good and ill to keep.
And ne'er their parent's hearts to cause to mourn ;
To cook the food, and spirit-malt to steep.'

For a month a Chinese baby is nameless ; then, emerging from the state of being a mere unit in babydom, it has a feast given in its honour; a tentative name is bestowed on it, or rather, in the expressive phraseology of the Chinese, it has its name 'altered' from that of 'Baby' or 'Love' to something more distinctive ; and its head is shaved,—a most wise provision in a country where parasites are accepted as an infliction of providence to teach patience. Severity is held up as a proper treatment for children ; natural affection, however, often carries the day, so that there is, as the outcome, a constant conflict between the two principles, such as the Persians represent as existent between the principles of good and evil; neither, in the case under question, being, however, an unmitigated good or an unqualified evil. If the child cries, as a rule everything it wants is given to it. At other times the parents give way to violent fits of temper in their efforts to bring the child to obedience, when it is beaten with great cruelty, on the head, or anywhere, with sticks of firewood, or anything that comes handy, and, like a typhoon, these violent outbursts upset everything.

Notwithstanding all these trials, as well as the theory that play is a waste of time, the Chinese child has a fair amount of enjoyment, which it fully appreciates, and makes

good use of. Marriages galore and funerals, conducted on the most approved Salvationist principles, with bands of music; processions and feasts; toys, primitive in construction and cheap in material to be sure—and what child does not know how to enjoy toys—are all specially provided for his delectation, and how he enters into the spirit of everything with true zest needs only to be seen to be understood.

New Year's time is the most glorious of all for little John Chinaman! In all his fine toggery he trudges along at his father's side to pay his New Year's calls, his little brain busy at work calculating how many cash he will get in presents from his father's acquaintances, while the old gentleman himself is thinking of the good bargains that this year will bring. 'Kung-héi, fát ts'oí,' here they are, the little man bowing and scraping and shaking his chubby little fingers in exact imitation of his elders. A veritable chip of the old block, he takes his pleasures gravely, but the visits over, he evidently enjoys the fun to the full, as with lighted joss-stick, as assiduously as a *chiffonnier*, he carefully turns over the mass of smoking paper fragments, the remnants of the long string of crackers his big brother has just let off, to be rewarded by half a dozen which have missed fire.

But before many years the boy's free childhood is over and his education is commenced; his name is again 'altered' to a new one, though at the same time he keeps his childhood's name, or 'milk name' as it is expressed sometimes, through life.

CHINA.—The origin of the name by which this country is known to the nations of the West is not certain. If we are to take the evidence of some ancient Indian books, such as the laws of Manu, the name China was in use in the twelfth century B.C. It has also been supposed to be derived from the family of Tsin, but this would give a later origin to it. The chief of this family obtained eventually, after having made history for some centuries, sway over

the whole of China, and even long anterior to that period, the kingdom subject to this sept, being situated at the north-west portals of China, might have had its name given by strangers to the rest of the land.

Cathay is a designation of a much later date, being derived from the Ki-tah, or Khitan, (hence Khitai, Khata, or Cathay) who ruled the North of China in the tenth century. This name was used for nearly a thousand years by the inhabitants of Central Asia, and from them it spread to other nations. The Russians still call China Khitai. It is interesting and curious to notice the pairs of names which have been applied to China, those that used them being often ignorant that they were one and the same country: one being 'the name of the great nation in the Far East as known by land,' and learned from overland travellers, the other its name as known by sea, and learned from navigators. We cannot do more here than just name them in couples,—Seres, Sinae; Khitai, Machin; Cathay, China. None of these names are used by the natives themselves. The 'Celestial Empire' has some Chinese excuse for its origin; *T'ien-Chow*, which Williams translates as 'Heavenly Dynasty,' being used to a slight extent in the sense of the 'Kingdom which the dynasty appointed by heaven rules over,' but not being a term of general application among the common people. The latter use several names: *Chung Kwok*, 'The Middle Kingdom'—and it is possible to obtain native maps of the world with China not only in the middle, but monopolising nearly the whole of the map, while England and other countries are represented as small islands or single cities lying round its borders. Another common name is *T'ong Shan*, 'The Hills (or Country) of T'ong'; the T'ong (T'ang) dynasty being one of the most celebrated in ancient history, the name in all probability took its rise then. From the same source the usual name in vogue, in the South of China, for the people, is T'ong Yan, 'the men of T'ong,' while in the North it is *Hán Jin*, 'the men of Hán,' Hán again being the name of another ancient dynasty.

The following names also appear for the people and country in literature, viz., *Lai Man*, or 'the black-haired race'; *Chung Wá Kwok*, 'The Middle Flowery Kingdom,' in contradistinction to *ngoi téi*, 'the outlying lands.'

An old name for China is *Wá Há*, 'The Glorious Há;' Há again being an ancient dynasty, while the most modern name is *Tai Ts'ing Kwok*, 'The Great Pure Kingdom,' so named after the present, or Ts'ing dynasty.

Different religions have also bestowed their appellations on this much named country: the Buddhists have called it by the Hindoo name of *Chin Tán*, or 'Dawn,' and *Chin Ná*; and the Mohammedans *Tung T'ò*, or 'Land of the East.' The former, Edkins says, 'may be the Chinese of Ptolemy.' The general concensus of opinion now is that the 'Land of Sinim,' mentioned in the Book of Isaiah, is China. In modern Latin, that used by learned men in modern times, *Lingua sinica* is the Chinese language; and the term sinologue is one applied to scholars of the Chinese language. Again the Seres of the Greeks and Romans are also considered to be the Chinese.

Books recommended:—Edkin's 'Buddhism.' Williams's 'Middle Kingdom.' Gillespie's 'Land of Sinim.' *See* also Yule's 'Travels of Marco Polo.' Vol. I., introduction, p. 11. For the arguments in support of the Seres being the Chinese, *see* Anthon's 'Classical Dictionary.' Article Seres, where numerous authorities are quoted. Roman authorities are also given in Andrew's 'Latin-English Dictionary,' as well as in Cordier's 'Bibliotheca Sinica.'

CHINESE ABROAD.—How well adapted John Chinaman is for going abroad, the following quotation from Sir Walter Medhurst's pen will show:—

'The phases of character in which the Chinese possess the most interest to us Western peoples, are those which so peculiarly fit them for competing in the great labour market of the world. They are good agriculturists, mechanics, labourers, and sailors, and they possess all the intelligence, delicacy of touch, and unwearying patience which are necessary to render them first rate machinists and manufacturers. They are, moreover, docile, sober, thrifty, industrious, self-denying, enduring, and peace-loving to a degree

They are equal to any climate, be it hot or frigid: all that is needed is teaching and guiding, combined with capital and enterprise, to convert them into the most efficient workmen to be found on the face of the earth. ° ° ° ° Wherever the tide of Chinese emigration has set in, there they have proved themselves veritable working bees, and made good their footing to the exclusion of less quiet, less exacting, less active, or less intelligent artizans and labourers.'

It is not only in recent years that the Chinese have gone abroad: they go now as emigrants, but records show that they were as enterprising and daring in their expeditions in former periods as any Western nations were at such times. The use of the mariner's compass enabled the Chinese to put to sea with a confidence they would otherwise not have possessed; for it came in as a *dernier ressort* when fogs obscured the head-lands by day, or mists clouded the stars at night. The compass was first used by the geomancers (*See* Article on Fung Shui), who even observed its variation. A simpler kind was employed at sea, as all the surrounding concentric circles, with the names of the zodiacal signs, &c., &c., &c., were unnecessary there; and this compass, so primitive in its construction—and it is interesting to notice that it was originally a floating compass—has been used by the Chinese 'for about eight hundred years.' They took voyages to Japan and Corea—one to the latter country being undertaken three hundred and seventy years before Christopher Columbus launched his frail barques in search of the new world across the Atlantic.

They not only went in their own vessels, but during the T'ang dynasty, in the ninth century, the Chinese merchants at Canton were in the habit of chartering foreign—probably Arab—vessels with foreign sailing masters to trade between Canton and Colombo. * * * * They took carrier pigeons with them and sent back word by them to their charterers.

The Mongols, ruling at one time in both China and Persia, carried on intercourse between these two countries by sea--thus semi-circumnavigating Asia—in large fleets

carrying ambassadors and merchandise. Aided by the compass, and taking advantage of the north-east monsoon, they started on their long and hazardous voyage, returning with the favouring gales of the south-east monsoon. Traffic was even kept up to recent years, within the memory of the writer, with the numerous islands to the south-east of Asia in the neighbourhood of the Straits Settlements, Borneo and Celebes, and the same navigation was carried on between the North and South of China till the steamer traffic drove the slow and unwieldly junk from the trade. In olden days, however, not only Java, but India, Ceylon, the Gulf of Persia, and Arabia were all visited by the enterprising and commercial Chinese. All this was done before the days of Vasco de Gama, and the credit of the first use of the mariner's compass must be awarded to the Chinese. The Arabs borrowed it from them, and it then passed to the Red Sea and the Mediterranean.

The strong, unreasoning opposition to the Chinese in America has drawn special attention to them in that quarter of the globe, but, notwithstanding so much talk about them, the numbers that have gone over are not so large as one would naturally have expected, for in the United States, in 1880, there were only 105,642, and in 1890, 107,475. In 1894, 105,312 registered themselves, out of what was stated to be, in round numbers, 110,000. About 8,000 registered in the Pacific States, 6,247 in New York, and 1,784 in Pennsylvania, New York has 1,000 Chinese laundries in 1895. There is a regular Chinese town within the city of San Francisco with a population of 30,000. Two theatres, sixteen opium dens, and one hundred and ten gambling dens. The Chinese are found as far north as Alaska. The greater number of them seem to be in the Western States. In 1890, 96,844, or 90·11 per cent. were in the Western portion of the country. The rate of increase since 1870 has been as follows: 1860 to 1870, 80·91 per cent.: 1870 to 1880, 66·88 per cent.; 1880 to 1890, 1·91 per cent., or an increase of 2,010.

There were 4,383 Chinese in Canada in 1881. Despite the poll-tax of $50.00 Gold per head, which is exacted from every Chinaman entering Canada, * * * 14,000 Chinese immigrants have arrived in Canada since the tax was instituted in 1886, yielding nearly $700,000 to the federal treasury. As domestics, market gardeners, and laundrymen, they fill so important a place in the life of British Columbia that repeated agitation for increased restrictions upon their entry has as yet failed to prcduce any effect at Ottawa. * * * A monster petition has [in July, 1896] been got up, asking the Dominion Government to increase the poll-tax to $500—which has been widely signed in the province, reciting that Chinese labour is driving out white labour in the mining, salmon fishery, and other industries. * * * The new Canadian Premier is, it is said, pledged to carry out the wishes of the province.

The numbers that entered the Dominion have fluctuated in different years: for the fiscal year ending 30th June, 1891, it was 2,114; while the next year it was 3,276. They are pretty numerous in British Columbia and Vancouver. Eleven years ago, there were some 5,000 Chinese in the city of Victoria alone. It was with their aid that the Western section of the great Canadian Pacific Railway was constructed, and they have been the pioneers of, or aids to, many valuable industries and enterprises being opened up. The construction of the railroad across the United States was also largely due to their help.

In Trinidad there were, about twenty years ago, 4,000 or 5,000 Chinese, but they have decreased to probably about 2,000 or 3,000. They used to work in sugar plantations, but are now principally shopkeepers, &c. There were three Chinese males in Grenada in 1891, out of a population of 53,209. In the Leeward Islands, by the census of 1891, there were 83 males and 39 females, natives of China, making a total of 122. In Antigua the numbers were 66 and 3, making a total of 69. In Jamaica, in 1891, they had increased to males 373, females 108, total 481, of whom 347 were born in China; thus rising from ·02 of the total population in 1881, to ·08 in 1891. In Cuba and Porto Rico, in 1877, there were 43,811 Chinese.

In British Guiana, by the census of 1881, there were 4,393 Chinese, while their estimated number in 1887 was males 2,115, females 1,061, total 3,176; and in 1888, 3,074.

In 1893, there seem to have been about the same number, viz., 3,000, for in the same year the Legislature of British Guiana offered a bounty of $25 a head for 5,000 Chinamen from the United States. They were wanted to work under contract on sugar plantations and in gold mines.

In Surinam or Dutch Guiana, with a population of 57,000 inhabitants, there is a sprinkling of Chinese.

In Chile, in 1885, the Chinese numbered 1,164.

In Peru there are 50,000 Asiatics who are chiefly Chinese.

In Mexico, in 1893, there were said to be about 3,000 Chinese, of which number 600 were employed in the mines in the State of Sinaloa.

In Hawaii, in 1884, there were 17,939 Chinese. In 1890 there were 15,000. Until 1886, Chinese labourers were largely employed in the sugar plantations of Hawaii: after that, Japanese took the places they had filled. As sugar fell in price, the Chinese, being cheaper labourers, were taken on again, and hundreds of them arrived in the Islands for that purpose, until, in 1893, there were 40,000 settled in the Sandwich Islands. Many Chinese hold very good positions, including several Chinese lawyers.

In Mauritius and its dependencies by the census of 1891 there was a total of 3,151 Chinese, of whom 9 were females, being a decrease in numbers, as the previous census showed a Chinese population of 3,558.

In 1890 they were increasing largely in numbers in Kimberley, having established themselves in 75 shops, many of them being employed as masons, carpenters, and painters.

In India and Ceylon there are some Chinese to be found, and there is said to be unmistakable evidence of their presence in the Mysore in ancient times. Quite recently, even further evidence of their work, it is considered, has been discovered, for while sinking a main shaft in the Harnhalli gold mine, a number of mining implements of various kinds were found which had been used by the old workers in their work a

thousand years or more ago, and it is supposed that the workings were made by Chinese. The tools are said to be like Chinese ones and unlike Hindoo ones.

In Burmah they are numerous. Sir L. Griffin considers that the future of Burmah belongs to the Chinese. A great proportion of the trade of Rangoon is in their hands. They are numerous in all the commercial towns up country, such as Mandalay, &c., and have increased very rapidly—none of the indigenous races, such as the Burmese, Taliens or Karens, have multiplied so greatly. They are wanted in such places where the population is small. They possess the very qualities, which the Burmese lack, and are respectable citizens. * * * * They are the best of all immigrants in the East. For centuries past the Western Chinese have had commercial intercourse with Burmah, and a few hundreds were settled as merchants in Bhamo, Mandalay, Fangyan, and other places, but the British annexation of the country has increased their number: so that there are now probably 3,000 or 4,000 Yun-nan and Sz-chuan men, living in Burmah, who are in the habit of taking Burmese wives, the sons of these unions going to school in Yunnan to learn Chinese, and learning Burmese in the land of their birth. From South-Eastern China the immigration has lasted many years, but in small numbers until recently, when British rule afforded greater security. There are now probably some 25,000 Chinese from the Eastern coast in Burmah, which, with the 3,000 or 4,000 already mentioned as from the West of China, would make not far short of 30,000 Chinese in Burmah, there being 10,000 in Mandalay, while there are probably 16,000 or 18,000 in Rangoon, though we have seen it stated that there are 40,000 in the latter city alone.

There were about 1,000 Chinese settled in Haiphong about ten years ago, where they have monopolised every pursuit requiring skill, perseverance, and commercial acumen. In Haiphong, in 1890, out of a population of 15,000, 5,600 were Chinese.

In the City of Huć, in the capital of the Kingdom of Annam, 800 are Chinese, the total population being estimated at 100,000; and in Tourane, Haiphong, and other ports in Tonkin, the trade is chiefly in the hands of the Chinese.

The population of Cochin-China, in 1889, was 1,864,214, of which 56,528 were Chinese. In Saigon, out of a population of 16,213, there were 7,346 Chinese.

In the town of Cholon, four miles from Saigon, there were, in 1889, 14,944 Chinese, out of a population of 37,441.

The people [of Cambodia] are apathetic and indolent, and have allowed the trade to fall into the hands of the Chinese

There are nearly one million and a half of Chinese subjects resident in Siam, and the general revenue is farmed out to them. The whole population of Siam is estimated at from six to ten millions. Bangkok is occupied by a mixed Siamese and Chinese population, estimated at from 400,000 to 500,000 [a later estimate puts it at 350,000]. As in so many other parts of Further India, the Chinese have here almost monopolised the local trade.

We point with just pride to the great Chinese trading communities of Hongkong and Singapore, which have grown up under our fostering care. The annual immigration from South China amounts to over 200,000 per annum, while about three-fourths of that number annually return to their native land. In and around the Straits Settlements we are supposed to have at least 600,000 Chinese, not counting those in Borneo, the Dutch colonies, or the Philippines. If all territory under direct British rule be included, they slightly outnumber the children of the soil.

For scores of years they have been pouring into Malaysia, and all surrounding islands. An early intercourse between China and these islands is known to have existed. One work ascribes the beginning of this to the fifth century of the Christian era, and this intercourse was afterwards renewed in the tenth century. When the Portuguese first arrived in this part of the world in the sixteenth century, they found Chinese junks lying at Malacca, and what was evidently a

prosperous trade being carried on by the Chinese. From all that can be gathered they seemed in these early days to have been simply birds of passage. At all events there is no evidence to show that they settled down amongst their new surroundings and became inhabitants of the land. As to the present day:—

> The annual influx of Chinese emigrants into the Peninsula cannot be ascertained; but some notion of its amount may be formed from the the number which lands in Singapore. This, on an average of years, is about 100,000, (in 1894 it was over 137,000) of whom about one-fourth settle in the island, the majority being sent on to Penang or dispersed among the neighbouring States. The number that return yearly to China from the same port is aboui 70,000, most of them resorting to it from neighbouring countries for the convenience of a passage.
>
> The emigrants from China are all from the four maritime provinces of the empire—Kwongtung, Fokien, Chekiang and Kiangnan. Four-fifths of the whole number come from Amoy and Swatow, and about a tenth part from Canton; the emigrants from the two more northerly provinces forming but a very small fraction. Nearly all the emigrants consist of the labouring classes—fishermen, artisans, and common day-labourers. They usually arrive at their places of destination in great poverty, and are obliged to mortgage their labour to their resident countrymen in consideration of their passage-money.
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> From the nature of the emigration, the proportion of males to females is always great. In Singapore the males are to the females in the proportion of five to one. The result, of course, is that the increase of the Chinese population by natural means is very slow.

The Chinese women have increased by 18 per thousand in ten years. This paucity of women is one of the peculiar features of Chinese emigration. Naturally children are also absent, for if those going to try their fortunes abroad have wives and children they are left at home, where they are considered to be more the adjuncts of the ancestral abode than the peculiar property of the individual himself, to say nothing of being companions of the father and husband. No doubt the abject poverty of most of the emigrants is also one cause for all home ties being sundered; for none of the middle or upper classes are to be found amongst them.

The total population of the Straits Settlements, in 1891, was 512,905. The increase of the Chinese, from 1881 to 1891, was 53,662 or 30·7 per cent., while the Malays and

other natives only increased 9·5 per cent. There are 4,450 Chinese in every 10,000 of the population. They are Hok Kiens (natives of the Fuk Kien province), Teo Chews (natives of the neighbourhood of Swatow), Cantonese, Hakkas (*see* Article on Hakkas), or Khehs (as the Hakkas are called in the Amoy or Swatow speech), Hylams (natives of the Island of Hainam), and Straits-born Chinese. The census of 1891 gives the population of Singapore Island as 184,544, the Chinese being 121,908 and the Malays 35,992. Penang had 87,920 Chinese, and Malacca 18,161

> The population of the State [of Johore] is remarkable for containing a larger number of Chinese than of Malays. The exact figures have not been ascertained, but probably come to 200,000, viz.: Malays, 35,000. Chinese, 150,000, and Javanese, 15,000. More than half are to be found within 15 miles of the Singapore Straits. The Chinese are chiefly found as cultivators of gambier and pepper, spread over about this range of country in the extreme southern end of the Peninsula, nearest to Singapore, of which Johore has been described as the "back country." These cultivators go from Singapore, the capitalists for whom they cultivate are Singapore traders, and all their produce and most of their earnings find their way back to Singapore again.

In Negri Sembilan, a group of nine small states, the entire population in 1891, was 41,617, of whom about 5,511 were Chinese, and amongst them 37 females. Of them, Dr. Dennys says, 'The number of Chinese engaged in tapioca estates and in mines have greatly increased, and, for years to come, there must be a perceptible monthly increase.'

In Sungei Ujong, with a total population in 1891 of 23,000, 18,000 were Chinese. In Jelebu also, the Chinese form a large proportion of the population.

In 1891, the census gave the population of Selangor as 81,592, of whom 50,884 were Chinese. They, both as traders and miners, form the most important element of the population, and are emigrants from the south of China, being chiefly composed of Hakkas (Khehs) and Cantonese.

At Larut, and at the chief mining settlements in the interior of the state of Perak, the Chinese form a large part of the population. In Perak, in 1891, there were 94,345 Chinese, or 44 per cent. of the whole population.

They have increased 363 per cent. since 1879, and are nearly equal to the Malay population which, in 1891, was 96,719. The total population of the state was 214,254. In Pahang there were, in 1891, 3,241 Chinese out of a total population of 57,462.

The Chinese who have been settled in most Bornean towns for generations, conduct all the trading operations, the natives being indolent and wanting in enterprise. Sandakan, the capital of British North Borneo, had a population of 7,132 in 1891, of whom 3,627 were Chinese. In Labuan they number over 1,000, are the chief traders, and most of the industries of the Island are in their hands, the total population being under 6,000. The Chinese seem destined to be the future inhabitants of this part of the world; the demand for them is increasing. They land as coolies, but their industry and superior qualities to those of the natives raise them speedily to the position of planters, shopkeepers, and merchants. These Chinese are mostly Hakkas, Cantonese, Hainanese, Swatow, and Amoy men.

The population of Java, in the year 1890 * * *, amounted to over 24,000,000, of whom the Chinese mustered only 242,000. In the islands lying beyond Java the Chinese are less numerous, numbering about 210,000, and of these 80,000 are settled in Deli and on the East coast of Sumatra. There are 24,000 in Rhio, mostly employed in cultivating the pepper and gambier gardens of the Sultan and other native chiefs. In Banca and Billiton there are 35,000 engaged in tin-mining. In the western division of Borneo, there are 32,000, who earn a living by mining, cultivation and trade. In all these islands the Chinese are found to be not a dangerous but a highly useful element in the population. Without Chinese labour, tobacco growing in Deli and tin-mining in Banca and Billiton would certainly not have reached the development they have now attained. As to the western division of Borneo, where the Chinese were formerly so turbulent and rebellious, their pride has been so thoroughly taken down by military force that during the last forty years the Government has effectually kept them in check. In the outlying islands, the natives are of a harder stamp than the Javanese, and do not allow themselves to be turned to undue profitable account by the Chinese. In Java, this is otherwise, and the Chinese through their control of the revenue farming system have a wide field for extortion and "squeezing" among the people. Danger from the Chinese in Java arises not from their number, but from the power thus put into their hands.

In the Anamba Islands there were, in 1892, it is said, about 1,500 Malays and 600 Chinese.

It is estimated that there are 100 000 Chinese in the Philippine Islands, of which, upwards of 40,000 dwell in the capital and its environs. During the year 1892, 5.273 Chinese arrived in Manila in excess of those who left during that year. The number, in 1890, was 8,867 arrivals in excess of departures.

The total number of Chinese in Japan, in 1888, was 4,805. In 1890, Yokohama had a Chinese population of 2,625, out of a foreign population of 4,218, and Nagasaki 684, out of a total of 1,004 foreign residents. In 1889, Hakodate had 33 Chinese residents out of a total of 69 foreigners. Osaka had 135 Chinese, and Kobe 767. The war has doubtless altered all these figures, and it has also taken such of the Chinese population of the Island of Formosa as remained there under the Japanese flag.

In Corea there were, a few years ago, only 100; but immigration has been extensive enough to add very materially to their number, so that there were, in 1890, 1,057 Chinese, and in 1894, 1,234.

In Siberia, they are swarming along the auriferous banks of the Upper Yenisei River. From the 1st of January, 1893, till the 23rd of April of the same year, when any further arrivals were stopped, 10,260 Chinese coolies entered Vladivostock with passports from Chefoo. The Chinese in Vladivostock numbered 30,000, in 1895, and carry on various businesses in a small way.

If it had not been for Chinese industry and Chinese labour and enterprise, many parts of Australia would have remained worthless to the present time, and, after all, the Chinese competes with the European in Australia in comparatively few trades. By the Chinese in Australia the heavy poll-tax is felt to be too restrictive, more especially to Chinese having places of business in two or more of the Australian Colonies, [for they are restricted in going from one colony to another] while it is contended that serious hurt is done to the shipping interests on account of the veto practically estabilised against Chinese immigration from Hongkong and adjacent ports. Mr. Way Lee maintains that the plea set up by our

Australian cousins that the Chinese work too cheaply is altogether fallacious. No Chinaman, he says, will work for less than £1 per week in Australia; where, as on the other hand, Japanese labour can be obtained for 30 shillings per month, and Kanaka labour for the astonishing low figure of £6 a year per man. Added to this, each Chinese landing in New South Wales has to pay a poll-tax of £100; in Queensland £30; in Victoria, South Australia, Tasmania, Western Australia, or New Zealand, £10; and in some of these Colonies they are not allowed to work in the mines.

In Western Australia, further legislation, we understand, has been taken against the Chinese, who numbered in that Colony, in 1893, 1,378.

The total population of Australia is about 4,000,000, out of which there are some 40,000 of Chinese race—about one Chinaman in every hundred of the population.

In Queensland, in 1890, there were 7,242, of whom 92 were females; the proportion of Chinese to the total estimated population has steadily decreased in numbers for more than five years, for, in 1884, the proportion was 4·16 per cent.; in 1885, 3·75 per cent.; in 1886, 2·87 per cent.; in 1887, 2·50 per cent.; in 1888, 2·13 per cent.; in 1889, 1·89 per cent.; and in 1890, 1·71 per cent. The death rate of Chinese in Queensland is lower than that of the European races. Two Chinese women were married in 1890 in Queensland, and, considering the animus felt against the Chinese there, it is not surprising to find that they were married to their own countrymen, but of the 24 Chinamen married during the same period, 22 were married to natives of Queensland, and English, Scotch, and Irishwomen.

In the period extending from 1865 to 1885, 295 Chinamen married in Victoria alone. Of their brides, only four were from their own country. Of the remainder, 138 wers natives of the colony—all, with five exceptions, white women—49 were born in other Australian colonies, 53 in England and Wales, 15 in Scotland, 24 in Ireland, 2 in Germany, and 2 in the United States; while France and Spain had the distinction of each furnishing a lady unconventional enough to ally herself with a swain from the Flowery Land.

In Victoria, the Chinese are likewise decreasing in numbers. In 1881, they numbered 12,123, while in 1891 the figures were, including half-castes, 9,377, of whom 605 were females.

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In South Australia, in 1891, there were 2,734. They are found in Northern Australia, where, the Earl of Kintore says, they have had the greatest share in its development, so far as it has gone; and it is considered that they are indispensable for its further development. In the Northern Territory of South Australia there were in 1891, 3,392 Chinese out of a total population of 4,898.

The entire population of New South Wales, by the census of 1891, was 1,132,234, of which the Chinese number 14,150. The first genuine Chinese paper printed in Australia was started in Sydney in 1895 under the title of "The Chinese Australian Herald."

There were 844 Chinese in Tasmania in 1881.

There were 4,585 Chinese in New Zealand in 1889, but the poll-tax of £10 imposed, in 1881, on every Chinese new arrival, who intended to be a resident reduced the immigrants from 1,029 in 1881 to 23 in 1882. The figures rose again to 354 in 1887, but they again fell off; and, in most of the Australian Colonies, they have decreased in numbers—the Northern Territory is an exception—owing to the restrictive legislation against them.

There have been 178 Chinese naturalised in New Zealand during the ten years ending in 1889, more than 9 per cent of those naturalised during that time being Chinese, they occupying the fourth place on the list of those naturalised: Germans, Danes, and Swedes taking the lead.

There were three Chinese in British New Guinea in 1890-1891.

It will thus be seen what numbers of them are scattered over the world. Even London has a fluctuating population of them, chiefly sailors and firemen of the steamers trading with China. The 'Pall Mall Gazette' suggested, a few years ago, a solution of the modern, ever-present, 'servant girl'

difficulty to be found in their employment by the harassed English matron, as household servants. It has been said that:—

'Many native labourers in Germany have been displaced by Chinese,' while a Mecklenburg paper is stated to have 'regularly advertised contracts for Chinese labour, the prevalent term of agreement being for ten years, a cash payment of 200 marks being made in advance.' The Germans in East Africa have imported Chinese labour 'for agricultural purposes, as the natives will not work more than is absolutely necessary to earn a bare subsistence;' 240 Chinese coolies having been sent from Singapore. 'The planters in Portuguese Africa have resolved to engage a large number of Chinese contract labourers for their fields in that couutry, owing to the great want of labour.'

'In German New Guinea, experience has taught * * that for plantation work no other labourers can compete with the Chinese.' The coolie traffic of Holland with China is nearly 'half a million per annum; while that of England is under 50,000; of Portugal, a few hundreds; of Germany, Hawaii, and the South American Republics, hardly as much.'

Like the Briton, the Chinese are found nearly everywhere; like him, the Chinaman has the faculty of making himself at home abroad; and, like the Briton, he looks forward, after making his pile, to return to his home and spend the remainder of his days in ease and comfort; and again, like the Briton, the countries he blesses by his presence owe, in some cases, their salvation, and in others incalculable benefits to him.

Books recommended.—The information, where not original, has been culled from an immense variety of sources too numerous to particularise. Interesting information about the Chinese in the Straits Settlements is given in Dr. Dennys's 'Descriptive Dictionary of British Malaya' The Census Returns of the Straits Settlements and other British Colonies may also be mentioned.

CHINESE PEOPLE, CHARACTERISTICS OF.—With regard to the physical characteristics, the Chinese belong to the Mongolian family, possessing its yellowish skin, lank, coarse, black hair, and almost rudimentary beard and whiskers, and scanty hair-growth on the rest of the body, prominent cheek-bones, eyes almost invariably black, lack-lustre in expression, and obliquely sloping towards the nose, there being either no bridge to that organ, or in other cases scarcely any, and board nostrils; there is also 'a small flap of

skin of the upper eyelid overlapping just above the inner' angle of the eye, at least, in South China. The face is round; they have small hands and feet, and long tapering fingers. The ankles of many of the common boat-women are very neat. 'They are well built and proportioned, but short in stature, especially in the South, where a man of six feet in height is such a rarity as to be nicknamed "giant." ' The average height in the North is a few inches above that in the South; and difference exists as to complexion in the different parts of the empire and between different classes, owing to exposure to the sun and the weather, which falls to the lot of some, and which others escape. This is most strikingly manifest in the skin of the Cantonese boatman, which will be well browned all over the body, except round his waist, where, being constantly covered by his rolled up trousers, it is of a considerably lighter hue. The Swatow fisherman is often swarthy almost to blackness, nor is there a mid-region round his loins of a lighter shade, as he works in the garb of old Adam minus the fig leaves. The faces of some of the ladies are fairer, shielded as they are from all exposure, than those of many of the inhabitants of the South of Europe. With a dark skin one scarcely expects to find soft texture, but that of even the common women is soft. To a stranger, newly arrived from Western lands, there appears a remarkable sameness in all the people—all are black-haired, black-eyed, with clean-shaven heads and faces, except the elders who cultivate their scanty beards, and all exemplifying the same general characteristics—they present so much uniformity to one unaccustomed to such a mass of an unknown and distinct type that the question often presents itself:—How do those who are brought into intimate relationships with them distinguish one from the other? And a ready answer presents itself in what seems to the uninitiated the analogous case of a shepherd knowing each sheep under his care. A few months residence and familiarity with the new type shows that amidst the general uniformity there are many points of difference, and a slight

appreciation of what constitutes Chinese beauty is occasionally awakened. That these crude opinions of Chinese physical sameness are far from the truth it needs but to instance the similar opinion held by the Chinese as to ourselves.

In an examination of Chinese for colour-blindness, 1,200 men and women were tested with these results:—Colour-blind, 20; completely green-blind, 14; completely red-blind, 5; and one partially so. The Chinese are often unable to distinguish between green and blue, their language following suit to a great extent, for there is one word which means both green and blue.

Notwithstanding the insanitary conditions of their life, many of the Chinese appear to attain to a good old age; the hard life and exposure to which many of the labouring classes are subject, age many of them, on the other hand, very soon, especially is this the case with the women, who are scarcely passed the bloom of girlhood before coarse features show the strain on their physical powers.

After this general description of the physical characteristics of the Chinese, we give a scientific account of the Ideal Mongolic type compared with the Ideal Caucasic type, for which we are indebted to Keene's 'Asia,' edited by Sir R. Temple:—

	Ideal Mongolic Type.	Ideal Caucasic Type.
Shape of Head ...	Normally brachycephalic, *i.e.*, round horizontally.	Normally dolichocephalic *i.e.*, long horizontally.
Facial Angle.....	Prognathous, index Nos. 76 to 68.	Orthognathous, index Nos. 82 to 76.
Features	Square, angular, and flattened.	Rounded off and oval.
Cranial Capacity	1,200 to 1,300 cubic centimetres.	1,300 to 1,400 cubic centimetres.
Cheek-bones - -	High and prominent.	Low and inconspicuous.
Ears - - - - -	Large and standing out from the head.	Small, well-formed, close to the head.
Mouth - - - -	Large with thick lips.	Small, with bright-red, moderately-thin lips.
Nose - - - - -	Broad, flat, short, and somewhat concave.	Long, narrow, high, straight or somewhat convex—tip projecting beyond the nostrils.

FOREHEAD - - -	Low, receding, narrow.	Straight, broad below, fully developed.
EYE - - - - -	Small, almond-shaped, oblique upwards and outwards, orbits wide apart, iris black.	Large, round, straight; orbits rather close set: iris normally blue or grey, but very variable.
CHIN - - - - -	Very small and receding.	Full and slightly projecting.
NECK - - - - -	Short and thick set.	Long, slender, and shapely.
FIGURE - - - -	Squat, angular, heavy, muscular, inclining to obesity.	Symmetrical, slim, active, robust.
HANDS AND FEET-	Disproportionately small.	Medium-sized or large.
STATURE - - - -	Below the average—5 ft. to 5 ft. 4 inch.	Medium or above the average—5 ft. 4 inch to 5 ft. 9 inch.
COMPLEXION - -	Pale-yellowish, tawny or olive, inclining to a leathery-brown and cinnamon—no red or ruddy tinge.	Fair or white, inclining to brown and swarthy—normally with ruddy tinge.
HAIR - - - - -	Dull-black, long, coarse, stiff, and lank, cylindrical in section.	Long, wavy, and normally light brown, but very variable—glossy jet-black, flaxen, red, etc., elliptical in section.
BEARD- - - - -	Very scanty or absent.	Full, bushy, often very long.
EYEBROWS - - -	Straight and scanty.	Arched and full.
EXPRESSION - - -	Heavy, inanimate, monotonously uniform.	Bright, intelligent, infinitely varied.
TEMPERAMENT - -	Dull, taciturn, morose, lethargic, but fitfully vehement.	Energetic, restless, fiery, and poetic.

An ethnological study and comparison of the inhabitants of different part of China would afford much interest and instruction. We have not been able to find any statistics on the subject, though we understand one or two have made some researches in the matter. Through the kindness of the Hongkong Government we have been allowed to inspect the books in Victoria Gaol, and we find the following was the height of 1000, Chinese Male prisoners, (the fractions of inches have been omitted) :—

4 feet	6 inches	=	1	5 feet	4 inches	=	178
4 „	9 „	=	1	5 „	5 „	=	164
4 „	10 „	=	11	5 „	6 „	=	117
4 „	11 „	=	17	5 „	7 „	=	62
5 „	0 „	=	44	5 „	8 „	=	28
5 „	1 „	=	77	5 „	9 „	=	13
5 „	2 „	=	112	5 „	10 „	=	2
5 „	3 „	=	172	5 „	11 „	=	1

We discarded from our investigations all under the age of 21 by Chinese reckoning, which is a year or two less than by English computation, but maturity is early attained in a hot climate. Neither does the fact that the measurements are those of prisoners on their admission to gaol militate against them being reliable as average statistics for Chinese in this part of China, as the majority, if not all the prisoners, form a very good sample of Southern Chinese. The great proportion of them are artisans and coolies, and are typical of the whole of their class; a few of the better class of Chinese are also to be found amongst them.

The height of 100 female prisoners was as follows:—

4 feet	6 inches =	1	
4 „	7 „ =	5	
4 „	8 „ =	4	
4 „	9 „ =	9	
4 „	10 „ =	11	
4 „	11 „ =	14	
5 feet	0 inches =	27	
5 „	1 „ =	10	
5 „	2 „ =	13	
5 „	3 „ =	5	
5 „	4 „ =	0	
5 „	5 „ =	1	

The average height of the Chinese is said to be 5 feet 4 inches, while the average for English is 5 feet $6\frac{2}{3}$ inches.

As regards their mental characteristics, much might be, and has been, written; the latter largely tinctured by the mental media through which the various observers viewed their idiosyncracies.

One of the most marked peculiarities is their wonderful memory in the way of study. Trained for centuries in this particular groove, the result has been that books are easily learned by heart and repeated from beginning to end without mistake. Their patience, perseverance, and industry are deserving of all praise; no task is considered too trivial, no labour too arduous to engage in. Their politeness, peaceableness and dread of giving offence are often carried to an extreme. Their economy, credulity, lack of sincerity and sympathy are all characteristics on which page after page might be written.

As has been said of the Japanese, so may it be said equally well of the Chinese :—

'His very politeness may compel him to hide a disagreeable truth or, at the utmost to express it in very indirect language. His native tongue, with its elaborate impersonal forms of address and even of command, reflects the whole social sentiments of the people. It abounds in ° ° negations, in honorifics to the person addressed, in deprecatory phrases concerning self, or self's belongings.'

These assist the fatal want of veracity so noticeable amongst the Chinese, for it must be confessed that the obligations of truth are not so binding with them as with us. This trait of character is constantly exhibited in the courts of justice. They are, however, not worse than most Orientals in this respect; in fact they are better than many.

Having thus lightly touched upon a few of the characteristics of this wonderful, little understood, much lauded, as well as much decried people, we will ourselves retire to the background and present a symposium of opinions of residents, authors, statesmen, missionaries, travellers and others.

'It is an abuse of terms, to say that they are a highly moral people ° ° ° ° A morality that forgets one half of the decalogue must be wonderfully deficient, however complete it may be in the other ° ° ° I think, however, we may affirm ° ° ° that the moral sense is in many particulars highly refined among them. ° ° ° Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession are the never-failing themes for remark and illustration. ° ° ° ° ° ° The happiness and general prosperity of the Chinese are so conspicuous that they merit a short analysis. Let us see then of what elements they are compounded :—

(1) An habitual readiness to labour. (2) Frugality in the use of worldly goods. (3) Skill competent to enable the people to turn all advantages to the best account. (4) An exact conception of money's worth.'—*(Tradescant Lay).*

'In the Chinese character are elements which in due time must lift her [China] out of the terribly backward position into which she has fallen and raise her to a rank among the foremost of nations. Another ground of hope ° ° ° lies in the matter-of-fact habits of the Chinese, their want of enthusiasm and dislike of change, which are rather favourable than otherwise to their development as a great community.'—*(Dr. Wells Williams).*

'The mental capacities of the people are of no inferior order. Their administrative powers are remarkable. Sir Frederick Bruce is reported to have said that "Chinese statesmen were equal to any he ever met in any capital in Europe." ° ° ° Certain it is, they hold their own with our British diplomatists. Chinese merchants cope successfully with our own in all departments of trade; in fact, are gaining ground on them. (*See* Consul Medhurst's "Report on the Trade of Shanghai," *Blue Book* [China], No. 7, 1870.) ° ° ° ° Their literati are equal to any intellectual task Europeans can set before them ° ° ° °. The common people are shrewd, painstaking and indomitable; and the more I have travelled among them the more have I been impressed with their mental promise, docility, and love of order ° ° ° ° °. The Chinese have always been the imperial race in the Far East ° ° ° °. It is true that at present they are in a most deplorable condition. Their old principles of government are disregarded; the maxims of their classics utterly ignored by the generality of their rulers; rapacity and corruptions pervade every department of the State. ° ° ° ° Absence of truth and uprightness and honour,—this is a most appalling void, and, unfortunately, it meets one *in all classes and professions of the people*. I do not refer to money matters, for, as a rule, they stand well in this respect. ° ° ° ° The Chinese are not naturally an anti-progressive people. They are peculiarly amenable to reason, have no caste, and no powerful religious bias. Their history shows that they have adopted every manifest improvement, which has presented itself, for these many centuries. ° ° ° The truth is, the Chinese have all the mental, moral, and religious instincts of our common nature. ° ° ° ° The fact that they have preceded us in many of the most important discoveries of modern times, such as the compass, gunpowder, printing, the manufacture of paper, silk, procelain, &c., proves their inventive genius. ° ° ° ° They are peaceable and civil to strangers.—*(Dr. Williamson.)*

Here are a few extracts from older writers:—

'Generally speaking, they have all the cunning, deceit and intrigue of the French, without any of their good qualities.'—*Dr. Morrison.*

'Such Europeans as settle in China, and are eye-witnesses of what passes, are not *surprised* to hear that mothers kill or expose several of their children; nor that parents sell their daughters for a trifle, nor that the empire is full of thieves; and the spirit of avarice universal. They are rather surprised that *greater* crimes are not heard of during seasons of scarcity. If we deduct the *desires* so natural to the unhappy, the innocence of their habits would correspond well enough with their poverty and hard labour.'—*Premare.*

'The Chinese are so *madly* prejudiced in favour of their own country, manners, and maxims, that they cannot imagine anything, not Chinese, to deserve the least regard.—*Chavagnac.*

'So unwilling are the Chinese to allow themselves to be surpassed, or that any other people possess that of which they cannot boast, that they fancy resemblances where there are none, and, after striving in vain to find them, they still hope that such there are, and that if there should happen to be none, they are of no importance, or surely they would have been there.'—*Dr. Milne.*

'The superiority which the Chinese possess over the other nations of Asia is so decided as scarcely to need the institution of an elaborate comparison. ° ° ° ° It may be considered as one proof of social advancement on the part of the Chinese, that the civil authority is generally superior to the military, and that letters always rank above arms. ° ° ° ° The Chinese are bad political economists. ° ° ° ° The advantageous features of their character, as mildness, docility, industry, peaceableness; subordination and respect for the aged, are accompanied by the vices of specious insincerity, falsehood, with mutual distrust and jealousy * * * * The superior character of the Chinese as *colonists* in regard to intelligence, industry, and general sobriety, must be derived from their education, and from the influence of something good in the national system. * * * * The comparatively low estimation in which *mere* wealth is held, is a considerable moral advantage on the side of the Chinese * * * * Poverty is no reproach among them. * * * * The peaceful and prudential character of the people may be traced to the influence and authority of age. ° ° ° ° The Chinese frequently get the better of Europeans in a discussion by imperturbable coolness and gravity. ° ° ° ° It is the discipline to which they are subject from earliest childhood, and the habit of controlling their ruder passions, that render crimes of violence so unfrequent among them. ° ° ° ° Hereditary rank without merit, is of little merit to the possessor.'—*Sir John Davis.*

'As a direct refusal to any request would betray a want of good breeding, every proposal finds their immediate acquiescence: they promise without hesitation, but generally disappoint by the invention of some slight pretence or plausible objection: they have no proper sense of the obligations of truth.'—*Barrow.*

'The Chinese * * * are in general of a mild and humane disposition, but violent and vindictive when offended.'—*Sir George Staunton.*

'Genius and originality are regarded as hostile and incompatible elements.'—*Gillespie.*

And again some extracts from later writers:—

'Ingenuity is a gift largely bestowed upon the Chinaman; it is indeed one of his most marked characteristics,—but it is ingenuity of that peculiar kind which works with very slender materials. ° ° ° ° Almost every Chinaman is, by a kind of natural instinct, good both at cooking and at bargaining.'—*Archdeacon Cobbold.*

'This mysterious race, which with the Anglo-Saxons and the Russians will divide the earth a hundred years hence. ° ° ° Hard-working, frugul and orderly when their secret societies are kept under due control, they are admirable aud trustworthy men of business, while as artisans their industry is only exceeded by their skill and versatility.'—*Sir Lepel Griffin.*

'The love of antiquity is inborn in the Chinese, they live in the past. * * * * To them the past is not a mass of musty records filled with the suffocating odours of decay, as it appears often to us, but a rich treasure-house fragrant with the aroma of purest wisdom and noblest example. * * * * They are exclusive to the extremest degree. * * * * Conservatism has been carried to such an extreme that the whole nation has become fossilised. * * * * Closely connected with this spirit of exclusiveness is an overweening pride and absurd conceit in their own superiority and an unreasoning hatred of everything foreign. * * * * Taking the people as a whole, their fundamental qualities of industry, stability and readiness to submit to authority, contain the promise of cheering results in the future.'—*Rev. B. C. Henry.*

'The Chinaman and the mosquito are the two great mysteries of creation.'—*H. Norman.*

'One of the most remarkable national peculiarities of the Chinese is their extraordinary addiction to letters, the general prevalence of literary habits among the middling and higher orders, and the very honourable pre-eminence which from the most remote period has been universally conceded to that class which is exclusively devoted to literary pursuits. * * * * I have left the country with the conviction that the Chinese nation, as a whole, is a much less vicious one than, as a consequence of opinions formed from a limited and unfair field of observation, it has been customary to represent it; further, that the lower orders of the people generally are better conducted, more sober and industrious, and, taken altogether, intellectually superior to the corresponding class of our own countrymen.'—*Dr. Rennie.*

'I find here a steady adherence to the traditions of the past, a sober devotion to the calls arising in the various relations of life, an absence of shiftlessness, an honest and, at least, somewhat earnest grappling with the necessities and difficulties which beset men in their humbler stages of progress, a capacity to moralise withal, and an enduring sense of right and wrong. These all form what must be considered an essentially satisfactory basis and groundwork of national character. Among the people there is practical sense, among the gentry, scholarly instincts, the desire for advancement, the disposition to work for it with earnestness and constancy. Amongst the rulers, a sense of dignity, breadth of view, considering their information, and patriotic feeling. Who will say that such a people have not a future more wonderful even than their past.'—*G. F. Seward.*

'The moral character of the Chinese is a book written in strange letters, which are more complex and difficult for one of another race, religion, and language to decipher than their own singularly compounded word-symbols. In the same individuals, virtues and vices, apparently incompatible, are placed side by side. Meekness, gentleness, docility, industry, contentment, cheerfulness, obedience to superiors, dutifulness to parents, and reverence for the aged, are in one and the same person, the companions of insincerity, lying, flattery, treachery, cruelty, jealousy, ingratitude, avarice, and distrust

of others. The Chinese are a weak and timid people, and in consequence, like all similarly constituted races, they seek a natural refuge in deceit and fraud. But examples of moral inconsistency are by no means confined to the Chinese, and I fear that sometimes too much emphasis is laid on the dark side of their character, o o o o as if it had no parallel amongst more enlightened nations. Were a native of the empire with a view of acquiring a thorough knowledge of the English people, to make himself familiar with the records of our police and other law courts, the transactions that take place in what we call the "commercial world," and the scandals of what we term "society," he would probably give his countrymen at home a very one-sided and depreciatory account of this nation.'—*Archdeacon Gray.*

I find the Chinese most polite. o o o o The only thing no man can accuse the Chinese of is love of change.—*Mrs. Gray.*

'The earnest simplicity and seriousness with which an amiable and lettered man in China will sit and propound the most preposterous and fantastic theories that ever entered a human brain, and the profound unconsciousness he shows of the nonsense he is talking, affect one very curiously. o o o o There are few things in which the Chinese do not claim pre-eminence, and it is this habit of self-complacency which renders them so very much averse to being enlightened on those points on which they habitually are found wanting. The belief in their own infallibility cannot but be a standing obstacle to the progress of the people in all departments where it prevails, and the difficulty of getting a Chinaman to acknowledge that he is beaten in an argument is but another phase of the same phenomenon. It is a sufficient answer, for him, that, however useless or hurtful a given practice may be, it is the "custom" of the country; and the belief that all the customs which have descended from generation to generation are, for that very reason, incapable of improvement, renders him a very hopeless subject to deal with o o o o There are few things more amusing, and at the same time more exasperating, to a European than the utter confusion of thought which characterises the Chinese as a race. o o o There seems a looseness of reasoning; a want of consecutiveness, in the mental process of the Chinese which argues an inherent defect in their constitutions.'—*Balfour.*

John Chinaman is a most temperate creature. o o o o During the whole course of my many years residence in the country, I do not remember to have seen a dozen instances of actual drunkenness. o o o o They are a sociable people amongst themselves, and o o o their courtesies are of a most laboured and punctilious character. o o o o The Chinese are essentially a reading people. o o o o The Chinese have not, it is true, that delicate perception of what the claims of truth and good faith demand, which is so highly esteemed among us westerners, but they know and prize both characteristics, and practical illustrations thereof are constantly observable in their relations one with another, and with foreigners. o o o o Honesty o o o is by no means a rare virtue with the Chinese. o o o o As regards the question of courage, again it must be admitted that the Chinese possess more of the quality than they have hitherto had credit for. o o o o

Both kindliness and cruelty, gentleness and ferocity, have each its place in the Chinese character, and the sway which either emotion has upon their minds depends very much upon the associations by which they are for the moment surrounded. When in their own quiet homes, pursuing undisturbed the avocations to which they have been accustomed, there are no more harmless, well-intentioned, and orderly people. They actually appear to maintain order as if by common consent, independent of all surveillance or interference on the part of the executive. But let them be brought into contact with bloodshed and rapine, or let them be roused by oppression or fanaticism, and all that is evil in their disposition will at once assert itself, inciting them to the most fiendish and atrocious acts of which human nature has been found capable. ° ° ° ° There is no more intelligent and manageable creature than the Chinaman, as long as he is treated with justice and firmness, and his prejudices are, to a reasonable extent, humoured.'—*Sir Walter Medhurst.*

'There exist no more honourable, law abiding and industrious citizens than the Chinese.'—*Earl of Kintore.*

Here are opinions then as diverse as possible. What more pat than the following:—'The Chinese must be a strange people from the varying accounts which are given of them by different observers. They are over estimated in some things and undervalued in others, misunderstood in most.'—What is the truth? We believe it to consist in a true mean. If a man or woman will view this people with a mental calmness, not on the one hand carried away with too great an enthusiasm—a fault easily committed, owing to the wonderful antiquity and many good points in their character—and on the other hand, if prejudice is resolutely banished, these good points will be seen, while their failings will also be noticed.

CLAN.—This division of the people in China is analogous to that of the Scotch clan in many respects, and is productive of feud and disaster to themselves and others sometimes, as well as of protection at other times to those belonging to the same clan, as a few generations ago was the case among the Highland clans of Scotland. The nucleus round which the clan gathers is the ancestral temple and worship; here are the head-quarters for all who are descendants of a remote ancestor. Genealogies are kept, often with the greatest care, in which are noted all the migrations of the family; and so particular are the Chinese

with regard to this point, that on the tombstones, in some places, are put the numbers of the generations since the family came to that country side.

In many villages all belong to one clan, just as in the Highlands of Scotland one part of the country will be found almost entirely peopled by one clan alone. As in China the unit of the population or nation is not the individual, but the family, it may be easily understood of what paramount importance the clan is; and it is one of the greatest disgraces possible for a man to be disowned or put out of the clan, even if it be only temporarily. It is worse, of course, to be punished for a generation, and worst of all if the punishment is for ever, that is to say, if his branch of the family is excluded from the clan for ever.

Disputes often take place between members of different clans, and lead to quarrels, reprisals, and fights, into which the whole clan is dragged; and, eventually, the soldiery, after perhaps some lives have been lost on both sides, are sent to put a stop to the internecine strife; in fact these petty wars are waged so fiercely, that in some instances they approach the vindictiveness displayed in the Italian vendetta.

It should, however, be observed that the system of clans is more marked in the South of China, and most especially so in the Kwang-tung and Kwang-si provinces.

The secret societies, especially in the Straits Settlements, take their rise in the clan system to a great extent.

Books recommended.—Two articles on the comparative history of clans by Rev. Hilderic Friend, in the 'Chinese Recorder and Missionary Journal,' entitled '*Tsung tsuh chi lai lih*,' Vol. IX, Nos. 4 and 5. Williams's 'Middle Kingdom,' Vol. I., p. 482 et seq. Also *see* 'Chinese Repository,' Vol. 4, p. 411.

CLIMATE.—In a land of such vast dimensions, it may readily be understood that the climate varies with each part of the country, and almost any variety of climate may be found in different parts of China. The extremes of cold and heat are not only found in the extremes of the North and South, but in the North are even found together; for China, like the eastern sea-board of the Northern States of America,

has a winter in the North approaching an arctic one for severity, while the summer heat is tropic in its intensity, even greater for a short period than it is in many parts far south.

In some places the atmosphere is saturated with moisture during a large part of the year, while in other regions, except in the rainy season, the air is dry and clear.

The climate at Newchwang is more moderate than at some of the ports further down the coast. It is said that both Chefoo and Japan 'have a much higher average temperature * * *; the thermometer rarely goes above 88° and the nights are always cool: often chilly.' The climate of Chefoo has been described as 'scarcely different from that of New York, Boston, or Edinburgh.'

The extremes of range in Peking are 104° and zero Fahrenheit. The rainfall is generally lower than 16 inches in the year, but little snow falls, and it does not remain on the ground more than a few days, the rivers are locked in ice for three months. As the heat increases, sand and dust is blown about with great force, forming dust-storms. September and October are the two most delightful months at Peking.

Of Ningpo it has been said that the winters may be compared to the winters in Paris, and the summers for a short season, to those of Calcutta. The climate is very damp, the ground being marshy, and the extremes are greater than at Shanghai. The range of the thermometer is from 24° to 107°, and a fall or rise of 20° in two hours is not unusual.

In Shanghai the great heat, while it lasts, is very trying, but fortunately it is not of long duration.

The riverine ports are very hot in summer: Kiukiang gets the name of being 'the hottest place in all China,' the heat in the month of August there is dreaded, for there is 'a succession of cloudless and intensely hot and oppressive weather.' At the end of July, 1892, the thermometer was at 102° in the shade. It is also very hot in Nanking in July and August. These hot dog-days last for about 30 days, but, after they are over, the nights get cooler. As an

instance of the degree of heat experienced at such times, we may mention that at the end of July, 1892, the thermometer kept pretty regular at 96°.

Towards the end of July, 1892, the thermometer, at Hankow, at midnight, registered 97°.

Of the West of China a recent writer says:

'Rains are frequent, and heavy clouds cover the heavens three-fourths of the year; and, in absence of clouds, a smoky mist veils the earth from the piercing rays of the sun. The climate is equable, and even the summer, although long and severely hot in July and August, is modified by frequent showers. * * The winters are very mild; while frost is seldom seen, and snow is almost unknown, except upon the mountains. Experience shows the climate to be fairly' healthy, 'and no more trying than that of Central China.'

The climate of Amoy has been described as 'delightful.' But the word 'delightful' must be taken as comparing it with the climate of some other parts of China less fortunately situated. The thermometer ranges from 40° to 96°. The author spent three months in that port in the summer of 1889, and experienced what the temperature was at 93° for a day or two; the heat was intense, but fortunately it was a dry heat. This dry heat in Amoy is generally moderated by a fresh sea-breeze which springs up nearly every day in the course of the forenoon and dies down in the evening. The heat during the night is very great, until the sea-breeze rising with the tide slighty cools the atmosphere.

At Swatow the heat is great in summer, ranging nearly as high as at Amoy. The author also experienced a few days of it during June, 1892, when the thermometer was between 90° and 92½°; but, as in Amoy, sea breezes spring up and make the heat more bearable, while at Double Island, at the entrance to the bay on which Swatow is situated, the evenings are cool in summer, though the days are hot.

The heat at the three cities of Hongkong, Canton, and Macao, is of long continuance, but not of so excessive a character as further up the coast, where its duration is shorter. In Canton, the thermometer ranges from about 40° or 50° to 88° or thereabouts. It rarely rises above or falls below. The sea air moderates the climate at Macao and

Hongkong. The rainfall of the latter place is greater than at Macao and Canton, and occasionally attains the extraordinary figure of 30 inches in 24 hours. The annual mean for 21 years being over 86 inches; for 1891, it was very abundant, the total for the twelve months being 117·30. Drought occurs in some seasons and rain does not fall for months to any appreciable extent. The climate in Hongkong in summer is often of a hot muggy nature, and while it lasts, harder to bear than a dry heat of even higher temperature. In the mountain-sheltered town, and on the lower levels, the thermometer will rarely rise higher than 88° and 89°, though it very occasionally registers, on two or three days, 93° in the hottest part of Queen's Road, while on the Peak levels, free to the sea-breezes, and cooled by the high elevation of from 1,500 to 1,800 feet, the mercury falls from 4 to 10 degrees lower according to the season of the year, the greatest different between the two levels being in summer. These higher levels are, however, subject to mountain mist and fog. Fogs rarely visit Macao. The winter months in these three ports form the most delightful season of all the year, especially is this the case in October, November, and December, and even in January. Clear cool weather, with Italian skies, provides the beau ideal of existence. The Peak climate is said to be even finer than that of Chefoo—the sanitarium for foreign residents in the North of China.

The climate of China, especially in the North, is also said to have moderated considerably from what it was some centuries or thousands of years ago. On the other hand, the reckless denudation of the hills of wood and forest, by the inhabitants, has doubtless had a considerable effect in increasing the dryness and parched aspect of everything during certain seasons of the year in China. It has been noticed that, in Hongkong, since extensive tree-planting has been carried on, the summers appear to be somewhat cooler.

The mere range of the thermometer does not form a fair criterion in this land of the heat, as it affects the human

frame. Humidity and other considerations have to be taken into account.

In the South of China the climate seems adapted, as a rule, for children of foreign parents up to the age of eight or ten, but after that they are inclined to shoot up like hot-house plants, and require a more bracing air. The climate in China gets the blame of much that should be laid to indiscretions in diet, and careless exposure to the sun, or neglect of a fair share of exercise. If all these points are carefully attended to, a man or woman may, and often does, with of course some exceptions, enjoy very good health. Some constitutions appear unable to stand the climate, while occasionally others thrive better than in their own lands.

The Chinese, as a race, are physically weaker than the English, but this should not all be laid to the account of the climate; insanitary surroundings, ignorance of the laws of health. no Sunday rest, and other causes also having a share in it.

CONFUCIUS AND CONFUCIANISM.—One feels a certain amount of difficulty in approaching such a vast subject, for Confucianism is so entwined and blended with all that concerns China, that it is hard to know where to begin or where to leave off. We will simply preface our account by saying that Confucianism is a system of philosophy and ceremonial observances to which its founder and followers ascribe the highest possibilities, if carried out rigidly and faithfully to every minute jot and tittle. Its originator was *par excellence* the sage of China.

Confucius's father 'was a military officer eminent for his commanding stature, his great bravery, and immense strength.' The birth of the sage has been surrounded by mythical legends. 'From his childhood he showed ritualistic tendencies,' and 'delighted to play at the arrangement of sacrificial vessels and at postures of ceremony.' He 'bent his mind to learning.' He married young, his experience of the married state not being a happy one, nor did he appear to

bestow much affection on his son. Confucius early took public service in the state, holding different offices at different times, such as Keeper of the Stores of Grain, Guardian of the Public Fields and Lands, Magistrate, Assistant Superintendent of Works, and Minister of Crime; and applied his principles to the government with the most signal success.

These appointments were not all held in succession, but were interspersed and followed by years spent in imparting instruction to disciples (at one time as many as 3,000), in gaining knowledge himself, and in the compilation and editing of books, as well as in journeyings amongst the different petty states into which the China of that time was divided, in the hope that the rulers would give him the opportunity of putting his principles of government to the test, when, such confidence had he in them, that he was convinced that, instead of anarchy and confusion, peace and harmony would reign supreme. He died, feeling that he was unappreciated, at the age of seventy-two. His disciples had the highest admiration for him, and exhausted attributes in the expression of it.

The best title which has ever been bestowed on him, is that of 'The Throneless King.'

'Probably no man has been so contemned during his life-time, and at the same time so worshipped by posterity, as Confucius. In both extremes there has been some exaggeration. His standard of morality was high, and his doctrines were pure. Had he, therefore, had an opportunity of exercising authority, it could but have resulted in good to an age, when the notions of right and wrong were strangely confused, and when both public and private morality were at the lowest ebb. On the other hand, it is difficult to understand the secret of the extraordinary influence he has gained over posterity, and the more the problem is studied the more incomprehensible does it become,' when viewed from a European standpoint. 'His system of philosophy is by no means complete, and it lacks life (if we may venture to say so), in face of the fact that it has supplied the guiding principles, which have actuated the performance of all that is great and noble in the life of China for more than twenty centuries.'

It is impossible in the short space of this article to give a digest of the doctrines of the sage. We will content ourselves with giving a summary of the essential points as

adapted to the requirements of modern every-day Chinese life by the great Emperor K'ang Hi :—

'1. Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations.

2. Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.

3. Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.

4. Recognise the importance of husbandry and the culture of the mulberry-tree, in order to ensure sufficiency of clothing and food.

5. Show that you prize moderation and economy, in order to prevent the lavish waste of your means.

6. Make much of the colleges and seminaries, in order to make correct the practice of the scholars.

7. Discountenance and banish strange doctrines, in order to exalt the correct doctrine.

8. Describe and explain the laws, in order to warn the ignorant and obstinate.

9. Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.

10. Labour diligently at your proper callings, in order to give settlement to the aims of the people.

11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong.

12. Put a stop to false accusations, in order to protect the honest and the good.

13. Warn against sheltering deserters, in order to avoid being involved in their punishments.

14. Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.

15. Combine in hundreds and tithings, in order to put an end to thefts and robbery.

16. Study to remove resentments and angry feelings, in order to show the importance due to the person and life.'

These, with commentaries, are read to the people on the 1st and 15th of the month.

Divine honours are paid to the sage by the Emperor, twice a year, and by every school-boy throughout the length and breadth of the land.

Confucius is generally represented in the temples to him by a wooden tablet with his name and titles on it, but in some cases there is an image of him. There is a temple in every district city and one in every departmental city,

consequently there are three in Canton: in two of these there is a tablet, in the third, an image. In the district city of Kit Yöng, in the Ch'áo Chau Department, the author saw both an image and a tablet. The image represents the sage as black as a negro, for he is described as being of a swarthy complexion. Besides Confucius himself, his disciples, to the extent of some hundred and seventy, are also honoured by images or tablets in the immediate presence of 'The Perfect Sage' himself, or in the precincts of the same temple that he occupies, and they are likewise worshipped.

Books recommended.—'Confucianism and Taouism,' by Professor Douglas. Professor Legge's 'Religions of China.' The same author's 'Imperial Confucianism,' and his master-work, 'The Chinese Classics.' 'The three Religions of China,' by Du Bose. Faber's 'Digest of the Doctrines of Confucius,' and a review of the latter in the 'China Review.' Vol. 1, page 260. 'Confucius, The Great Teacher.' by Major-General G. G. Alexander. 'A Guide to the Tablets in a Temple of Confucius.' by T. Watters'.

CORMORANT FISHING.—The Chinese have long used cormorants for fishing purposes; for the journal of the friar Odoric (A.D. 1286–1331) mentions this strange method of fishing, and it is largely carried on at the present day in some parts of China. To show the admirable adaptation of this bird for the pursuit, we quote from a lengthy article in 'The Encyclopœdia Americana.'

'The cormorant is most admirably adapted for swimming, ° ° ° having the great toe united to the others by a common membrane, ° ° ° yet they are among the very few web-footed birds capable of perching on the branches of trees, which they do with great ease and security.' Cormorants, of which there are quite a number of species distributed over different parts of the world, are closely allied to the pelicans in conformation and habits. They 'are very voracious feeders. ° ° ° ° They dive with great force, and swim under water with such celerity, that few fish can escape them. ° ° ° Should a cormorant seize a fish in any other way than by the head, he rises to the surface and, tossing the fish into the air, adroitly catches it head foremost as it falls, so that the fins, being properly laid against the fish's sides, cause no injury to the throat of the bird.'

Their use is not confined to one part of the country. Amongst other places where they may be found at work may be mentioned the North River above Canton, the river above Ch'áo-Chau-fú and the river above Foochow. Though we have seen a small catamaran-like boat, with

several cormorants on it, in one of our trips into the interior. we have not actually seen them employed; we therefore copy at length from Miss Gordon-Cumming's 'Travels in China' as to their fishing:—

'The simplest form of fishery is when a poor fisherman has constructed for himself a raft consisting only of from four to eight bamboos lashed together. On this he sits poised (crowned with a large straw hat), and before him are perched half-a-dozen of these odd uncanny-looking black birds waiting his command. The cage in which they live and the basket in which he stores his fish complete his slender stock-in-trade. The marvel is how he contrives to avoid overturning his frail ratt. Sometimes several fishers form partnership, and start co-operative business. They invest in a shallow punt, and a regiment of perhaps twenty or more of these solemn sombre birds sit on perches at either end of the punt, each having a hempen cord fastened round the throat just below the pouch, to prevent its swallowing any fish it may catch. Then, at a given signal, all the cormorants glide into the water, apparently well aware of the disadvantage of scaring their prey.

Their movements below the surface are very swift and graceful as they dart in pursuit of a fish or an eel, and giving it a nip with their strong hooked beak, swallow it, and continue hunting. Sometimes they do not return to the surface till they have secured several fish, and their capacious pouch is quite distended, and sometimes the tail of a fish protrudes from their gaping bill. Then they return to the surface, and at the bidding of their keepers disgorge their prey, one by one, till the pouch is empty, when they again receive the signal to dive, and resume their pursuit.

Some birds are far more expert than others, and rarely fail to secure their prize, but sometimes they catch a fish, or more often an eel, so awkwardly that they cannot contrive to swallow it, and in the effort to arrange this difficulty, the victim manages to escape. If one bird catches a large and troublesome fish, two or three of its friends occasionally go to the aid of their comrade, and help him to despatch it. Such brotherly kindness is, however, by no means invariable, and sometimes, when a foolish young bird has captured a fish, the old hands pursue and rob him of his prize. At other times a bird fails in its trick, and after staying under water for a very long period, comes up quite crestfallen without a fish.

When the birds are tired the strap is removed from their throat and they are rewarded with a share of the fish, which they catch as it is thrown to them. It is reckoned a good day's fishing if eighteen or twenty cormorants capture a dollar's worth of fish; and as so many birds represent about half-a-dozen owners, it is evidently not a very lucrative business.

The birds are quite domestic, having all been reared in captivity. Curiously enough, the mothers are so careless that they cannot be trusted to rear their own young; and furthermore, the said young are so sensitive to cold weather that only the four or five eggs laid in early spring are considered worth hatching, as only these can be reared in the warm summer. They are taken from the cormorant and given to a hen, who apparently must be colour-blind, as she calmly accepts these green eggs in lieu of her own. She is not, however, subjected to the misery of seeing her nurslings take to the water, as they are at once removed from her care, when, after a month's incubation, the poor little fledgelings make their appearance. They are then transferred to baskets which are kept in a warm corner; the young birds being buried in cotton wool and fed with pellets of raw fish and bean-curd.

When they are two months old their nursery days are over, and the sorrows of education must begin. They are therefore offered for sale, a female bird being valued at from 3*s.* to 5*s.*, and a male bird at double the price. This difference is due to the superior strength of the latter, which enables it to capture larger fish. Thenceforth the professional trainer takes them in hand; and fastening a string to one leg, he drives them into the water and throws small live fishes, which they are expected to catch. They are taught to go and return subject to different calls on a whistle, obedience being enforced by the persuasive strokes of a bamboo—the great educational factor in China! When thoroughly trained, a male bird is valued at from 20*s.* to 30*s.*, and its fishing career is expected to continue for five years, after which it will probably become old and sulky.'

Cormorant fishing was practiced in both France and England in the seventeenth century; and an attempt to revive it has lately been made in England.

COSMETICS.—These are largely used by the Chinese, no girl or woman above the very menial classes being considered as dressed without a plentiful application of rouge to the lips and patches of it on the cheeks. A sign, even if others were wanting, that the present race of Chinese have descended to the warmer regions of the south of China from a climate where rosy cheeks and ruby lips were natural. No art is displayed in applying the rouge, nor is concealment ever dreamt of. At the first glance, a Chinese lady is seen to be painted by the coarse big daub on each side of her face. On festivals and gala occasions it is even more freely applied. White powder is also used to render their dark faces more fair. The lavish use of cosmetics spoils whatever complexion a Chinese lady may possess.

COTTON.—The introduction of cotton as a textile plant into China is an interesting subject. It has been supposed that the ancient Shü King (The Book of History) mentions cotton, but 'the weight of proof is, however, strongly adverse to this view.' There is no doubt that a historical notice, about A.D. 500, 'refers to cotton robes,' and in A.D. 670 we find it bearing the name of *Kih-pei*, derived from the Sanscrit *Karpasi*. This early knowledge of cotton amongst the Chinese was confined, it would thus appear, to what was brought into the empire as tribute, for it was not until the Sung dynasty that the plant was grown in China.

'Early in the eleventh century the plant was brought over and cultivated in the north-western provinces by persons from Khoten. ° ° ° ° The opposition to cotton cultivation on the part of silk and hemp growers was so persistent that the plant had not fairly won its way into favour until the Yuen dynasty. The great cotton region is the basin of the Yangtsz Kiang, where the white and yellow varieties grow side by side. The manure used is mud taken from the canals and spread with ashes over the ploughed fields, in which seeds are sown about the 20th of April. The seeds are planted, after sprouting, five or six in a hole, being rubbed with ashes as they are put in, and weeded out if necessary. After the winter crops have been gathered, cotton-fields are easily made ready for the shoots, which, while growing, are carefully tended, thinned, hoed, and weeded until the flowers begin to appear about August. As the pods begin to ripen and burst, the cultivator collects them before they fall, to clean the cotton of seed and husks. The weather is carefully watched, for a day summer or a wet autumn are alike unpropitious, and as the pods are ripening from August to October, it is not uncommon for the crop to be partially lost. The seeds are separated by a wheel turning two rollers, and the cotton sold by each farmer to merchants in the towns. Some he keeps for weaving at home; spinning-wheels and looms being common articles of furniture in the houses of the peasantry. Cotton is cultivated in every province, and most of it is used where it grows. Around Peking the plant is hardly a foot high; the bolls are cleaned for wadding to a great extent, while the woody stalks supply fuel to the poor. Minute directions are given in Su's 'Encyclopædia of Agriculture' respecting the cultivation of this plant, whose total crop clothes the millions of the empire.'

'The durable cotton cloth made in the central provinces called *Nankeen* by foreigners, because Nanking is famous for its manufacture, is the chief product of Chinese looms. It is now seldom sent out of the country, and the natives are even taking to the foreign fabric in its stead. Cotton seed in that part of China is sown early in June, about eighty pounds to an acre; in a good year the produce is about two thousand pounds, diminishing to one half in poor seasons. It is manured with liquid bean-cake, often hoed and the bolls gathered in October, usually by each family in its own plot. The seeds are separated by passing the pods between an iron and wooden roller on a frame, which presses out the seeds and does not break them. The clean cotton is then bowed ready for spinning, and the cloth is woven in simple looms by the people who are to wear it after it is dyed blue. The looms used in weaving cotton vary from twelve to sixteen inches in width; they are simple in their construction; no figures are woven in cotton fabrics, nor have the Chinese learned to print them as chintz or calico. ° ° ° ° The only attempt to estimate the product has been in Kiangnan, at 28,500 tons, a figure below rather than above the truth.'

The cotton plant is grown all over China at the present day. It has been thought that it may have been introduced 'by foreigners trading with the Chinese' 'by way of the southern sea' 'as well as by the Mongol usurpers coming in

from the north-west,' for, though first cultivated during the Sung dynasty, it was only under the Mongols that it was grown to any extent. One writer describes the spread of the cotton plant in China as being very rapid on account of its being able to stand the northern winters and the southern mildness of climate. So common has it become now that it is the staple article for dress in China, especially amongst the poorer classes, as it can be more cheaply made than silks. Not content with their own native produced article, cotton and cotton goods form the largest import into China, and an import which is continually increasing in value. In 1892 it was represented in value by 53,290,200 taels, grey and white shirtings from England accounting alone for 15,693,081 taels of that amount. (*See* Article on Trade.) The Indian yarn thus imported 'is suited to make coarse fabrics which are strong and wear well.' 'China greatly values cheapness and if she procure these [Indian yarns] she will supply her own coarse textile fabrics for the time by the cottage loom system and suit her own taste in strength and quality.' But a new phase has recently come over the cotton industry, and mills fitted with the latest appliances for the manufacture are now springing up at Shanghai and a few other important centres of trade and industry in China; this is accompanied by an increased cultivation of cotton. It would seem that the Indian yarn is better suited for manufacture than the native.

'Mr. Tratman referring to the manufactures of the Hupeh cotton mill at Wuchang says:—"These goods have had a fair trial throughout these provinces during the past few years, but they are not appreciated to anything like the same extent as similar goods of foreign manufacture. The yarn is short and difficult to work with the primitive appliances in use here. The shirtings have not the same toughness as even the most common kind of English goods and they tear very easily. This inferiority of the Hupeh goods is not, I am told, to be in any way attributed to the manufacture, but simply to the fact that the cotton used is much below the standard of Indian cotton."'

Though of short staple, Chinese cotton 'is suitable for mixing with other qualities.' The Hon. T. H. Whitehead,

from whom we have quoted the last sentence, in his speech at the Royal Colonial Institute in 1895, proceeds to say:—

'In the Shanghai River in December 1893, there were at one time no less than 5 ocean going steamers taking in cargoes of China-grown cotton for transportation to Japan, there to be converted by Japanese hands into yarn and cotton.' 'The Chinese have millions of acres of land admirably adapted to the cultivation of cotton.'

The starting of these cotton mills, to which we have already referred, will obviate the necessity of carrying the cotton to Japan and then bringing the yarn back to China, since the conversion of it into yarn can be carried out on the spot. Shanghai, being the centre of the cotton growing districts, bids fair, if the industry is not throttled by Chinese officialdom and officialism, to 'be one of the greatest manufacturing centres in the world' It has already proved a commercial success in Shanghai, and companies for starting mills at other places are every now and then being promoted; sometime ago it was announced that a 'weaving enterprise on a somewhat large scale' would 'shortly be inaugurated in Honam, Canton.' There are now (1898) fifteen mills running in Shanghai and at outports.

In the last-mentioned city, there are over 1,000 employed in the native primitive method of weaving cotton-cloth. It takes about twelve days to make one piece of 11 chăng in length (about 43 yards), and the pay for this is 380 cash, the masters providing board and lodging for the workmen but charging them for it. The cotton is carded by means of a large bow several feet in length which is held by, or fastened to the body of, the workman, who vibrates the string amidst the cotton, thus producing a very light floss.

The cotton tree is not to be confounded with the cotton plant. It is a large splendid tree growing to a considerable size with immense limbs branching out from it, and in spring it has a large red flower. A white silky down covers the seeds, whence its name. This cotton is 'equally good looking' as the true cotton, its staple is too short to be woven into cloth; consequently it is only used to stuff cushions, &c.

A rough cloth is capable of being produced from it, so it is said, but this statement is doubtful.

Books recommended.—Williams's 'Middle Kingdom.' Dr. Porter Smith's 'Chinese Materia Medica and Natural History,' and Dr. Edkins 'Modern China.'

CREMATION.—Cremation is opposed to the principles of the Chinese. They believe that unless the whole body goes intact into the next world, it will not be in a perfect condition in a future state of existence. It is only Buddhist monks whose bodies are thus disposed of at the present day. It was, however, a common practice, in some parts of China, at all events, during the twelfth and thirteenth centuries, for Marco Polo says: 'The people have paper-money, and are idolaters and burn their dead.' Ibn Batuta also says:—'The Chinese are all infidels: they worship images, and burn their dead just like the Hindoos.' A memorial was presented against it in A. D. 1261 to the Emperor 'praying that the erection of cremation furnaces might thenceforth be prohibited.' It is a great pity that the practice was not continued, as the neighbourhood of a Chinese city is converted into a vast necropolis, to say nothing of solitary graves scattered over the hills and mountains, even at a distance from human habitations. There is no intramural burial. No places of worship are turned into charnel houses to the detriment of future living worshippers as with us, but an equally, or even more, reprehensible custom is in vogue of preserving the coffin in the house or some convenient temple for weeks, months, and years, until either a favourable site with propitious influences is found, or until the family can afford the expenses of a funeral befitting their social position. This is in the South; in the central portions of China, as at Shanghai, one sees coffins standing even in the corners or centres of fields All these insanitary customs would have been done away with had the more scientific and health-preserving practice of cremation been allowed to continue. The Man-tsz aborigines in Western Sz-chuen cremate their dead. The bodies are placed in a sitting position and bound with cords.

The funeral pyre is built, and after the body is burned the ashes and unburned wood are buried on the spot.

Archdeacon Gray thus describes a cremation at Honam Temple:—

'As I entered the inner gates my attention was directed to an apartment, the doors of which were crowded by a number of priests arrayed in sackcloth, and wearing white bandages round their foreheads. The corpse, attired in a cowl, and with the hands fixed in the attitude of prayer, was placed in a bamboo-chair in a sitting posture, and carried to the pyre by six secular monks. All the monks were in attendance, and walked two abreast, immediately behind the remains of the departed friar. As the long procession advanced, the walls of the monastery echoed with the chanting of prayers and the tinkling of cymbals. When the bearers reached the pyre, they placed the chair containing the corpse upon it, and the fagots were then kindled by the chief priest. Whilst the body was enveloped in flames, the mourners prostrated themselves upon the ground in obeisance to the ashes of one with whom they had been accustomed to join in prayer and praise. When the fire had burned itself out, the attendants collected the charred bones and placed them in a cinerary urn, which was then deposited in a small shrine within the precincts of the monastery. The cinerary urns remain in this shrine until the ninth day of the ninth month, when the ashes which they contain are emptied into bags of red cloth, which are then sewn and thrown into a large ossuary, or species of monastery mausoleum. These edificies, built of granite, are called by the Chinese *Poo-Toong-Tap*, and are upon an extensive scale. That belonging to the monastery of Honam is a noble piece of masonry, and is divided into compartments, one being for the ashes of monks, and the other for those of nuns. The bags of red cloth, with their contents, are consigned to these receptacles through small apertures just sufficiently large for their admission.'

CURRENCY.—China presents the curious spectacle of an empire without a gold or silver currency in general use throughout the land. For centuries, with but slight exceptions, *the* medium of exchange has been the cash, a small copper coin of the size of an English halfpenny, but only a half or a third as thick, with a square hole in its centre for convenience in stringing. It has a raised broad rim round the circumference as well as one round the square hole in the centre. In the sunk space between these two rims are, on the obverse, four Chinese characters, two of which are the style of the Emperor's reign, and two are the equivalent of 'current coin.' At the present day the

majority of the coins also have on the reverse two Manchu characters, one denoting the provincial mint at which the coin has been cast, and the other the equivalent of the word 'currency.' For some centuries before Christ, and until the present time, this has been, in its general features, the circulating medium of China. Larger coins of the same character have also been coined, but, as a rule, it may be said that China has had no gold or silver coinage. A few attempts to coin silver have been made once or twice, but they have been failures. Edkins says 'Arabian trade brought to China the use of silver by weight, as European trade at a later period brought the dollar.' 'A thousand years ago the people in Central China kept their accounts in copper cash.' It is now the general practice, at all events in the South, for accounts to be kept in silver—taels, mace, candarins, and *li* (a decimal system: ten *li* making one candarin; ten candarins, one mace; and ten mace, one tael); there being actually no such coins in existence. Paper notes have at different times been issued by the Government, and in later times by private firms. They have been much in use in certain parts of China—Foochow for example. Marco Polo devotes a whole chapter to an account of the paper-money in use in China in his time. (*See* Article on Banks and Bank-notes.) The Chinese readily used the Mexican, South American, and other dollars,—half a century ago Spanish dollars took the place that the Mexican subsequently held, but, except in the neighbourhood of Hongkong, and often there as well, they always weighed them, and they were generally stamped, as they passed through the hands of merchants and shop-keepers till they fell into pieces and became what is known as broken silver, and had to be weighed as each transaction took place to know their value. For this purpose a small money scale is a part of the equipment of everyone going shopping, in time, no doubt, a regular silver coinage will drive this practice out. The Japanese, Hongkong, and Straits Settlements subsidiary coins, such as the five, ten and twenty cent pieces, are also much in circulation, especially in

Hongkong and its neighbourhood. The Japanese yen and Hongkong dollar are also used. Within the last few years a mint has been established at Canton. This mint is a very fine one, and in one respect, that of stamping machines, is the largest in the world. It is under the superintendence of a Scotchman, but all the other officials and workmen are natives. The following extracts from Consul Brenan's Report may prove of interest in this connection :—

'This mint has not so far [1893] taken upon itself the duty of providing the people with a standard of value at the expense of the Government. It only cares to work at a profit. ° ° ° ° No assayer is employed, and the provincial treasury silver is taken to be pure, the Canton dollar [few of which have been coined] is not of even fineness. Some of the first dollars coined there were found in the London mint to be actually 884 instead of 900 fine. ° ° ° There is a steady demand [for the subsidiary coins] because of the convenience, their passing above their intrinsic value being an exemplification of Ricardo's proposition that the value of a coin depends on demand and supply. ° ° ° ° There is certain to be in time an immense demand for such small silver pieces all over the Empire'

The coins issued by this mint have been dollars, half dollars, twenty, ten, and five cent pieces in silver, copper cents and cash. The Government of the Fokien Province had a large quantity of silver coins minted for them at this establishment in Canton. The same Viceroy, Chang Chih-tung, who introduced this first mint into China, also established one at Wuchang for the benefit of the Hupeh and Hunan Provinces. The Central Provinces will probably be supplied from Nanking with a new coinage, while the Northern Provinces are also minting their own silver money, Anhwei for one having a mint of its own. Indeed, so rapidly have these new mints been springing up in China within the last few years that it is difficult to keep count of them all. Other mints will soon doubtless supply other portions of the empire with silver coins. The ten and twenty cent pieces issued by the Canton mint are largely in circulation in Hongkong, though not now received at the Government offices, such as the Post office, &c.

CUSTOMS, IMPERIAL MARITIME.—In 1853, owing to the T'ai P'ing rebels capturing Shanghai, the collection of customs duties on foreign bottoms entering that port was placed in the hands of foreigners, as a temporary measure until order should be restored; but what was intended as a *modus vivendi* for the time being, proved so well adapted for the purpose, that it became a permanency, and has increased with the extension of trade and the opening of new treaty ports until it is now a most important department with a large and efficient staff recruited from most of the European nations, though the English are in the majority.

The following is the *personnel* of the establishment:—At the head of all are the Inspector-General and the Deputy Inspector-General; immediately below them are the Commissioners, 36 in number, who are generally in charge of each Custom-house. They are assisted by Deputy Commissioners, of whom there are 17; the next ranks being Chief, first, second, third and fourth assistants, of whom there are 139; clerks number 14; under the heading of Miscellaneous there are 13 names; and there are 26 surgeons connected with the Customs, who have private practice as well, making a total of 220 Indoor-staff, and surgeons 26. The out-door staff number 476, the ranks being Tidesurveyors, Assistant Tidesurveyors, and Boat officers; Chief Examiners, Examiners, and Assistant Examiners; Tidewaiters, and Watchers, &c. There are also five armed cruisers built in England, most of them by Armstrong, commanded and officered by Europeans (43 in number) and manned by Chinese. A small fleet of armed launches is also employed with 22 officers. The lighthouses also on the China coast, with the exception of those kept up by the Hongkong and Macao Governments, owe their inception and maintenance to this same department. There is also a Marine Department, which includes the Lighthouse and Harbour Departments, and a small Educational one, as well as a Postal Department. Over 4,000 Chinese are in the Customs employ, and some 850 Foreigners, or rather more, for the numbers, of

course, fluctuate from year to year, and, with the opening of new treaty ports and the extension of the postal system their numbers are increased. The Nationality of the staff is, roughly stated, as follows:—there are about 550 British, about 125 Germans; American, 80; French, about 40; Danish, 30; Norwegian, some 30 or so; Portuguese, nearly 30; Swedish, 20; Russian, Spanish, Italian, Belgian, Austrian, Dutch, Siamese, Turkish, Hungarian, and Venezuelan are below 20 each, some nations having only one in the service.

About £400,000 a year was allowed by the Chinese Government for the support and up-keep of this entire service of the Imperial Maritime Customs, but the sum has doubtless been increased, as the establishment is constantly growing and the expenses increasing. The patronage is in the hands of the Inspector-General whose nomination is required for appointment.

Mr. H. N. Lay was the former Inspector-General, but he came to grief in 1863 over the Sherard Osborne fleet, and was succeeded by Sir Robert Hart, who has conducted the onerous and multifarious duties connected with his position with great tact and ability, winning not only the good opinion of the Chinese government, but that of the mercantile community in China as well. The receipts of a most important department are thus handed over intact to the Chinese, and notwithstanding the large salaries necessarily paid to the foreign employés, the Chinese government reaps a larger benefit from it than it would from one in purely native hands, so difficult is it for money once in the hands of Chinese Mandarins to leave their possession without a large percentage being deducted for the benefit of each one who has had to do with it. This revenue is likewise honestly collected, a thing impossible of accomplishment were natives employed, as bribes and presents are in continual use in China. Could this same system be enlarged and extended to the collection of the whole of the Customs revenue of China, it would prove of incalculable benefit to the nation.

A further advantage of this service is the moral lesson it gives to Chinese officials. Hong Yau Wai, the leader of the Chinese Reform Party, speaking of the enormous loss of revenue that occurs in China, stated that in his own native district, that of Namhoi, out of a total amount of $240,000 a year, only something over $20,000 reached the Imperial Purse. It is also exerting an improving influence on the government system of keeping accounts. An accuracy and care is now exercised on them, supposed to be the result of the publication quarterly of the Foreign Customs accounts; and public accounts 'are now frequently printed in the "Peking Gazette," which is a hopeful novelty.'

CYCLE.—From a remote antiquity the Chinese have used a cycle of 60 years. This sexagenary cycle is formed of two sets of characters: one set consisting of twelve and the other of ten, which are combined together in sets of two, *i. e.* each year of the sixty is represented by two characters which distinguish it from the other fifty-nine. A sexagenary division also existed in early times in India and Babylon.

The Chinese employ both this cycle as well as the year of the reign of the sovereign. The latter is preferable as at times the use of the former causes some uncertainty. For example, if a book has the name of one of the years of the cycle on the title page as the date of its being written or of its publication, the question may arise as to which batch of sixty years the date refers—whether it is the year in the present cycle of sixty or the year in the last, or a former, cycle of sixty years. There is not the precision about it under any and every circumstance which there ought to be in anything connected with dates.

DECORATIONS AND PRESENTATIONS.—Mayers, who is the great authority on all matters connected with Government titles, &c., says most justly that:—

'Although rewards for distinguished service, or marks of Imperial favour the conception of which resembles in some degree that of the Eurpean system of Royal or National Orders and Medals

of Distinction, are to be found in China, nothing in the shape of an actual Order of Merit approximating to the European type has been adopted by the Chinese Government. ° ° ° ° Isolated distinctions have indeed been conferred in China on foreigners of various nationalities, principally for services rendered in the command of the drilled troops during the T'ai Ping rebellion, and subsequently in the collection of the customs' revenue, ° ° ° but as these are bestowed for the most part by provincial authorities, and without the sanction of any establised rule or recognised statutes, such as are required to constitute what is commonly known as an "Order," the badges thus conferred can scarcely be regarded as having a real value as authentic marks of distinction.'

There is, however, of late years the newly established Order, in its various grades, reserved solely for foreigners, namely, the Order of the Double Dragon; it is divided into five grades, the first, second, and third being sub-divided into three classes. Sir Robert Hart, the distinguished and able head of the Imperial Maritime Customs in China, has the decoration of a First Class of the Second Division of this Order, and many of the Customs officials have the different classes of it. Major von Henneken and several of the Europeans employed as officers in the Chinese navy were decorated with it during the war with Japan, and Mr. Matheson received it in recognition of his excellent services in the construction of the Formosan Railway. The officers of the ill-fated German gunboat '*Iltis*,' which was lost recently in a typhoon, had the Order of the Double Dragon conferred upon them for having rescued a number of Chinese soldiers from the 'Kow Shing.'

The purely native decorations and privileges are many in number. We note a few of them below:—

The Riding Cape or Yellow Riding Jacket (má kw'á) though so styled is not necessarily, but at the present day is generally, of that colour. It is only worn 'when in personal attendance upon the sovereign, in the field, or upon journeys.' Only two Europeans have been honoured with its bestowal—General Gordon and M. Giquel. 'It is in colour of a gorgeous golden hue, lined with sleeves of peacock blue—all of the richest silk. It is very capacious * * * reaching down far below the waist.'

Another honorary distinction, conferred upon eminent public functionaries, is the privilege of being allowed to ride on horseback 'for some distance within the outer gateways of the palace, when summoned to an audience'

Another class of distinctions is that of the feather. The feathers allowed are those of the peacock and the crow. They are placed in the back of the hat and stick out, sloping downwards. The peacock feathers are three-eyed, double-eyed, or single-eyed. The first is conferred on Imperial princes, 'nobles of the higher degrees, or for the most signal military achievements;' the second is reserved for lower officials or dignitaries; and the third 'is bestowed as an ordinary form of reward for public service, and during the last few decades has been indiscriminately obtainable by purchase.' The Crow Feather or Blue Plume is for the soldiers of the Imperial Guards, and officials of the seventh, eighth, and ninth degrees of rank are rewarded by it. The peacock feather has been conferred upon Europeans, amongst its recipients being Sir Robert Hart and his brother, Mr. James Hart, of the Imperial Maritime Customs Service, and some of the foreign officers of the Chinese navy.

A peculiar feature in connection with these distinctions amongst the Chinese is the withdrawal of them as a sign of Imperial impatience or displeasure. A notable instance of this lately was in the case of the Viceroy Li Hung Chang in connection with the troubles with Japan, his three-eyed peacock feather and yellow riding jacket were the honours of which he was deprived temporarily; for 'the slight is often quickly repaired,' not only by the re-bestowal of the lost honours but by the fresh granting of even greater ones.

General Yeh, who distinguished himself in battle, was ordered by the Throne to be rewarded with 'Imperial gifts consisting of a white peacock-feather-holder, a small knife, a pair of large purses, and a couple of tinderboxes.'

The Bát'uru Distinction derived from the Manchu word for 'brave' is something like the French *Légion d'honneur*, 'and is conferred solely for active service in the field.' There is no outward sign of its possession, but each recipient gets a distinguishing title either in Manchu, Mongolian, or Chinese, the first being the most honourable. The title given, for instance, might be 'Bát'uru with the title Magnanimous Brave.' The bestowal of the title gives the right to wear the peacock's feather, though the brave soldier has generally obtained that privilege before. Enhanced allowances are also the result of the Bát'uru, when on active service. General Mesny, who is in the service of the Chinese army, is the only European who has obtained this honour; it was bestowed on him for services in the province of Kwei-chow.

Another privilege is the Manchu one, of having the sword-scabbard covered with yellow bark from the *Robinia pygmœa*—a tree belonging to the acaciæ family. The Seventh Prince, on the accession of the Emperor, Kwong Sui, had this bestowed on him.

Another honour granted is 'the permission to use scarlet or purple reins when riding * * * on horseback * * * and to use the same colour for the props of the sedan-chair.' These privileges 'were believed to be reserved exclusively for the Imperial family,' but the Viceroy Li has had them conferred on him. Yet another honour bestowed on the same high official is a robe made of throat-skins of sables, sent as a birthday present to him by the Empress Dowager; special permission from the throne is required for the wearing of such.

In this connection it may be interesting to notice two distinctions conferred on Sir Robert Hart: the Inspector General 'will, however, receive a piece of silk with the names of his three ancestors inscribed thereupon in five colours. This is a higher honour than the yellow jacket.' Another special decree also 'conferred buttons of the first rank' on his immediate three ancestors 'for his able administration

of the Customs.' Again 'the Emperor of China has by Imperial Rescript' done similar honour to the three generations of ancestors of Sir Halliday Macartney, the Secretary of the Chinese Legation in London. These are the only two Europeans who have been thus honoured.

The title of 'Instructor of the Emperor' is a posthumous one and it is said 'is never given a man in his lifetime, and only to the most distinguished officers after death.' The great Tseng kwo-chuan, deceased, and his brother had it: 'it is unprecedented in history that two brothers should be so honoured.'

Among the honours conferred upon the late energetic Admiral (and General) Fong by the Throne was the Order of the Yellow Flag—'an honour possessed only by some half-dozen recipients in the whole Empire. It carried with it the despotic power to order the execution of any subject, if of subordinate rank, without reference to Peking.'

Presentations or testimonials to officials by the people take a different form in China to what they do in the West.

There is the presentation of the official umbrella which is a distant cousin of the Italian *Baldacchino*. It is a circular canopy with a deep border and fringe dependent from it.

'It is made of scarlet silk, and on the deep borders which encircle it are embroidered in yellow or black silk the names of the donors.'

'At other times, tablets bearing complimentary inscriptions are given as testimonials, and these are much prized by the recipients, and used to decorate their best receiving rooms.'

'Another and more comical method of exhibiting the public estimation of official probity and worth is for a deputation of the inhabitants to wait upon a mandarin at one of the gates of the city at the moment of his making his farewell exit, and to beg the gift of his boots, which are thenceforth reverently cherished in some temple as public property.'

DEMONIACAL POSSESSION.—The Chinese believe that madness and many forms of disease are due to possession by evil spirits.

The idea of evil spirits and their wicked machinations pervades the whole of Chinese society: it crops up in all sorts of unexpected places, and permeates and pervades their whole round of existence. Does a parent's love go out towards some little child, and, as year by year goes by, increase in strength, until suddenly some disease takes the little darling away from the home it has made bright and happy? Then the miserable solace the bereaved parents have, is that it was not a proper child of their own at all, but some spiteful spirit, that, after ingratiating itself into their affections, ruined all their fond hopes, and dashed their anticipations of future bliss by suddenly showing itself in its true colours in returning whence it came.

Some twenty years since some most curious instances of apparent demoniacal possession forced themselves upon the attention of the missionaries and their native assistants in the South of China, bearing seemingly, a close analogy to those mentioned in the New Testament in the time of Christ. Some of the native preachers treated these cases in the same way that the Apostles did, and in several instances with marked results of improvement.

At Foochow, according to Doolittle, yellow paper charms are used, with different devices on them, in a number of various ways, to counteract the evil influences when sickness is believed to be caused by an evil spirit; and, in the same part of the country, whips made of branches of the peach or willow, or a scourge, made, in the shape of a snake, out of hemp, are employed to beat the bed, and drive away the evil spirit.

There are several different kinds of demoniacal possession according to the Chinese. There is, first, the possession of the body produced by demons, who are capable of inducing any of the ordinary diseases to which flesh is heir in China. Vows and offerings to the gods are the remedies for those who suffer thus involuntarily. The next form is more serious, for the demon in this class is supposed to actually dwell within the possessed, whose case is, however, diagnosed by

the sapient (?) Chinese as being different from that of an ordinary lunatic. Dennys in his 'Folklore of China,' quoting from an article by Mr. Gardner, treats at some length of these, and his account tallies in several respects with those given in the Bible of the demoniacs in the time of our Saviour. A still worse case is that of those who, thus possessed, yield to the demon, the consequence being that on their worship of him riches flow in, but, notwithstanding all, ill-luck, in the way of retributive justice, follows such; and the ill-gotten gains take to themselves wings and flee away. There are besides 'devil-dancers' or spiritual media, who profess to be possessed, going into 'a sort of ecstatic frenzy, and, when in this state, they answer questions as to the disease and remedies to be applied for the relief of those on whose behalf they are consulted.' They also believe in demons, who to all outward appearance are mortals, and who are missionaries from the nether world to warn mankind amongst whom they live of the evil consequences of indulgence in wrong-doing.

China would appear to present a better field for the manifestation of such delusions, as the people are so ignorant and superstitious and are naturally susceptible. Mania, dementia, and hysteria will probably account for all, or nearly all, so-called instances of demoniacal possession.

'Many of these cases of possession are, doubtless, due to suggestion. Persons of susceptible temperament, seeing or hearing of others so afflicted are tempted to worry or annoy their friends, and are carried away and frightened by their own emotions into an hysterical state bordering on actual mania.'

Story after story might be given under these different heads, as well as of superstitions about foxes, which last prevail more in the North than in the South of China, but for the latter see the article on Fairy Tales.

Books recommended.—Dennys's 'Folklore of China,' Chap. 8. 'Chinese Recorder,' Jan.-Feb. 1881, p. 16. 'Chinese and Japanese Repository,' September 3rd, 1863. Doolittle's 'Social Life of the Chinese.' Giles's 'Strange Stories from a Chinese Studio,' Vol. 1, pp. 25, 26, 168; Vol. 2, p. 300. 'The Chinese, their Present and Future; Medical, Political, and Social,' by R. Coltman, Jr., M.D., pp. 149-151. 'Demon Possession and Allied Themes,' by Rev. J. L. Nevius, D.D.

DIALECTS.—When one travels on the continent of Europe one expects, every few hundred miles, to find a different language spoken, but because an extent of country larger than Europe is all part of one empire, it is generally supposed that one language (the Chinese) is spoken throughout its length and breadth. It is quite true that it is Chinese that is spoken in Peking, as well as in Canton, and it is equally true that the inhabitants of Shanghai, Foochow, and Amoy as well, all speak Chinese; but it is also true that not one of the inhabitants from any of those places could understand those from the others any more than a Londoner could a Berliner; or a Parisian, a Dutchman; or a Spaniard, an Italian. It might convey a livelier sense of the difference to suppose that the speech in Liverpool was as different from that in London as one European language is from another, so that any merchants from London, who settled in Liverpool, would have to learn the language of the people of that city, and would be strangers in a strange land, as far as the speech was concerned. Again, suppose that Gaelic was the speech in Edinburgh or Glasgow, a native of those cities settling in London would find that to be understood he had to pick up the language of the South of England. Again, let Welsh be the only language spoken in the principality, a Welshman would then not be understood in York, or anywhere else in England or Scotland.

Such, then, represents the position of the Chinaman in his own land, for different so-called dialects are spoken in it. It it a pity that they have received this name, for it gives such a wrong impression as to their range, the number of people that speak them, and the very great difference that exists between them.

As the lamented, but talented, Carstairs Douglas says in speaking of one of them:—

'But such words as "Dialect" or "Colloquial" give an erroneous conception of its nature. It is not a mere colloquial dialect or *patois;* it is spoken by the highest ranks just as by the common people, by the most learned just as by the most ignorant; learned men indeed add a few polite or pedantic phrases, but these

are mere excrescences (and even they are pronounced according to the,' so-called dialect of that part of the country) 'while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen. Nor does the term "dialect" convey anything like a correct idea of its distinctive character: it is no mere dialectic variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. ° ° ° ° They are cognate languages bearing to each a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again between English, German, Dutch, Danish, Swedish, &c.'

To generalise then, there are throughout China the following main divisions of speech or language, generally called dialects. We arrange them with some attempt at relative age, or the greater or less remains of age contained in them:—

1. The Cantonese.	5. The Hainanese.
2. „ Hakka.	6. „ Shanghai.
3. „ Amoy.	7. „ Ningpo.
4. „ Swatow.	8. „ Mandarin.

(In the Straits Settlements No. 2 is known as the Kheh, No. 4 as Tíú chíú, and No, 5 as Hylam), in this pronunciation following that of the Swatow and Amoy people.'

Mandarin and its cognate branches being the youngest, it will thus be seen that another fallacy, viz., that Mandarin is the language of China, and the others dialects of it, is untenable. Cantonese being more akin to the ancient language of China (spoken about 3,000 years ago) than the Mandarin, while the Hakka also contains traces of a high antiquity, and is supposed to mark a period long anterior to that represented by Mandarin, but, in some respects, subsequent to that period of which the Cantonese contains remains, although, in other points it has traces of as high, or nearly as high, an antiquity. This is true also to some extent of Swatow, Amoy, and Shanghai, as well probably as of others; so that it may rather be said that the languages spoken in the South-East of China have traces of the ancient speech, whereas the Mandarin is modern; in fact, one appears to have

'elements in it which seem to be remnants of a dialect of greater antiquity than even the' Cantonese 'can boast of.'

Having thus spoken of the grand divisions, we have further to draw attention to the fact that, besides these main divisions, there are lesser ones, into which they are sub-divided, for which, if we give the main divisions the name of languages, we have the more fitting term of dialects; for to adapt what we wrote some years since in 'Cantonese Made Easy,' they have their real dialects, some of which are spoken by tens of thousands or hundreds of thousands of natives, and which, if they were spoken by the inhabitants of some insignificant group of islands in the Pacific, with only a tithe of the population, would be honoured by the name of languages. We quote again from a monograph by ourselves (on the San-wúi Dialect):—At the same time, however, there are wheels within wheels in the matter of these Chinese dialects: that is to say, the dialect of one district is not one homogeneous whole, though the district may be so small as geographically to equal in square miles a few English counties only. It will readily be understood that there is scope for a considerable variation, without this variation being so marked as to become a separate dialect or sub-dialect. Considerable changes can thus be rung, while yet the changes are not so great as to put the dialect or sub-dialect out of harmony with the general characteristics of the particular dialect, or language, of which it is a branch. Every now and then one comes across villages and towns, which seem almost a law to themselves as to their speech, for all the peculiarities of the district are so accentuated, and so many new varieties of pronunciation introduced, new idioms and words used, as well as a difference in the tones employed, as to result in a lingo more or less unintelligible, even to inhabitants of the same district, and a perfect jargon of unmeaning sounds to a stranger to that part of the country.

It will thus be seen that the ramifications are numerous, for after the division of dialects proper, are the lesser divisions of sub-dialects, variations and local *patois*. The most minute

divisions of all are those which present a curious spectacle when found to exist in a city itself, as, for instance, there are two or three of these minute sub-divisions found in the City of Canton, with a population estimated sometimes at a million. It is as if about a dozen different minute divisions of English were to be found in London: the inhabitants of that City south of the Thames having certain peculiarities, which would mark them out as different from those in other parts of London, while the West End, the City itself, the East End, and, not to carry the comparison any further, half a dozen other districts of London would each have some few local peculiarities of pronunciation distinguishing them from the rest of London.

The above will help to explode another fallacy, that if a man knows one of the so-called dialects, such for instance as Cantonese, he is then perfect master of all that may be said by people speaking that language. The real facts of the case will be better understood if one instances the bewilderment of a cockney, when landed amongst a crowd of Yorkshiremen speaking the Yorkshire dialect in its broadest.

So many are the changes in the language in China that it may be said that every hundred miles the language differs to a more or less material extent—in some places every twenty miles—and a rough estimate has been made that there are as many dialects in China as there are days in the year. The word China, when applied geographically, covers such an aggregate of country, that practically a knowledge of one of the languages of China is sufficient to carry one over hundreds and thousands of miles, though, when it comes to a minute and accurate knowledge of all that is said, much is left to be desired, and ludicrous mistakes occur.

It may be of interest to have some general idea, imperfect though it must necessarily be, of the range of the different languages and some of the more important dialects. To begin then with Mandarin as being the most widespread. It is the speech, in one form or another, in fourteen or

fifteen out of the eighteen provinces into which China is divided. Mandarin is divided into the northern and southern. The standard dialect of the former being Pekingese, owing to the accident of Peking being the seat of the Central Government, while Nankingese holds the same position with regard to the southern division. A third marked variety is that of Western China, which has its centre in Ching-tu in the Sz-chuan province. Besides these, there are a number of smaller divisions, such as the Hankow, but, amidst all these varieties, there appears to be a better chance of one being understood through a much wider extent of country in that part of the empire, where Mandarin is spoken as the language of the people, than is the case in other parts of China. Taking the population of China as 360,000,000, a population say of 300,000,000 are Mandarin speaking. This is of course a mere rough estimate, and, to be accurate would require a considerable amount of adjustment, as there are large Hakka speaking communities amongst them, while on the other hand, there are Mandarin speaking people amongst some of the other provinces. In the city of Canton alone there are 100,000 Mandarin speakers. All high officials require a knowledge of Mandarin, those who do not know it have therefore to learn it, and the consequence is that almost all who aspire to office, or to come in contact with official life, acquire it to a greater or lesser extent. Many of the plays put on the stage are in Southern Mandarin, consequently ardent play-goers have a more or less smattering of that variety of it.

The other languages of China are spoken by smaller populations, but by still large enough ones to command respect. For example, the people who speak Cantonese, in some form or another, number 20,000,000, a population falling not far short of that of Italy. This language is in use throughout the larger part of the Kwang-tung, or Canton province; one authority considers that 12,000,000 speak it there. It has been estimated that about one-third of the people of the province speak Hakka, while in the north-east of the same province there is a considerable population speaking the Swatow and its variations. The Cantonese

speakers then are in the majority, but they are not confined to this province, for in the next, the Kwang-si, it is also largely spoken, especially in the South, some of it being of a comparatively pure type, while in other parts it is mixed with Mandarin.

It is impossible, without writing a book specially dealing with the subject, to give an account of all the dialects coming under each separate language. The following short notice of some of them in Cantonese may give an idea of what may be expected to be found under each grand division. The Cantonese has numerons dialects and groups of dialects. One group consists of the San-wúi, San-ning, Yan-p'ing and Hoí-p'ing, a most peculiar class of dialects, containing much that is very different from the pure Cantonese, and any one of which, when spoken in all its broadness, is to a great extent difficult of comprehension. Another group consists of the Tung-kwún, San-on, Pok-lo, and Tsang-sheng dialects. Besides these, there are a number of other dialects such as the Höng-shán, or Macao, the Shan-tuk, the Shíú-hing, and others too numerous to mention, each district having more or less differences which segregate it and its inhabitants to a greater or lesser extent from the neighbouring districts. It must be remembered that each of these dialects have, as has already been said, smaller divisions or subdivisions. For example, the San-wúi dialect may be divided into three, whilst besides this three-fold division there are numerous smaller divisions still. The ramifications are most minute; not only are there several slight variations in one city or even in one town; not only does the speech of the boat-people differ from that of those on land; not only is there baby-talk; but there are even certain words, which are used by women and never by men--in fact, the men would be laughed at if they used them.

With regard to the Hakka, there do not appear to be such differences between the speech of those living in different parts of the country, in Kwang-tung at least, as there is amongst the Cantonese. To mention some of these Hakka

dialects, there are the Ká-yin-chú, the Sin-án, the Ch'ong-lok, and others. Again, with regard to this language, we have constantly been met with the supposition that a knowledge of Hakka means a thorough knowledge of Hakka in all its dialects. Such knowledge is almost impossible for one man to acquire, be he native or foreign. The difference between the dialects of Hakka is still sufficiently marked to confuse one considerably, until familiarity with speakers from different parts of the country overcomes the difficulty. In the Canton Province alone not a few millions speak this language, roughly estimated at say about the population of Portugal and all her Colonies combined; perhaps about four millions says one authority, but this same curious people are found in other provinces as well; at present there is no accurate knowledge of their number as a whole.

The next so-called dialect up the coast is that of the Swatow and neighbouring districts, which is spoken by some millions, perhaps three, in one or other of its variations or dialects, such for example as the Hoi-fung, Luk-fung, &c.

Next after this comes the Amoy, which has about the same affinity to the Swatow that Spanish bears to Portuguese. There are numerous dialects of it, and it is spoken by a large population of say 9,000,000 or so—a larger population than that of Belgium and Ireland combined. Again, further up the coast, but still in the same province, is the Foochow; it is spoken throughout an extent of country of approximately 130 miles by 270, and by a population of 5,000,000, considerably more than that of Sweden spread over a larger extent of country than Wales. Like all the others, it has variations, some twenty or so main ones. Of it, as spoken a few hundred miles inland, a writer says:—'But what a Babel of tongues and dialects there is among these wild mountaineers! A native can hardly pass the limits of his own village but his speech will betray him.' This is, of course, what one would expect in such a mountainous district; the country which the Mandarin occupies is, much of it, of a more level type.

Besides these, there are the languages of Shanghai and Ningpo, and others less well known to the foreigner, and consequently whose divisions into dialects have been less studied.

The Hainanese is spoken in the island of Hainan, where numerous other speeches are in use, Hainanese being, however, the *lingua franca;* it has also numerous variations, the dialect of Kiung-chau being the standard. It is allied to the Amoy and Swatow, but is very different in some respects, having some peculiarities, incident also to the Japanese, in the change of letters in the pronunciation of a word. It is spoken by three millions of people, being used in the Luichow peninsular.

The number of syllables in some of the different speeches of China are as follows :-

1. Amoy, 846.
2. Cantonese, 780.
3. Foochow, 786.
4. Hakka, 700.
5. Hankow, 316.
6. Ningpo, 444.
7. Pekingese, 430.
8. Shanghai, 660.
9. Swatow, 674.
10. Wênchow, 452.
11. Yangchow, 415.

Mr. E. H. Parker, a great authority on Chinese dialects says:—

'It is plain that 1,500 years back the Chinese dialects had for centuries been almost as numerous as they are now,' and he says further, 'from the earliest historical times, widely different dialects have been spoken in China.' 'Between the dialects of Peking, Hankow, Sz-Ch'uan, Yangchow, Canton, Hakka, Foochow, Wênchow, and Ningpo, ° ° ° there is complete homogeneity; and though the variations between this and that dialect are often greater ° ° ° than the differences between Portuguese and French (as one extreme), and no greater than between Flemish and Dutch (as another extreme), yet the rigid adherences of all to theoretical standards is more perfect than in the European languages or dialects.'

The so-called dialects are, however, in many respects as different as one European language from another. These differences are partly due to climatic and telluric influences, individual, and local peculiarities of utterance which have been perpetuated, and the effects of succeeding waves of migration from different parts; possibly the influence of preceding residents, as well as other more obscure causes

have also been responsible to some extent. Some of the reasons for these divergences in languages or dialects can be seen, but the whole subject is one that would repay study. We may here draw attention to a few of the causes: the mixture of people speaking different dialects produces a new form; old forms are retained in one dialect, while other dialects may discard these and retain others; localisms are perpetuated, and new terms are sometimes brought back by those who have been in other districts and find a permanent home away from their original habitat; migrations take place from, and to, different parts of the country, so that districts wide apart are more similar in their speech than the intermediate country is to one or the other. 'There can be little doubt that the corruption of old Chinese into the modern "Mandarin" dialects was caused chiefly by the immense admixture of Tartar and Thibetan blood during the period 300—900 A.D.'

It is a dream of some Chinese to introduce a uniform language in place of the numerous so-called dialects that exist throughout the length and breadth of the land. About 200 years ago the Emperor Káng Hi caused schools to be established in Canton, and elsewhere, for this purpose. We question if the result the scheme was meant to accomplish is much nearer fulfilment now than at that time. In the future, doubtless, it will be brought about to a greater or lesser extent, but by other means than that, for there is but little reasonable doubt that when the railway shall have drawn the distant parts of China together by the meshes of its network, the unification of the language will proceed with more rapid strides, as the nation by it, and other means dependent upon and accelerated by it, becomes welded into a homogeneous whole.

What then will be the speech that will succeed to this confusion of tongues in China? We believe if, that is to say, China is not subdivided, but continues as one empire in the future, in the course of time (it may take centuries to accomplish it) one language will gradually, either take the place

of the others, or the others will, modifying the one, give place to a new language, which will perhaps contain the best features of all, and be an advance on any now spoken. The language that bids fair to take this prominent position in the future would seem to be the Mandarin, at all events it stands as good a chance as any, if not a better than many, of taking this enviable position.

Books recommended.—Numerous articles have appeared in the 'China Review' and 'Missionary Recorder,' amongst which may be instanced those by E. H. Parker, by Don, and by the present writer. Also see the 'Philological Essay' by E. H. Parker in Giles's new 'Chinese English Dictionary.'

DIVORCE.—There are seven reasons for which, according to Chinese law, a man may divorce his wife; they are barrenness, lasciviousness, jealousy, talkativeness, thievery, disobedience towards her husband's parents, and leprosy. These seem sweeping enough in all conscience; and to those unacquainted with the inner life of the Chinese, it would seem simple enough for a man to bring his wife to book under one or other of these, and rid himself of an uncongenial companion, but such is not the case in practice. The wife's relations have to be considered in the matter; and again, if she has no parents, she cannot be put away, as they are not living to receive her back again; further, for the lesser offences, he cannot put her away if he be in mourning for a parent; and, yet again, it is much simpler for a Chinese, (and causes much less ill-feeling to all parties concerned) in case no son is born to him, to take a concubine or secondary wife (not a second wife except by courtesy, for a Chinese has only one legal wife, *see* Article on Marriage) and increase the number, one after the other, until he obtains the longed-for heir or future worshipper at the family tombs, or failing this, he may adopt a son. (*See* Article on Adoption.) All these different expedients and restrictions nullify, or render unnecessary, the provisions as to divorce, which, like everything Chinese, is theoretically easy of accomplishment, but in practice is something very different. Statistics are difficult to obtain in China. and, when obtained, are very unreliable owing to the inexactitude of the Chinese mind—one of their

most common characteristics. No statistics, as far as the author is aware, are obtainable on this particular subject; but, judging from a long residence amongst the people, he would say that divorce is not any oftener resorted to than in England, probably less often by far.

Besides what has been said above, a married couple may mutually agree to separate; again, by law a husband is liable to be punished if his wife is convicted of adultery, and he does not put her away. But there is as high a standard of chastity among many classes of Chinese married women as there is among women of the West, and such a rule among the middle and higher classes, at least, does not often require application.

This is the law and custom as between husband and wife. It is very different, however, when the wife has to complain of her husband. She has then practically no redress or safeguards (unless he break her bones, when he is amenable to law), except the small and uncertain modicum of public opinion, which may keep her husband from transgressing too much, or better still, the punishment which his wife's family will take in hand, should he act so as to bring disgrace on them.

The case is quite different with the so-called secondary wives. They are not a man's wives in the sight of the law, that is to say they do not stand on a footing of equality, though recognised as concubines, for there is only one first legitimate wife: and a man is free to dismiss these concubines from his bed and board and treat them in a way he would not dare to act towards his first wife (though a man may be cruel enough to her in China, as well as in England, if he choose). This treatment may be modified more or less by the prospective counteraction of the so-called wife's relations and her social position, presuming she has any. If she has none, or if her position is of no account, as is more then likely often to be the case with a secondary wife, beggary or

prostitution stares her in the face, unless she is fortunate enough to enter another family in a similar position.

Books recommended.—'The Status of Women in China,' by Rev. E. Faber, Dr. Theol. Most books on China also contain longer or shorter paragraphs on the same subject; *see*, for example, Williams's 'Middle Kingdom' and Gray's 'China;' also *see* Articles in this book on Marriage, and Women.

DOCTORS.—The native doctor is a curious character: he passes no examination; he requires no qualification. He may have failed in business and set up as a physician for which he requires no stock in trade, medical instruments are almost unknown (*See* Article on Acupuncture.) If he can get an old book of prescriptions from another retiring practitioner, so much the better for him. He is now fit to kill or cure as chance may will it, or as his ignorance or fortuitous circumstances may decree. The doctor most entitled to confidence in the sight of his countrymen is the man whose father has been one before him and the confidence increases should his grandfather have followed the same calling. This it might be supposed was due to an ignorant belief in the influence of heredity; but, as it is stated by the Chinese, the value in their eyes consists in the son or grandson possessing all the books of prescriptions of his sires. Thus provided, he is ready to begin his empirical career. Fees vary according to the class of man and his patients, and according to the place of residence, whether it be a fashionable quarter or poor suburbs, or whether it be town or country. The enormous sum of perhaps thirty cents or half a dollar may be charged per visit if he comes in his sedan to see his patient, and of this amount a large proportion would go for the chair and the rest for the doctor himself. Should he belong to the humbler ranks and come on foot, his fee is proportionately cheaper. He puts on a solemn air and has quite an owl-like look, as he peers out of the semi-darkness of a Chinese bedroom through his great goggle-shaped glasses —each lens of which is two inches across and set in huge, uncouth, copper frames. The thing of the greatest importance is feeling the different pulses of the human system, of which the Chinese count a number. The pulse at each wrist is felt,

and each is divided into three, which, according to the light or heavy character of the pressure, indicates a different organ of the body, so, by thus feeling the pulses, the states of a dozen real or imaginary organs are determined. Having then learned by the pressure of these three at each pulse the seat of the disease, a few questions may be asked by the doctor, but these are scarcely considered necessary. A prescription, sometimes composed of the most horrible and nauseous compounds, is prepared in large doses, for the native idea is that the larger the dose, the more likely it is to prove efficacious. In prescribing for natives, the foreign doctors have to be most careful, as most ludicrous cases have occurred, such as the paper being swallowed by the sick ignoramus, as well as the powder or pill it contained.

Amongst their medicines besides some that are to be found in our Western Materia Medica are snake skins, fossils, rhinoceros or hart's horn shavings, silk-worm and human secretions, asbestos, moths, oyster shells, &c., &c. Almost anything that is disgusting is considered good as a medicine. Apothecaries' shops abound where the doctors' prescriptions are made up or where the patients themselves procure medicines as they think they require them. Quack advertisements are placarded on almost every blank well.

The manner in which the Chinese treat their physicians is rather peculiar. Should a speedy cure not result from the doctor's treatment, the patient calls in another, and, if no better, yet another, and so on in rapid succession, until, all human aid failing, he perchance at last goes to his gods, if he has not already tried them before.

It is not an uncommon sight to see a woman waving a child's jacket in her hand in the street, while she croons in a monotonous voice to the spirit of the sick child to return to the body from whence, the child being in an unconscious or comatose condition, it is supposed to have fled.

In seasons of epidemic, large processions are got up by the different commercial guilds, every shopkeeper and householder being called upon for a subscription.

Books recommended.—Williams's 'Middle Kingdom.'

DOGS.—The dog is so much in evidence in China that he deserves an article to himself. From the erroneous impression that dogs form one of the principal items of a Chinaman's diet, the common variety has been dubbed the 'chow dog.' A glance at one of this species is enough to show its great likeness to that depicted in books of Arctic travel, and known as the Esquimaux dog. This Chinese dog approaches much nearer to the original wolf type than the more highly bred species to be found in our western lands. That they are not more highly developed is doubtless due to the apathy of the Chinese with regard to them, for though kept by many families as a watch dog, the animal is not petted and made so much of as would be the case amongst us; for instance he is not made a companion of his master's walks, nor when his owner often does not appreciate the luxury or necessity of a bath, is it likely that his dog would be given one. He lies at the outer-door, or in the shop, or prowls about the street very much uncared for according to our ideas of the treatment of our pets, dogging the steps of the foreigner, scarcely ever attacking him boldly but retreating before him in a cowardly manner, and seeking safety at his master's door to be re-inforced with fresh courage as the stranger passes, when he issues out behind his back with his irritating bark, which has been described as a 'short, thick snap, very unlike the deep, sonorous baying of our mastiffs.' He begins with several of these and runs off into a quick succession of them for a few seconds, a series of these short refrains producing a most monotonous effect, especially when lasting for a long time. The vigorous greeting thus received from the whole pack of village dogs is extremely unpleasant when one is out for a country walk; though apparently very fierce, there is generally but little danger to be apprehended. The chow dogs are all about the same size, a foot in height and about two feet in length. The colours are uniform in one individual and consist of light brown, black, and creamy yellow. A writer in 'Home Notes' on dogs thus describes them:—

'Black chows, or the edible dogs of China, are very fine animals

of the size of a small collie, and of the Pomeranian type, the desirable points being almost identical. The tongue and roof of the mouth are black, and the eyes very small and keen. They are faithful creatures, and become greatly attached to their owners.' The good points in Pomeranians are 'thick long hair, a well "feathered" tail (styled the plume), long hair on the back of the forelegs, small ears, fox-shaped head, and a frill of thick fur round the neck.'

The ears do not hang down, but are sharp and upright, except in a variety to be found in the province of Nganhwui, which 'has pendent ears of great length.' One peculiar feature in these dogs is the abrupt rise of the tail from the insertion, whence it curls up over the back, never hanging down. This is so marked that a wag has said that the tail almost assists in lifting the legs from the ground. This abrupt rise is heightened doubtless in appearance by the unusually straight hind legs, giving a somewhat ungainly look to the animal. The chow is not a very rapid runner, probably this style of hind legs handicapping it. The bitch has dew-claws on her hind legs, one on each, but the male has none. The Chinese say of the dog that it 'can go on three legs.'

'The dogs of Peking are very clannish, and each set jealously guards its own street or yard; they are fed by the butchers in the street and serve as scavengers there, and in all large towns. They are often mangey, presenting hideous spectacles, and instances of *plica polonica* are not uncommon, but, as among the celebrated street dogs of Constantinople, hydrophobia is almost unheard of.'

There is another breed of dog, the Pekingese pug, or sleeve dog; the latter name has been given to it from the masters carrying this pretty little pet in their capacious sleeves. Dr. Rennie says of it:—'The breed is a very peculiar one, something between the King Charles and the pug.' What are termed in England 'Japanese spaniels,' which appear if not identical with, to be very similar to the Pekingese dog, and some specimens of which were taken from the Summer Palace at Peking to England, are thus described:—

'They are docile, playful, and affectionate, and of unusual intelligence. Their long silky coats, delicate and finely formed paws, large, lustrous eyes, massive heads, and long, feathery tails, proudly curled over their backs make them beautiful pets. ° ° °. Smallness is an important point as they are carried in the large sleeves of Japanese ladies and called 'sleeve dogs.'

A writer in 'Cornhill' for July, 1896, speaks about

'A large chow-dog from Northern China, which a freak of fashion has decreed shall be kept as a pet by English ladies. These dogs are not suited either by nature or training for domestic pets. They are only half-civilised dogs, very excitable, often savage, and so little considered as household companions in their native Manchuria that they are bred for the sake of their fur, and killed, like seals when the fur is in season. But they are born sledge-dogs, immensely strong in the shoulder and short in the neck, with pulling powers far greater than those of any of the breeds used in Holland and Belgium for drawing carts. If the laws against the use of dogs for draught are repealed just as the laws against road-engines and steam-carts are about to be repealed, the "chows" would form the basis of a new breed of cart dogs for minor traffic.'

There is a large breed of dogs in Thibet which are mentioned by numerous authors:—

Marco Polo says of them.—'They have dogs of the size of asses, strong enough to hunt all sorts of wild beasts, particularly the wild oxen, which are * * * extremely large and fierce.' Turner describes them as—'Huge dogs, tremendously fierce, strong, and noisy * * * so imperiously furious, that it was unsafe, unless the keepers were near, even to approach their dens.' Again he says.—'Up started a huge dog, big enough * * * to fight a lion.' Captain Raper describes one.—'A remarkably fine animal as large as a Newfoundland dog, with very long hair, and a head resembling a mastiff's. His tail was of an amazing length, like the brush of a fox, and curled half-way over his back.' Mr. Hosie speaks of them as—'Fine, powerful dogs. * * * The animal brought to me for inspection required the whole strength of a Thibetan to keep him in check. Had I bought the dog, which was offered for ten taels, I should have had to engage his keeper also.'

Books recommended.—William's 'Middle Kingdom,' Gray's 'China,' Hart's 'Western China,' 'Asiatic Researches,' Vol. XI., p. 529, Turner's 'Embassy to Thibet,' pp. 155-215, Hosie's 'Three years in Western China,' p 134.

DRAGON.—The dragon is the Imperial emblem of China—the emblem of Imperial power—and is symbolical of what pertains to the Emperor: his person is called 'the dragon's person'; his countenance, 'the dragon's face'; his eye, 'the dragon's eye'; his hands are 'the dragon's claws'; his sleeve, 'the dragon's sleeve'; his children are 'the dragon's seed'; his pen, (that is the Emperor's autograph) 'the dragon pen'; his throne is 'the dragon's seat,' when he mounts it, the action is spoken of as 'the dragon's flight';

his bed, 'the dragon's bedstead'; his decease is euphemistically termed 'the Emperor ascended upon the dragon to be a guest on high'; and his ancestral tablet is called 'the dragon tablet.'

The dragon, which is reserved for Imperial use in designs on furniture, porcelain, and clothing, is depicted with five claws; that in use by the common people has four. A Chinese author thus describes the dragon:—

'Its head is like a camel's, its horns like a deer's, its eyes like a hare's, its ears like a bull's, its neck like a snake's, its belly like an iguanodon's, its scales like a carp's, its claws like an eagle's, and its paws like a tiger's. Its scales number eighty-one, being nine by nine, the extreme (odd or) lucky number. Its voice resembles the beating of a gong. On each side of its mouth are whiskers, under its chin is a bright pearl, under its throat the scales are reversed, on the top of its head is the *poh shan*, which others call the wooden foot-rule. A dragon without a foot-rule cannot ascend the skies. When its breath escapes it forms clouds, sometimes changing into rain, at other times into fire.'

Having thus given an accurate description of this wonderful creature (one of the four supernatural [or spiritually endowed] creatures, according to the Chinese, the others being the Tortoise, the Lin and the Fêng), it only remains to be said that 'it wields the power of transformation and the gift of rendering itself visible or invisible at pleasure.' Another Chinese authority informs us that 'the dragon becomes at will reduced to the size of a silkworm, or swollen till it fills the space of Heaven and Earth. It desires to mount—and it rises till it affronts the clouds; to sink—and it descends until hidden below the fountains of the deep.' The Chinese most thoroughly believe in the existence of this mysterious and marvellous creature: it appears in their ancient history; the legends of Buddhism abound with it; Taouist tales contain circumstantial accounts of its doings; the whole country side is filled with stories of its hidden abodes, its terrific appearances; while it holds a prominent part in the pseudo-science of geomancy; its portrait appears in houses and temples, and serves even more than the grotesque lion as an ornament in architecture, art designs, and fabrics.

There are numerous dragons—too numerous to enter even into a succinct account of them in the space of a short article. Volumes might be filled with a history of this wonderful antideluvian creature, embalmed in Chinese literature and memory.

Among other rôles that the dragon fills is that of a modern Neptune to the Chinese. In this character he occupies a palace made of pearls at the bottom of the sea, sends rain, and waters the thirsty land.

Many years ago, in England, the writer came across an old gentleman, interested in China, who was firmly of the belief that the Chinese worshipped the devil because they paid divine honours to the dragon. Only another instance, out of many, of the fallacy of reasoning on Chinese subjects from European premises. They worship the dragon, but it does not follow that their dragon is 'that old dragon,' the devil.

Another dragon is the bobtailed dragon, which causes whirlwinds; a frightfully destructive one in Canton city a number of years ago was believed to be due to his agency.

The district of country on the mainland immediately opposite the English colony of Hongkong is called Kau-lung (generally written, Kowloong, or Kowloon), or the Nine Dragons, probably so named from the numerous ranges of hills, which like gigantic monsters spread their sinuous course along the coast, the nine dragons being a favorite number with the Chinese, and represented in some of their ancient works on standards. The national flag of China adopted with, and by, the navy of foreign-built ships, was a triangular yellow flag with a dragon on it, now changed to an oblong one more in keeping with the shape of other national flags, but with the same device.

The conventional representations of the dragon, as we have already said, are commonly divisible into two. On Imperial China we see a snake-like body mounted on four legs, with an enormous head, the feet are five clawed. This is sprawled over the dish, or whatever it may be, and covers

the greater part of it. On vases used by the people as ornaments, a scope is given for ingenuity by the introduction of a number of similar saurians (but only with four claws) in different positions on the vase—front views being given as well, in which the two horns are seen. On mural pictures and in paintings on wood, inserted above doorways, the rain dragon is the one usually represented. Here what is seen of the hideous monster conveys more the impression of an enormous python, as folds of a very thick and large snake-like body are visible amongst masses of clouds, the half suggestive revelation of what is seen increasing, if anything, the impression of size, while a frightful head fronts one, full-faced, with all its gigantic repulsiveness. In books printed under Imperial sanction or auspices, two dragons encircle the title, striving, not like the lion and the unicorn for the crown, but for a pearl. There are again two kinds of dragons carried in some of the processions of which the Chinese are so fond. They are at such times represented as long serpentine creatures of great girth, and 150 or 200 feet long, made of lengths of gay, bright-coloured crape and sparkling with tiny spangle-like mirrors. Every yard or so a couple of human feet—those of the bearers—buskined in gorgeous silk, are visible, the head and shoulders of the men being unseen. The whole is fronted by an enormous head of ferocious aspect, before the gaping jaws of which a man manœuvres a large pearl after which the dragon prances and wriggles. The difference between the two kinds is that the one is resplendent with gold scales, while the other gleams with silver ones. That this different way of representation is not due to simple fancy, appears from the fact that in India they distinguish three varieties of dragon: one of which lived in the mountains and had golden scales; and the other in caves or flat country and had silver scales; while the third dwelt in marshes and fens and was of a black colour The rain dragon used in mural representations, appears more like the last. We give the following account of the supposed

origin of the dragon from the learned pen of Mr. Charles Gould :—

'It [the dragon] is more likely to have once had a real existence than to be a mere offspring of fancy. ° ° ° ° We may infer that it was a long terrestrial lizard, hibernating and carnivorous, with the power of constricting with its snake-like body and tail; possibly furnished with wing-like expansions of its integument, after the fashion of *Draco volans*, and capable of occasional progress on its hind legs alone, when excited in attacks. It appears to have been protected by armour and projecting spikes, like those found in *Moloch horridus* and *Megalania prisca*, and was possibly more nearly allied to this last form than to any other which has yet come to our knowledge. Probably it preferred sandy, open country to forest land, its habitat was the highlands of Central Asia, and the time of its disappearance about that of the Biblical Deluge. ° ° ° Although terrestrial, it probably, in common with most reptiles, enjoyed frequent bathing, and when not so engaged, or basking in the sun, secluded itself under some overhanging bank or cavern. The idea of its fondness for swallows, and power of attracting them, mentioned in some traditions, may not impossibly have been derived from these birds hawking round and through its open jaws in the pursuit of the flies attracted by the viscid humours of its mouth.'

Books recommended.—'Mythical Monsters,' by C. Gould, B.A. 'Scraps from Chinese Mythology,' in 'China Review,' Vol. 13, by Rev. Dyer Ball, M.A., M.D., annotated by J. Dyer Ball.

DRAGON-BOATS AND THE DRAGON BOAT FESTIVAL.—This festival is the nearest approach to an annual regatta that the Chinese possess. It is held on the fifth day of the fifth moon, but the preceding days shadow forth the feast day as well.

It took its origin in the commemoration of a virtuous minister of state whose remonstrances were unheeded by his unworthy sovereign, and whose only reward was degradation and dismissal some 450 years B.C. He committed suicide, and on the first anniversary of his death the ceremony of looking for his body was commenced; it has been continued on succeeding anniversaries ever since, and has resulted in this festival. Little packages of boiled rice, done up in bamboo leaves, are eaten at this time, as such offerings were cast into the river by the fishermen who tried to recover the body.

The dragon-boats are long narrow boats from fifty to one hundred feet in length, broad enough to seat two men abreast. The craft is propelled rapidly with paddles, accompanied by the sound of a drum and gongs which are placed in the centre of the boat. Impromptu races are got up, not unattended with accidents at times, as the boats are slight and dangerous when paddled by well nigh a hundred excited Chinamen, wild with enthusiasm and unsteady with spirits. Large crowds of spectators line every vantage ground on the banks of the rivers; and prizes of no intrinsic value are often offered by them, which are eagerly contested for, the bare honour of winning spurring them on in their efforts; the crews are occasionally treated by wealthy hongs on the banks. For hours and days nothing is heard but the unceasing monotonous clang of the gongs, and the boom of the deep-toned drums in the numerous boats.

This Dragon-Boat Festival is one of the four festivals at which settlements of accounts take place amongst the Chinese; the others being New Year's Eve, occurring sometime in our January or February; the Moon Festival on the 15th day of the 8th moon, in September or October; and the Winter Solstice Festival, a variable festival in the 11th moon, November or December. The Dragon-Boat Festival is the second of the series, occurring on the 5th day of the 5th moon, in June or July.

Books recommended.—Archdeacon Gray's 'China,' Vol. I., p. 258 et seq. Doolittle's 'Social Life of the Chinese,' Vol. 2, p. 55 et seq. Mayers's 'Chinese Reader's Manual' p. 107.

DRESS.—The foundation, or starting point, of all Chinese dress is the loose pair of trousers and the almost equally loose fitting jacket; with these two articles on, a Chinese is completely dressed: all the rest are not necessaries, but luxuries. The fundamental idea is simply displayed in these two; the other articles which are piled on in a greater or lesser degree, owing to the weather, or the length of the owner's purse, are merely, with the exception of the headgear and that for the feet, an elaboration of that simple

idea. Take any article of male attire. The long gaberdine or robe is only the jacket which has overgrown to the ankles, instead of stopping short a little below the middle of the body: it has not an entirely different shape, as with our various shapes of coats and jackets, or what difference there is, is but slight; and even, what, for want of a better term, one calls a waistcoat, is not quite another style of article, but simply a short straight jacket without sleeves, buttoning up as the common, close-fitting, sleeveless one (worn occasionally by the labouring classes) does. There are two varieties of it; one so buttoning; and one fastened at the side. A riding jacket has wide sleeves, but is still a jacket. The jackets of the women are of a different shape from that of the men, being longer, reaching well towards the knees, and having much wider sleeves.

If one proceeds to the lower extremities, there are, as said above, the loose-fitting trousers. These sometimes are tucked into long stockings, which are neatly bound with garters below the knee, and presto! our boy or waiter is in knickerbockers—the same pair of trousers doing duty for both styles of dress. Is the weather cold? Then a pair of leggings is put on. These are simply single legs of peg-top trousers diminishing gradually in calibre, as they proceed downwards till their extremities are tied round the ankles. They are fastened up to the girdle at the waist; but there is a void space behind, where they do not meet, and where the inner jacket hangs in folds, presenting a most untidy appearance unless a long robe is worn over all to hide it. A woman's trousers are exactly the same shape as a man's They do not wear knickerbockers, but the middle and upper classes often wear, especially when dressed up, what, for want of a better name, are called skirts. These are the very embodiment of the divided skirt, for the simple reason that their different component parts have never been united, and, at the same time, they have a trace of the trousers still about them; trousers unfinished, as it were, for one piece hangs in front down to the ankles, like an apron, and

another piece hangs behind in the same way; they are buttoned up at one side, and open at the other, while embroidery and numerous pleats in vertical lines adorn them.

There are several varieties of dress besides those named above, adapted to different uses, as well as to the changes of weather. For instance nature's garb appears to be often all sufficient for the Swatow fisherman or farmer, and even many of the boatmen at the city of Tie Yeong, near Swatow, wear nothing else at times. In other parts of China the savage state is not so nearly approached except in the case of young children of the poorer classes, who run about naked for several years, the several years being of longer duration when they are boys. In Amoy and Swatow it is not at all uncommon to see a boy with nothing on at all but a purse. It must, however, be explained that the purse is more of an apron or pinafore than with us, and is fastened round the neck, covering as much of the front of the body as decency requires in a hot climate—though this last is not always even attended to. The common coolie or labourer considers himself sufficiently attired for his work in hot weather, with a loin cloth and a pair of straw sandals, but the latter are optional. Others make shift with a pair of short trousers, only reaching half-way down the thighs, or roll the longer trousers up that length, or as far as they will go. In the pure native dress nothing in the form of a shirt or cinglet is worn, though now of late years, from contact with foreigners, the latter is being adopted by a few, and must be much more comfortable in cold weather than the loose fitting jacket. Coats, jackets, and trousers, varied only by robes, and leggings, are piled one on the top of the other as the weather gets colder. The upper garments are readily cast off in the middle of the day, or in a warm room, thus offering a great advantage, in this one particular, to our style of dress, where a top-coat is the only thing one can throw off on entering a house.

The women's innermost garment is of thin stuff, close fitting, and closely buttoned up the front, but above this, the

usual piling on of jackets takes place if the weather requires it. The women wear no long robes.

Less care is taken of the legs with both men and women, and fewer thicknesses appear to satisfy them there. There is a considerable variety displayed in sandals, boots, and shoes. Besides the straw ones, already mentioned as worn by men, simple soles of leather, with a loop for one of the toes, and strings to tie them round the ankles, are worn by those of both sexes, who labour out-of-doors in carrying burdens, &c. Mens' and womens' shoes on the contrary are quite distinct. One of the most marked differences being in the thickness of the sole. The large footed women are perched up on a thick white sole, two or three inches in height. Of late years, Shanghai shoes with thin soles have come into vogue amongst those who are well dressed. And again a curious style is in fashion: it consists of the whole foot being poised on a round pedestal a few inches high, fixed in the centre of the sole. Common shoes are made of cloth, but silk and satin and embroidery are also largely employed. The cramped-up little feet are enclosed, after being wound up in long bandages, in small shoes of from three to four or five inches in length, coming to a point at the toe. No stockings can be put on with such feet, but they are worn on the natural feet by women as well as by men, or rather, to be correct, socks and stockings are both worn by men, the former principally in summer, and socks are generally used by women, though stockings are also put on. Those of foreign manufacture are coming into use at treaty ports; the native ones consist of pieces of calico sewn together. It may be mentioned that both sexes wear a girdle of cord round the waist to fasten their trousers up, by hitching them over it. There are no openings in the trousers, except for the legs and waist. A collar, or rather stock, made of satin, is worn round the neck by men in winter, and when in 'dress.'

Before marriage a Chinese girl's hair is plaited in a queue, but on marriage it is done up into a curious shaped coiffure.

The ladies wear no bonnets or hats, neither do the common women as a rule, except those who are out in the sun and exposed to the weather, their hair is combed and plastered with a gum, and, thus made up, forms a sufficient head covering in a hot climate; but an endless variety is seen in this style of head-dress: now a modest set of protuberances in connection with the tea-pot handle-like coiffure at the back of the head; now enormous butterfly wings project from the side of the head, or lie closer to it; again back wings project to a greater or lesser degree; and yet again various adjuncts are added to eke out the quantity of hair, or to raise it like a small horn on the head. In some places the styles differ in every bit of country-side. One of the best places the author has ever seen for noticing these is Swatow, where, in a group of from twenty to forty women, nearly a score of different coiffures were seen. The boat-girls in Macao, and some in Hongkong, go with a bright coloured handkerchief over their heads, tied under their chins. The Hakka women also often bind a cloth round the head, looking something like an old-fashioned bonnet. In Swatow and the surrounding country a number of different kinds of head cloths are worn by the women according to the districts they come from. The author saw a curious one in use at the district city of Tie Yeong, near Swatow. It was a long narrow cloth thrown over the head and the ends were brought round the face when its wearers wished to hide their countenances from the passers by. In winter a broad band, either plain or embroidered, is often bound across the forehead by women, and prevents that cold aching feeling which intense cold produces. The men wear a skull-cap of satin with a cord button of red or black on the top in winter, but go bare-headed in summer. Felt hats are likewise seen; they have a turned up brim, and some of the better kind have gold thread on the edge; their use is restricted to the lower classes. In very cold weather a peculiar headgear is worn by some. It consists of a pointed cap, which, with a flap falling down

behind and buttoning under the chin, covers up not only the neck but the whole head with the exception of the face. Little boys are often seen with these on, as well as some men and a few women. Large bamboo hats, nearly a yard in diameter, effectually shed the rain off, and as effectually protect the head from the rays of the sun. Several other varieties of bamboo hats are worn, some by men alone; others by women alone; while others are patronised irrespective of the sex of the wearer. In rainy weather the lower classes in the South, put on a cloak made of bamboo leaves sewn together, presenting a veritable Robinson Crusoe appearance; but in Swatow a similar one made of coir fibre is substituted, looking somewhat like the *capude palha*, or straw cloaks, worn by the peasantry, in the northern provinces of Portugal. At such times labourers go bare-footed, as for that matter they do at nearly all times; shop-keepers and others splash about through the mud and rain on shoes with wooden soles a couple of inches thick (for the usual felt sole acts as a sponge in wet weather), a poorer style consists of a ruder chump of wood with a network of string for the toes. A still better class, such as official underlings, and some gentlemen, put on boots made especially for damp and wet, reaching halfway, or even further up towards the knees. Wooden clogs, with leather uppers, are used by women and girls.

We have already spoken of jackets, robes, waistcoats or sleeveless jackets, and close fitting ones. There are besides, double jackets or lined ones, and fur jackets. A dress-suit consists of a robe opening at the bottom of the centre line, both before and behind, with sleeves shaped like a horse's hoof, a jacket is worn over this, and satin boots with thick white soles, a sash round the waist, and an official hat with a button at the top, are put on.

Earrings are quite a part of Chinese female dress; every woman and girl wears them; and so accustomed does one get to see them in a woman's ears, that it looks almost as queer to see a Chinese woman without these indispensables, as it would to see an English lady going barefoot; and a

Chinese woman would feel as ashamed to appear in the one condition, as an English lady would in the other. The earrings differ in style in different parts of China, and there is as great a dissimilarity between them as there is between those of one country and another. Among the Hakkas, a common earring is a silk tassel. The Foochow women have enormous rings, several inches in diameter, in their ears. The Cantonese earring is often formed of two parts: the earring proper—a round metallic (gold, silver, or brass) ring, broadened out into a flat ornamental surface in front, into which a flat ring of jade, or other stone, or composition, is hung.

Fashions in dress do change in China, but so slight and gradual are the changes—except when some dynastic overthrow revolutionises everything—that to the foreigner no difference is visible, but to the initiated into these mysteries an extremely gradual change is perceptible, so that, in the course of forty or fifty years, ladies' sleeves are noticed to be wider than before, and, in the course of a quarter of a century, quite a new style of dressing ladies' hair is seen.

The style of dress, it should be noticed, is not quite the same in different parts of China. What has been writen above applies principally to the South of China, in the neighbourhood of Hongkong, Macao, and Canton: even in these neighbourboods the dress of the Hakkas is not quite the same as that of the Cantonese (*see* Article on Hakkas). The mode of doing up the hair by the women, the kind of earrings worn by them, as well as the dress itself, are so distinct as to mark anyone, at the first glance, as coming from some other part of China. The men's dress has, however, but little or nothing to differentiate it, the greatest exception being in the case of the Swatow and Hokkien men, who often wear a turban, whereas other Chinese are seldom seen with it. The short jackets of these same men are sometimes longer than those in the extreme south.

The colour of the clothing worn, also differs. White is never seen as an outer garment on women in Canton or

Hongkong, except to please Europeans. This colour being reserved alone for under-garments, in which, of course, a woman would be ashamed to appear in public. In Amoy, however, this does not seem to be the rule, and in that part of the country bright red, and other colours are worn by young ladies, a thing which is never seen in Canton amongst respectable women. In Swatow white also is worn, but the young ladies do not appear to come out in such brilliant hues as in Amoy. These may be taken as instances of the variations in style of dress in China.

Though the Chinese men go often in a state of semi-nudity, the women make up for it by a severe modesty in their dress. There is no exposure of their person, as there is in the evening dress amongst European ladies; neither is tight-lacing a vice amongst the Chinese. They sedulously hide all the contours of the figure, and in fact tie down the breasts.

EARTHQUAKES.—An earthquake is not a phenomenon often experienced by the foreign resident in China. Very slight shocks have been felt a few times in Hongkong, but so insignificant have they been as to be unknown to the majority till the next day's papers contained a notice of them; but in some other parts of China they are not such a trivial matter. They are recorded as of frequent occurrence in Hainan; earthquakes in conjunction with storms, famine, and pestilence having materially decreased the population at one time; but as a general rule earthquake shocks would appear to be infrequent in China, and not of serious import. We give a short, but unfortunately not a complete list, as the subject has not yet received the study and attention it merits.

A.D. 1037.—A severe earthquake 'that affected Honan and Shansi and caused the death of 22,000 people and the wounding and maiming of between 5 and 6,000 more.'

A.D. 1295—1308.—During the latter years of this period 'severe earthquakes in T'ai-yuan and Ta-tung in Shansi. In the former town over 800 houses were thrown down and a large number of people were killed. Ta-tung however suffered still more severely. There 5,000 houses were shattered into ruins and 2,000 people were buried beneath them.'

A.D. 1334.—Earthquakes, and also during the next few years.

In the early days of the Ming dynasty (this dynasty lasted from A.D. 1368 to A.D. 1643), a 'terrible earthquake visited the plain of Chien-ch'ang. ° ° ° The old city of Ning-yuan sank bodily into the ground, and gave place to the large lake which lies to the south-east of the present city.'

A.D. 1662.—One in China, when 300,000 persons were buried in Peking alone.

A.D. 1731.—Another when 100,000 persons were swallowed up at Peking.

A.D. 1847.—November 13th, an earthquake at Shanghai.

A.D. 1850.—The city of Ning-yuan, in western China, already mentioned, was again ruined by an earthquake.

A.D. 1852.—December 16th, there was a shock of some violence at Shanghai at 8.13 p.m., and another slight shock at 10 p.m. There were no serious effects. These were felt at Ningpo at 8.09 p.m., and three hours later. There were other shocks at Shanghai on two subsequent days.

A.D. 1854.—A shock felt in Canton, and about the same year at Chin-kiang where people were thrown on their faces.

A.D. 1867.—A sharp shock at Ningpo at a few minutes after 10 a.m. on the 17th December. Bells were set ringing, clocks stopped, chandeliers swayed and water in earthern jars rippled violently. A slighter shock was felt at Shanghai.

A.D. 1871, April 11th.—A severe earthquake to the west of Sz-chuen, at about 11 a.m., at Bathang, when 'government offices, temples, granaries, store-houses, and fortifications, with all the common dwellings,' were overthrown, and most of the inmates killed. Flames burst out in four places, and were beaten down on the 16th, but rumbling noises underground continued like distant thunder and the earth rocked and rolled. In about ten days the earth quieted. For several days before, the water had overflowed the dykes, the earth cracked, and black fetid water spurted out. The region affected by this earthquake was over a circuit of four hundred miles, and it 'occurring simultaneously over the whole of this region'; 2,298 people were killed. 'In some places steep hills split and sank into deep chasms, in others mounds on level plains became precipitous cliffs, and the roads and highways were rendered impassable by obstructions.'

1874.—June 23rd, a slight shock in Hongkong.

1890.—Five distinct shocks during the year in the province of Shansi; the heaviest was in the spring, and upwards of a 100 persons were killed in it. On the 15th October two shocks were felt at Fênchow-fú. This year was exceptional. It is said that earthquake shocks are only felt once in 10 years in that province.

1891.—April 12th or 13th, three shocks of earthquake felt during the day at Taiyuen-fú in Shansi.

1891.—April 17th, a severe earthquake shock occurred at Fên-chou-fú in Shansi at half-past six o'clock in the morning, the worst that has happened in that region within thirty years. A number of houses were thrown down in the city and suburbs, and some eight or ten persons were killed. There was a great destruction of houses in the villages. The shock extended at least 100 *li* in all directions. 'It is somewhat surprising that more damage was not done, as the whole country rocked like a ship on a wave of the sea. The earthquake lasted one minute only, but some of the houses that were shaken by it fell during the following afternoon. The people say that earthquakes are caused by a large fish, which wakes up after a sleep of some years and gives a flop.'

1891.—July 21st, an earthquake felt at the Peak and Kowloong at 6.40 a.m.

1891.—August 3rd, a slight shock felt by a few residents at Hongkong at 2.10 p.m.

1892.—April 22nd, a distinct and continuous series of shocks lasting for a few seconds in Hongkong, with lateral vibrations and a rumbling sound, but doing no damage; also felt in a number of the other coast ports in China.

1892.—July 21st, a slight shock felt at the Peak and Kowloong at 6.40 a.m.

1892.—July 28th, a heavy earthquake shock at Hoihow 'that shook the whole place, houses being seen and felt to stagger and shake in a most terrifying manner, ° ° ° accompanied by a subterranean roar far louder than thunder. ° ° ° It is said by the natives that Hoihow has not been visited with a similar shock for a century: even a slight one is an unusual occurrence.'

1892.—August 4th, a slight shock in Hongkong.

1892.—December 16th, a shock at 3 a.m. at Amoy, by which people were awakened, and lasting for several seconds.

1893.—29th August, an earthquake of great magnitude devastating an area of 9,000 square miles in the Tibetan district of Kada, bordering the province of Sz Chuan. The Dalai Lama's Grand Monastery of Hueiyuan and 7 small Lamaserais were buried in ruins and 804 houses, belonging to the native and Tibetan soldiers and their families, met the same fate. 74 Lama priests and 137 Chinese and Tibetans were killed with a large proportion of wounded.

1893.—October 17th, severe repeated shocks at Taipeh-fú in Formosa, and on the 16th a strong shock was felt in Amoy and Kulangsu at 2.30 a.m.

1893.—December 8th, a severe shock at Foochow at 11.10 p.m.

1894.—June 20th, a sharp shock of earthquake felt in Amoy and Kulangsu at 6.30 or 6.45 a.m.; a very slight shock had been noticed two days previously at about 2 p.m. Three houses were wrecked.

1894.—August 11th, there were slight shocks at Hongkong at 10.55 a.m. and 1.20 p.m.

1895.—August 30th, earthquake shocks were felt in Hongkong, Swatow, Waichow, and Haifung. The earthquake was severe at Swatow where it occurred at ten minutes to six p.m. It was preceded by an excessively hot day with a dull, oppressive feeling in the air, rain falling heavily just before. It lasted between fifteen and twenty seconds by one account, and two minutes by another; a slight shock had been experienced about 3.30 p.m., a continuation of minor shocks followed it as well, up until 3.15 a.m. on Saturday. Considerable damage was done on shore to native property, and a little to foreign in the way of cracked walls and ceilings. The vessels in harbour were shaken from truck to keelson, the colour of the water in the river was changed from blue to brown by the agitation of the mud, and the sea had a very confused appearance south of the Lamocks. The direction was from E. to W. It was the severest shock ever felt in Swatow. It was thus described in Hongkong:—'Horizontal vibration between E. and W. roughly; there was no vertical motion, and hardly any perceptable travelling direction. The first distinct oscillation was felt a minute or so before a quarter to six, and lasted about 30 seconds. Fainter tremors were felt for some minutes afterwards; and another distinct shock occurred about 11.30 p.m.' Persons sitting or lying down felt it plainly, and it interfered a little with writing. It was felt most in high buildings. Two gentlemen in upper floors of the Hongkong Hotel felt dizzy and thought the place was coming down. Bottles and glasses rattled in some buildings. A coolie sitting on the pavement in the streets rushed into the roadway shouting that the houses were falling.'

1895—August—October. Earthquake shocks at Kit Yeung, 30 miles from Swatow from the 30th August till 11th of October 'the country round for eighteen miles seeming to be within the district of disturbance.' Two small shocks were felt towards the end of September at Swatow, but no damage was done. A different tale, however, came from Tsing Hai City in the Chao Chow Prefecture, where there were several earthquake shocks with disastrous consequences, more than a hundred houses falling and about forty persons being killed by their collapse, the shocks in Kit Yeung being slight in comparison.

1896.—July 22nd. A pretty severe shock at Tientsin about 8.52 p.m. 'A tremor, accompained by a rumbling or grating noise as if a large quantity of bricks had been shot from carts, was, after an interval of two seconds, followed by a very distinct earth oscillation which lasted for two or three seconds. * * * * The most severe shock that has been felt at Tientsin since 1888.'

1898.—November 12th. A shock of earthquake felt in the city of Shiú Hing (about 70 or 80 miles from Canton) and the surrounding villages. Houses, windows, furniture, and hanging lamps were seen shaking with a creaking noice as if they were going to fall down; and people were startled from their sleep by a phenomenon which they had never experienced before. The elders of the village made enquiries as to whether it portended good or evil.

EDUCATION.—The Chinese owe everything to their system of education. It is this which, amidst all the changes of dynasty, has kept them a nation; it is this which has knit together the extremes of this vast land, and has caused the same aspirations to rise, and the same thoughts to course, through people differing in vernacular, and in many customs and habits; it is this that has been the conqueror of the conquering hosts that have swept over the land, and set up an alien dynasty more than once in her history.

The Chinese child is heavily handicapped when he commences his educational course, for 'the language of the fireside is not the language of the books;' nor has he all the auxiliary aids which first launch a child on the sea of learning, and make the acquisition of knowledge a pleasure, in happy Western homes, with the present-day beautifully illustrated books, and language simplified to encourage the youthful beginner: there is no 'Reading Made Easy,' no 'Laugh and Learn,' no 'Peep of Day,' nor any of the other numerous books, which are the delight of the little ones amongst us. Though one often sees a bright intelligent infant among the Chinese, the absence of all aids, similar in their design to those mentioned above, must be a terrible want to the poor little Celestial. Were the first book put into the youngster's hands named 'Reading Made Difficult' it might then convey some idea of the nature of its contents; for, barring the fact that it is in rhyme and in lines of three words each, there is nothing in it to smooth the rough path for little feet. It commences with a statement that might tax all the mental powers of a philosopher to fathom, to wit:—'Men at their birth are by nature radically good'; after this tough introduction, instances are adduced of youthful learning and precocity, all tending to show the necessity of education. Categories of the numerical series, of which the Chinese are so fond, follow, such for example as the three powers—heaven, earth, and man; the five cardinal virtues; and six kinds of grain. A list of books to be learned is next enumerated, followed by an epitome of Chinese history

in the tersest form possible; and the book ends with what, if it were only in an intelligible form for the boy, would be the most interesting part of all, viz.:—instances of the pursuit of knowledge under difficulties, which are used to goad the future aspirant for literary fame on his course.

At first scarcely anything he reads is understood by him, but he has to learn it off by heart, so as to say it without a single error. The first is, of course, a mistake; the second is not; for experience shows that such a method is the best for learning Chinese. The author, himself, when a boy, learned the first book and others in this way, so as to be able to repeat long screeds of them by heart, and later years have only deepened the impression that, given time to do so, this is the only way to learn Chinese thoroughly. In fact, if we Westerners were not always in such a hurry, and so pressed for time, it would prove an excellent plan in the first stages of learning a European language; the author has tried it with French and found it produced excellent results. But to return to our Chinese boy in the midst of his difficulties. These may perhaps be better appreciated by the foreign reader from the following illustration:—We remember reading of a school for teaching the English language to Gaelic-speaking boys. The schoolmaster ordered the scholars to read from one of their English lesson-books, which they did beautifully, but when an English visitor began to question them on what they had read, he found blank faces staring at him in amazement, and not a single reply could he get. The master then informed him that the boys had only been taught to read English, not to speak it; their pronunciation was perfect, but not a word did they understand of what they had read. Our Chinese boy is in pretty much the same plight at first; for four or five years he learns the names of the Chinese characters, but the great majority of them are meaningless signs to him. Book after book has he to get up in this wearisome manner, and page after page of copy-book characters has he to trace in a listless round, which knows no Sunday, nor Wednesday, nor Saturday half-

holiday: a Chinese school is for work and not play; play is considered a waste of time, and, as such, to be discouraged as much as possible; no variety of studies; nothing to break the monotony from daylight till dark, only enough time to take meals being allowed. Verily it is no wonder that the Chinese school-boy appears heavy and dull, grave and dignified, and that he has his company manners always at hand, appearing the pink of propriety like all the fossilised youngsters he has read about. At last a little light is allowed to glint into this mental darkness, for he is initiated into the mysteries and privileges of knowing what the thousands of seemingly arbitrary signs mean. And here is the reason why, though nearly all Chinese (at least in the more civilised parts of the empire) can read to a greater or lesser extent, so many of them understand but little of what they read; for many of them are unable from poverty to pursue their course of education beyond the initial stage. Many of them are in the position of Milton's daughters: the blind poet taught them to read Latin to him—simply to read it, without a knowledge of what it meant; and the Chinese that is spoken in every-day life is nearly as different from much of that contained in the books, as a dead language is from a living one.

There is no class system in Chinese schools; each boy forms a class by himself: there are as many classes as there are boys. A dull scholar is thus not drawn on faster than he is able to go by the quicker boys, nor do the brighter pupils have a drag on their progress in the persons of the dull ones. As each boy learns his lesson he goes up to say it, the long school hours also making it necessary for him to learn the greater part, if not all, of his work in school-time. A Chinese school makes itself heard long before it is seen: a confused babel of sounds warns you of your approach to it; for each boy is learning his task off by heart, repeating it over and over again, till fixed in the memory, in a loud sing-song tone of voice; the effect of thirty or forty boys (for few schools are fortunately much larger than that) all

doing their best to out-voice each other in this manner, being better imagined than described, and, once heard, never forgotten. In England, schools are a nuisance to their neighbours at play-time; there is no play-time in Chinese schools—they are, on the contrary, a nuisance when the boys are at their lessons.

If a boy's studies are continued, he is taught, as we have said, the translation of this wonderfully recondite literary style into more intelligible language. Besides this, the following subjects find a place in the curriculum: composition, where rules of grammar are conspicuous by their absence, and position is everything, and precedent or ancient usage establishes the proper collocation of words. Intimately connected with this is the construction of antithetical sentences, where meaning, word, and phrase, as well as tone, are matched together with wonderful care, precision, and musical rhythm. One or two other forms of composition are also taught, and the scholar learns the art of letter writing, where almost every possible idea is already provided for in cut and dried expressions redolent with the flowers of allusion, classic lore, and fable. This is a most important branch of Chinese education and requires special study. We ourselves were present at a meeting at which a letter was read from a gentleman, expressing his regret at not being able to be present, and containing good wishes for the members and the Society to which they belonged. Such a letter in English would require no explanation to an English audience, but the Chinese secretary of this Society considered it necessary to explain its contents to the members present, though they were all fairly well educated in Chinese. Belles-lettres also take a place in the more extended course of study. A collection from ancient authors, forming a course of Chinese literature, is placed in the hands of the student; a smattering of Chinese history, valuable for the sake of allusions it places at a writer's disposal, is acquired; artificial verse-making claims a share of attention; and the composition of

those wonderful essays, where the reasoning proceeds in a circle, and ends where it began, which are valuable as preparing the student for the Civil Service examinations; this last being the final stage for which all the preceding has been preparatory; this, the goal which has necessitated all the arduous toil, with, in the event of success, its resultant office-holding. (*See* Article on Examinations.)

The whole of the classics (the Four Books and the Five Classics) are mastered, as well as the commentaries thereon in the school and collegiate course, extending over some years. It will thus be seen that geography, arithmetic, algebra, mathematics, and all branches of science, are utterly unknown in a Chinese educational course. What then is the result of the whole thing? Not the acquisition of knowledge, or the training of the mind, so much as the turning out of successful essayists; a marvellous training of the memory, and the extraordinary development of the imitative faculty—these two at the expense of everything else—no originality, no scope for individuality; the production of literary machines, the manufacture of mental typewriters, where the stereotyped forms of antiquity are reproduced with but scant variety. It speaks well for the Chinese nation, that, with all this tight lacing of healthy aspirations, with all this binding of the feet of progress, it has been impossible to entirely curb all individuality, to check all variety. It has been well said that though this system 'has considerable educative value' it yet 'limits the mental and moral vision to the horizon which confined the mind of Confucius twenty-four centuries ago, cramps the intellect, stunts the growth of moral feeling, and bends the will into an antagonism to everything non-Chinese.' It has also been stated with truth that, 'the vast majority of the educated men in China do not know to this day what is the meaning of the most common terms in our educational vocabulary, and much less do they know the use and value of the things designated, or how they are to be studied.'

China has no school-boards, nor even anything in the place of the National and British schools in England. Schools are opened by masters to gain their living, or established by the gentry, or one tutor is employed by several families to conduct a private school for their children, while colleges, or, strictly speaking, higher schools, established on pretty much the same principles, abound in all cities.

We have thus far only mentioned boys, and we might close without any reference to girls; for the attitude of the nation, as a whole, with regard to the education of this sex, is almost that of complete neglect. Notwithstanding this, not a few instances are adduced in Chinese history of blue-stockings; and at the present day, in some parts of China at least, a very small minority of the girls either manage to pick up such a smattering of the characters as to be able to read cheap novels, or, very rarely, have the advantage of a teacher provided by their parents, who are stimulated to give them an education, in some cases by the example of the mission schools. From personal contact with thousands of natives in the course of his official duties, the writer is able to say that it is the rarest thing that a woman is able to sign her own name, and when that is laboriously accomplished, it is perhaps all that she can write. Whereas, on the other hand, a preponderating majority of men in the extreme south of China, in the cities at all events, are able to sign their names. To state it broadly: it is a great exception if a woman can sign her name, while it is an exception if a man cannot.

It is very hard to form an estimate as to the number of men who can not only read, but mentally understand what they read. The proportion differs in different parts of the empire, and even in the same part, it will vary greatly in town and country. Dr. Martin, of Peking, estimates it at one in twenty. An account of education in China would not be complete without a closing allusion to the dawn of better days. Mission schools and colleges are to be found at the different centres, and these have done a good and

appreciable work; there are likewise the schools in Hongkong, under the fostering care of the British Colonial Government; and, what is more encouraging still, there are, here and there at several important centres, either schools established, more or less under the auspices of the Chinese Government, such as the T'ung Wan Kwên, at Peking and Canton, where a thoroughly good training is given in English; or again, such establishments as naval and other colleges, in connection with arsenals, where a technical education is imparted; and, lastly, a most significant fact, at one of the provincial examinations in the City of Wu-chang, the examinees were asked to give a comparison between ancient and modern mathematical methods, the former being native, and the latter foreign; other centres of examination have taken the same subject up, doubtless in consequence of the decree issued some seven years ago by which the Literary Chancellors of the provinces were ordered 'to admit candidates to a competition in Mathematics at each annual examination for the first degree.' If successful, these were to undergo a special examination at Peking, in Physics, Applied Mathematics, Practical Mechanics, Naval and Military Tactics, Gunnery and Torpedo Practice, or, instead of these, in International Law, Political History, &c. 'If successful they shall be admitted to competition for the second degree in Peking, which shall be conferred in the ratio of one to twenty, the total not to exceed three in one year. Those who obtain the second degree may compete for the third.' (*See* Article on Examinations.) As an instance of this introduction of a new subject in the stereotyped Chinese examination the following will be found interesting:—

In Western Shantung in the Tung Ch'ang Prefecture, two problems were propounded at the examination for the hsiu ts'ai degree in 1892, the first, or B. A., 'one of which asked for the superficial area of a globe eighteen inches in diameter. The other was of a more complicated character, and adapted to fit the aspirants for the post of Grain Commissioner. Problem.—If eight thousand piculs of rice are carried at thirteen tael cents per picul, and if the freight is paid in rice at taels two and a half per picul, how much rice is expended for the freight? It is said that this question was propounded.

to not less than ten thousand students in the Tung Ch'ao Prefecture and that only one man tried to give any answer at all, and he was snubbed by the Chancellor for an ignorant pretender. Yet if any one could have given the correct answer which a western lad of ten years would be ashamed not to be able to do in three minutes, he would probably have been passed on that account! The result, as often happens in such cases, has been a great increase in the number of applicants to the foreigner for a formula ° ° which will evolve correct answers. The absurdity of proposing problems in regard to the nature of which students have had no opportunity of learning must be evident to the Chancellor as to the candidates. But by another three years, some mathematical books will have probably been pored over not in vain.'

Another hopeful sign is the resumption of the plan for sending students to western lands to prosecute their studies in the modern centres of learning and thought. The young Emperor himself began the study of English some years since.

'The Tsung-li Yamen have promulgated [1896] a verbal edict of the Emperor to the provincial authorities, commanding that the study of foreign mathematics and the various branches of polytechnical science shall from henceforth be compulsory in all colleges of the country. Candidates at the literary examinations will now have to qualify in at least one of the latter subjects, while mathematics must be one of the standing subjects at these competitions for literary degrees.'

This gradual progress in the betterment of this wonderful system of examinations was followed by orders from the Emperor for a radical change, only to be again upset by the reactionary measures of the Empress Dowager. This is all a matter of history of the year 1898.

Books recommended.—Martin's 'Han Lin Papers.' Also see Extract from a paper by Rev. J. C. Ferguson in the 'Hongkong Daily Press' of the 7th of January, 1892. Most of the text books on China also contain more or less full accounts of the Examination system of China.

EMBROIDERY.—The Chinese are famous for their skill in embroidery. Men and women are both employed in the production of numerous articles for home consumption, as well as for exportation. Official robes for Mandarins and their wives; petticoats for ladies; purses for rich and poor; shoes for men and women with natural feet, as well as for those with golden lilies—the cramped-up deformities which do an imperfect duty in place of the natural growth; caps for men and boys; adjuncts of dress, such as spectacle-cases and numerous other articles are all adorned and

ornamented with embroidery. Banners, altar-cloths, the gorgeous robes donned by the ragged boys in a procession, are all rich with it.

'There are many styles with thread, braid, or floss, and an infinite variety in the quality, pattern, and beauty of the work.' The 'motives' are of the usual style of Chinese art work—heavy bats, long convoluted dragons, splendid phœnixes, geometrical patterns, insignia of the genii, fruit, flowers, and butterflies; these are blended together in a galaxy of richest colours or studded in more diffuse splendour on glowing backgrounds of cerulean blue or emerald green, or numerous other shades in which the gorgeous East delights to clothe itself. But it should be mentioned that, owing to the introduction of aniline colours, the loveliness has, in a great measure, departed, and harmony of tint almost entirely, from the needlework of the present day.

Girls are taught to embroider as an accomplishment and a necessary duty, for their own tiny shoes are worked by themselves, and not bought ready-made in the shops, while many a woman, seated in the narrow street at the door of her humble dwelling, adds to the slender means of her family by her skill in fancy work of this description. Peddlers go through the streets whirling a small rattle, and, from the stock-in-trade of these peripatetic dealers, the domestic stocks of silk for embroidery are generally replenished. Most lovely shades of the finest floss silk, running through the whole gamut of the richest colours, are displayed in the numerous small drawers of these itinerant merchants, while gold and silver thread are also for disposal, to be added to the needlework to enhance its beauty.

Numbers of men are employed in the production of shawls, table-covers, and fire-screens for exportation. The latter are made 'of divers colours of needle-work on both sides,' the screen at which the men work being set upright between the two who are producing the piece, and the needle pushed through from one man to the other alternately, and thus the same pattern is produced on both front and back.

Time is of no consequence when effect and beauty are to be the results, while patience and perseverance are the two principal factors employed without stint by the Chinese in all their industrial arts, nor are they absent in the production of embroidery. It is said that, in a spectacle-case, six inches by two, there will sometimes be not less than 20,000 stitches; and theatrical costumes, mandarin robes, and ladies' dresses will take ten or twelve women four or five years constant work to finish. Under such conditions it will be readily seen that fashions cannot change from year to year. 'Wall hangings made of such work are very costly. In Canton where it is carried to its highest development, they have frequently brought several thousand dollars. Nevertheless such extra fine work is rare. The buying public demand good, effective tableaux at prices not over $100 each and the supply naturally equals the demand.'

Large stores of old embroidery are to be found in the pawn-shops of Chinese cities; nor are the robes, there to be seen, all of modern make, but some splendid specimens of a style no longer in fashion, or ordinarily procurable, are occasionally met with. Many foreign ladies who would not touch a Chinaman's clothes yet buy these old and soiled robes, and different articles of dress worn by generations of Chinese, and utilise the embroidered pieces in ornamenting cushions, chairbacks, &c.

These may appear cheap, and they are certainly 'nasty,' yet it is the fashion in this least suitable climate to drape the furniture and walls of drawing-rooms with the equivalent of what a greasy old-clothes man at home carries off in his bag. How much more sensible it would be if ladies sought after specimens of the Art made years ago for Art's sake, two of which stand out in the writer's memory as most excellent of their kind. Both were circular and about a foot in diameter; one representing a white eagle perched on the rugged branch of a pine tree, with a stanza in beautiful characters in a column on one side, and so

exquisite was the work it was almost impossible to discover that they were not written with a brush and the richest ink. Every feather of the bird was articulated, every needle of the pine was given in natural shades. The other, probably more interesting, was a dancing female figure, her robes and ribbons fluttering in the air, whilst all manner of flowers strewed the ground, a marvel of delicate work and refined colouring. But, alas! the features of this Nymph or Goddess were, as is not unusual, painted upon the satin ground, and the artist was not in touch with the embroiderers. The face was quite one-fifth of the whole figure and very unbeautiful, with, shocking to relate, a nose of Bardolphian proportion impossible in nature and execrable in Art, but in every other respect this work was a masterpiece.

'Embroideries, ancient and modern, are always in demand among Orientals, the former being much more expensive. Many skilful artisans take advantage of this fact and by an accurate imitation of colours faded by age and also by secret chemical treatment turn out embroideries which seem worn with age. The counterfeits are not easily detected. Even when they are, the discovery is to the benefit of the dealer and not the collector. A bogus antique of this class was recently sold in Hongkong for $500 for which two weeks previously the dealer had paid $15 to the maker. As a matter of fact, modern embroideries in China are just as good as ancient, so that it is folly to pay ten times for one picture what you might for a second of equal merit and beauty. This is especially true when a fine embroidery is to be exposed in the drawing-room of a house which uses coal and gas. ° ° ° So ruinous are the gases produced by the combustion of both coal and illuminating gas that the only safe rule is to frame embroideries air-tight between glass plates. Thus protected they will retain their brilliancy unimpaired, where left exposed they become dull and dingy in a few years.'

There are a number of different stitches employed. In one a fine raised effect is produced by winding the thread round the needle and then taking the stitch. No one, as far as we are aware, has made a special study of this subject, and though we have made a point of enquiring of those interested in Chinese embroideries as to the stitches, we must confess we have not yet penetrated to the inner arcana of their mysteries, but must perforce be content with standing on the threshold, and admiring the skill of the Chinese in producing such marvellous fantasies of colour.

ENGLISH FROM CHINESE PENS.—To the Chinese the acquisition of our language is a terrible task; nearly, if not quite, as appalling to contemplate as the idea of learning Chinese is to the average Englishman. To the majority who undertake it, time and money are of more importance than a thorough knowledge of the subject, and 'maskee, can do' is the motto of the tyro who thereupon proceeds to inflict his outrageous attempts at writing English on the Englishman, with generally most ludicrous results.

Perhaps Wan Chi wishes some favour from you, and as an introduction, he sends you his English calling-card with an invitation on it as follows :—

Mr. WAN CHI

Requests the pleasure of Mr. William Jones for a Dinner party at the Chinese Hotel (Hang Fa Lau), Queen's road central, to-morrow at 6 P.m.

Hongkong, 17th October 1892.

1st top floor.

Again here is a business notice :—

EXPRESS.

NOTICE.

We beg to inform, Gentlemen, all of you that we have commenced business of establishing a new Printing Office hern as a substitution for the Printing Office of T. S. Marchmont but we have been selected with best arrangement of new and approved Machine for quickness of improvement.

Expresses, Bills, Programmes, and any kind of Joping and Stationery, that we have choose too with great care a department of fashionable, current and suitable calon's Type for printing. We beg leave to inform, Gentlemen, as my own experience as a printer enable us to forward the most approved order as cheaply as any of the long established printer here. We request every confidence trust by all of your Company and we shall be glad to give all of you the satisfaction of printing, but we hope earnestly, may all your Company prepared orders to bestow on our printing department and we having referred already to all of your Factory the perfected and completed business of our preparation.

N. B. Hoping sincerely all of your Company will see no objection to this notice.

A SHANG PRINTING PRESS.
Po Man Tap, John.

Shau Chow, January, 1893.

. It is to be feared that if Po Man Tap, John succeeded in commencing the 'business of establishing a new Printing Office hern as a substitution' for the former one that his compositors would not be able to 'give * * * the satisfaction of printing' in any better style than the following which the Chinese printer who set it up doubtless thought was perfect :—

EXCELSIOR.

The shades of night were falling fast, as through. An alpine village passed a youth, who how, mid snow and ice, a banner, with the strang device.

EXCELSIOR.

His brow was sad ; his eye beakers. Flashed like a falcion from its sheath, and like a silver clarion bung. The accents of that unknown tongue.

EXCELSIOR.

In happy homes he saw the light bright. Of household fires gleam warm and abouce, the spectral glaciers shone, and from his lips exaped a green.

EXCELSIOR.

"Try not the pass !" the old man said ; "Dark lowers the tempest overhead. The roanug tarrent is deep and wide" and loud that clarion voice replied.

EXCELSIOR.

"O shay" the marden said "and rest" Thy weary head upon my breast !" a tear stood in his bright blue eye, But still he answered with a sight.

EXCELSIOR.

"Beware the pine-tree's withered branch Beware the awful aralanche !" This was the peasant's lass Good night, a voice replied, far up the height.

EXCELSIOR.

At break of day, as heavenward The pions monks of Saint Bemard Uttered the aft repeated prayer, a voice cried through the startled air.

EXCELSIOR.

A traveller, by the faithful hound. Half-buried in the snow was found, still grasping in his hand of ice, That hammer with the strange device.

EXCELSIOR.

There in the twilight cold and gray, Tepelers, but beautiful, he lay, and from the sky, serene and far, a voice fell, like a falling star.

EXCELSIOR.

Tradesmen's bills are very amusing, so utterly regardless are they of spelling and plurals ; you are charged for :—

1 doz. Table Knife.	2 lbs. funch plum.
3 large cup and saucers.	½ doz. Egg cup.
3 Eggs cups.	2 pieces plate.
2 lbs. Dried Apple.	1 Pen Glass.

Or has your tradesman given your wife a bad article by mistake, he may write her a letter like the following :—

Mrs. W. SMITH.

Madam,

I am very sorry these ball which I give you the another day was new & has not been play before I do not know why should broked so I sent another one not charge to obliged for you only & I got all goods from Ingland I will try better nextime & obliges.

Your Faithfully

YAN LOI.

Our shoemaker knows but little of leggings and describes them in his bill as 'armorial articles for the legs.'

Here is a notice that we received on a torn scrap of paper from our washerman,

Sir,

Now, your cloths is much larger than before ; will you be candly give me @ $2.50 per cent.

Your trily,

WO SHING,

Washerman.

The following will explain itself and is of higher order of production than the last.

THOMKINS SIMPSON & CO.

April 19th, 1892.

To JOHN BROWN Esq.

Dear Sir.

Our manager Mr. White gave me your note and the man you recommended and I will do some things for him in the future at present we have enough of men at work but we will increase the coolies by next month if the weather will be hot enough to use of more of our ice. So I have tell him to come to see me by next month. I think I may use him.

I am Sir,

Your ob. Servant,

YEUK MAN HING.

Compradore of Thomkins Simpson & Co.

The original is not ice but we do not intend to give away our correspondent: so for the same reason we have altered the names appearing in the original documents we have reproduced in this article.

Replete as the Chinese language is with terms of direct and indirect address graduated to different degrees of position and rank, the native feels the want of such terms in the English language and supplies the deficiency to the best of his ability. Our English officials receive letters and petitions which confer such an exalted status on them as they never hoped to attain. One complaint about a subordinate officer addressed to a higher official, after stating the subject of grievance, goes on to say, 'should the business at the present time be not so dull, I shall not trouble your majesty' &c., &c.

Another letter commences, 'Most Noble Sir.'

The Chinese lad is not behind his European or American *confrère* when he commences to describe, in his own unique and expressive language, ideas which appear tame and commonplace when translated and transcribed in the language of his elders. A Chinese youth, writing on the Emperor of China taking up the study of English, remarks:—'I am pleased to hear that our Emperor is studying English—it will enable him to govern more neatly,' while another described the usual light refreshment at a clerical meeting as an 'Ecclesiastical carousal.'

But confusion gets worse confounded when our half-instructed Chinese takes the rôle of a preceptor upon him and proceeds to teach his compatriots English as he fancies it is spoken; then it is veritably a barbarian lingo. The following sentences are from a book with that object in view:—

'I cannot Chinese speak.' 'To do good virtues become rich and know.' 'Diligent learn of English words no difficult.' 'He himself no have got.' 'Why you cannot want mistake.' 'Fear inside have little false.' 'Run come too much refuge.' 'Can do biting.' 'Accomulate bliss.' 'Accomulate many, confidentor, etc.'

Many of the attempts, however, of our own fellow-countrymen to speak Chinese (for but few of them are ever able to write it) might call forth as much harmless merriment from John Chinaman as his attempts to write our difficult language produce in us.

Many of the Chinese in the neighbourhood of Hong Kong and the Treaty Ports have evinced a great desire to learn English, as the Celestial is shrewd enough to see that the potentialites of wealth are present in a knowledge of the foreigner's tongue; but of late years the desire has spread, and the Chinese Government itself has taken the movement under its fostering care. As long ago even as 1896—

> 'The Peking Government * * * issued instructions to the various Viceroys and Governors of the Empire to establish schools for the teaching of the English language and Western sciences in all the principal cities of the country. According to the wording of one clause in the General Instructions, the reason for this was that China, in order to keep herself on terms of equality and in touch with the Great Powers of Europe, "must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences," etc.'

The sovereign has set the example to his subjects by himself taking lessons in English in his palace.

ETIQUETTE.—The Chinese have an elaborate system of etiquette, which is most punctiliously observed on state occasions and at festivals, and on the whole there is more polish and outward politeness than is common with English or Americans; it approaches more to the French style. The suavity of manner and urbanity with which common street coolies address one another, and even the beggars, is most noticeable, and the graciousness with which the boat-women accost each other when shouting orders and requests to different craft in the intricate navigation of the crowded rivers, is most pleasant to hear. The like is never seen in the West, though, at the same time should a quarrel arise, the choicest 'Billingsgate' and a rare collection of obscene epithets is employed, these latter

taking the place of profane oaths in the West. We cannot call it with mock, because it is with real, solemnity that young John Chinaman copies his elders in his ceremonious observances, especially in his bows at New Year's time, performed with all the gravity of an old man with the weight of many years on his shoulders, and the full sense of the responsibility of a due and right performance of all the rules of etiquette.

Chinese etiquette has many points quite different from English, as the following examples will show:—

Scene.—A breakfast table at which is seated a new arrival who has not yet spent a winter in Hongkong. Enter the boy, his shaven pate graced with the usual Chinese winter skull-cap.

The foreigner loquitur:—'A-sam! What foh you puttee on that piecee cap come waitee table? That no b'long plopah; no b'long polite!'

Answer by A-sam—'O! that b'long numbah one plopah, numbah one polite. S'pose you see Mistah——'s boy, he hab got cap all same same.'

More than forty years ago a party of six young Englishmen went out for an excursion in the country in the neighbourhood of one of the Treaty Ports. They were entirely ignorant of China etiquette and custom, and while walking along one of the narrow paths at the side of a paddy-field, they met an old man carrying a load, whom they thought very rudely insisted on the path being given up to him and his burden, until he had passed with it. They pushed him out of the way, and struck him with their sticks for his rudeness, entirely unaware that they were the offenders, and gross offenders too. The path being narrow and there being no room for the encumbered and the unencumbered to pass at the same time, the Chinese, with commendable common sense allow the burden-bearer in such cases, the right of way, while the unencumbered, who can easily step on off the way, do so; those carrying a lighter weight make way for

the more heavily laden, as for instance, one man bearing a burden will step out of the way for two men carrying a sedan-chair. In this case the foreigners were further guilty of disrespect to an old man, whom the Chinese reverence—the old man also being an elder of the neighbouring village, further increased the offence. The villagers, indignant at the insult, rose, took the young Englishmen into custody, and avenged their wrongs by putting them to death, after some days of imprisonment.

The Chinese are very fond of sending presents as acknowledgements of favours received. They often consist of a multitude of different articles of tasty food, fruit, or tea, &c., and when received from a native, who knows nothing of foreign customs, a selection is only intended to be made by the receiver. An acquaintance of ours was in the habit of keeping the whole assortment, no doubt to the disgust of the sender, who also, doubtless, formed a very low opinion of the greed and rudeness of foreigners.

We here give a few unwritten rules of Chinese etiquette, which will serve to give an insight into the subject:—

Standing.—In standing, stand at attention with or without the heels touching each other, and the hands down at the sides. Do not stand at ease with one foot placed at right angles to the other; nor with arms akimbo. In talking to a man in a position superior to yours (such as a high official, while you are a lower one), do not keep your eyes fixed on his, but let them rest on the button on the lapel of his coat at his left breast, only occasionally raising them to his face.

Entering a room.—In entering a room with a number of persons seated in it, do not bow to each separately; but give a grave bow first to the right, then to the left. If a particular friend of yours happens to be in the company he is at liberty to advance two steps towards you, and you, in like manner, may advance two steps further into the room, each then saluting the other with clasped hands and a bow.

Sitting down.—The left hand is the place of honour. It is given to the guest, and the host takes the right; but the greatest caution is necessary, in sitting down, not to do so before your guest; and if either should get up, or even rise slightly, the other must follow suit at once. It is most amusing to see how Chinese visitors bob up and down at the least movement of their foreign host. Another important rule is never to sit while any one else who is your equal is standing.

Answers to Questions.—Like the French, the Chinese do not consider it always polite to simply answer 'Yes' or 'No,' but often turn the interrogative form of a question into the affirmative, using the same words, as far as possible, in the reply that have been used in the questions. Foreigners are apt to think that Chinese are boorish when they answer in this manner, but they are only acting in accordance with their code of politeness.

Enquiries as to Age, &c.—It is not considered rude for a Chinese to make most particular enquiries as to a stranger's personal affairs. In fact, the making of such enquiries often evinces great politeness. 'How old are you?' 'Are you married?' 'How much money do you make a year?' 'Where are you going' 'What are you going to do?' 'How much did you pay for this?' These questions and others of the same character are constantly on a Chinaman's lips.

Dunning.—It is not considered polite to ask a man, whom you may meet in the street, for a debt due by him to you. One of the most polite forms in which to request repayment is to ask your debtor for a loan of money for your own use.

Noises, &c.—Guttural sounds, hawking, clearing the throat, spitting, using the fingers to blow the nose, and eructations, are not necessarily considered impolite by the Chinese. It must be remembered that they look upon such things in quite a different way from what we do now-a-days. We say now-a-days, for it is not more than a few centuries ago that a book was published in England containing, among

other things, directions how to blow the nose neatly with the fingers. But we will not offer any more remarks on such a nauseating subject.

Want of dress.—A Chinese official will not allow his chair-bearers to carry him in the half-naked manner which the Chinese coolie so delights in. The Mercantile classes and others are not particular in this respect.

Spectacles.—It is considered impolite to wear spectacles before a guest or superior. A short-sighted man must be ready to submit to any amount of awkwardness rather than infringe this rule of etiquette. It is very amusing to see a witness in a Court of Justice looking at some document which he is unable to see properly, not daring to put on his glasses lest it should be construed into a sign of disrespect to the judge, perhaps mildly saying he is short-sighted, but in other cases never giving a hint that he cannot see properly without putting them on. If it is absolutely necessary that something should be looked at, and an apology having been offered, or permission having been given to put them on, they must be taken off as soon as possible afterwards. Some even hesitate to put them on when told to do so.

Hats.—There are great differences in Chinese hats, some may, or rather must, be tolerated in a room or house, and others under no consideration whatever. The common skull-cap with a red or black knotted knob (or blue if the wearer is in mourning) is *au fait*. It should be worn in winter, in-doors or out, and is only dispensed with in summer for the same reason that Indian judges do not wear wigs in that country. The official hat, with the button indicative of the rank of the wearer, is dress, and is hastily donned to receive a visitor; neither do the official hats of the mandarins' servants need to be removed on entering a house; but the case differs *in toto* when we come to the ordinary rain and sun-hats, whether they are as large in size as an umbrella, or only about the size of a gong, or the small conical ones worn by the native soldiers and coolies, like those provided for

the Chinese policemen in Hongkong. The same holds good of the felt hats used in winter by coolies and tradesmen, &c. Hoods also should not be kept on inside one's house. If the hat is only of the right kind, it is politeness for a Chinese gentleman to put it on to receive his guest; to appear bareheaded before a visitor is considered impolite.

Queue.—Unless the nature of his work, such as carrying a chair or washing the floor requires, or makes it convenient for his queue to be wound in a coil round his neck or shoulders, or to be done up in any fashion in a bunch at the top or back of his head, no Chinese servant or inferior ought ever to appear so before his master or superior, but the queue should always hang down behind.

Finger-Nails.—Long finger nails are not considered a sign of dirtiness, but of respectability, and of being above manual labour, which, if necessary, would of course prevent them from attaining such length as an inch and a half, two inches, or even three, though it is seldom one sees them all of equal length on all the fingers. It is well that such is the case, as two or three on one or both hands give such a claw-like appearance to the fingers as to make them sufficiently repulsive; fortunately hand-shaking is not in vogue in China, as it would be extremely unpleasant to feel the long talons gripping one's hand.

Shaking Hands.—A Chinese clasps his two hands together and moves them up and down a few inches in front of himself several times. When excessively polite they are raised up as high as his forehead, while he makes a profound bow. Ladies do not do this, but clutch the left hand sleeve with the right hand, and imitate the same motion.

Handing Things.—Both hands are used to pass anything, therefore a Chinese is not to be considered clumsy who hands any small articles, such as a cup of tea, in this manner: it would be thought the height of rudeness to do otherwise, for it would evince an unwillingness to take the little trouble necessary. The same rule of etiquette is observed in receiving anything from anyone.

Meals.—At meals men and women never eat together, unless the women are bad characters, even a husband and a wife should take their meals separately. This is the strict rule, but it is occasionally more honoured in the breach than in the observance. The children, or younger members of the family, wait till the grown-up people are seated, the latter nod an assent to 'a show of asking permission to eat.' Each one has his own bowl of rice, and he picks up pieces of meat and vegetables, &c. from the common dishes in the centre of the table, but it is considered polite only to help oneself from the side of the dish nearest to one.

After each meal it is the custom to wipe the face and hands with a wet cloth wrung out of hot water. In the family circle each one will leave the table and do this washing; but at a dinner party the servants will bring a cloth, so wrung out, to each diner, a separate one being given to each if the guests and hosts are not very familiar, otherwise the same cloth may be used. In the Chit-kong province (where Soochow is) the same basin and cloth are used, as it shows that they are brotherly.

One having finished may ask the others to 'eat leisurely,' which is the equivalent of saying 'excuse me,' and he is then at liberty to leave the table. It is etiquette to remain sitting at meals till all have finished, but, in the event of urgent business, &c. demanding one's attention, a guest may, before the others have finished, lay his chopsticks across his empty bowl, this being an indication of his desire to leave; the host on observing it, lifts them down, places them on the table and says 'hó háng' (which is equivalent to our 'good bye,' though it really has the meaning, if freely rendered, of 'I hope you will have a safe walk,') to the guest, who is then free to depart.

The above form of procedure takes place with strangers, or when everybody is on their best behaviour; for, though it is incumbent on all to sit down together at the same time to their meals, it is unnecessary, in unceremonious intercourse, that all should rise at the same time. At formal

dinners or meals, however, the host cannot leave the table till he sees that all his guests, having all finished, wish to do so.

VISITING.—Tea Drinking.—The etiquette about tea drinking in connection with paying visits is curious. When paying a visit to an official if a servant should bring in a cup of tea there is no necessity to take any particular notice of it; allow the servant to put it down where he likes near you, and continue your conversation with the mandarin. Should, however, he consider you a good friend, or, even in the case of a first call, should he desire to treat you with great respect, or evince his great pleasure at seeing you, he may hand you the cup of tea with his own hands. In such circumstances it is incumbent upon you to rise to your feet and take it from his two hands with both of yours.

A cup of tea in an official call (be you either a civilian calling on an official, or even if you are both officials) is destined to play an important part. Your business over, or your conversation done, you invite your host to drink tea (ts'ing ch'á), which he thereupon proceeds to do with you, and the visit is over. Should you, however, be taxing the patience of your host by overstaying your welcome, or should a pressure of business make it necessary for him to shorten the call as much as possible, he begins to touch the cup with his fingers, expecting you to take the hint. Are you such an obtuse individual that hints are entirely lost upon you? Then he may sometimes—though it is not quite the correct thing for him to do so—give you the invitation to take tea with him, when you will have to retire, feeling mortified at having transgressed the rules of politeness, and at being treated with rudeness in return. It must be remembered, however, that this tea is never to be touched until it is time to go. These rules as to the *congé* do not hold good with people who are officials.

Marks of Friendliness.—When seeing a Mandarin in his hall for transacting business, should he invite you into

his private apartments, then any subjects can be discussed, and any amount of freedom, consistent, of course, with self-respect, may be enjoyed; coats even may be thrown off till a state approaching nearly to the *in puris naturalibus*, so congenial to the Chinese in hot weather, is arrived at.

Whispering.—The Chinese mode of using the hand to cover the mouth when whispering to any one is different from the Western style; for, instead of simply covering the mouth with the hand spread open, the fingers of the hand are bent towards each other just as if a very large orange were being held in the hand, and in a position midway between a clenched fist and an open hand. The ends of the fingers are put close up to the mouth, or touching the lips, thus muffling the sound. This muffling is intensified if it is cold weather and a number of sleeves come over the hand.

Beckoning.—In beckoning, the Chinese do not use one finger pointed upwards and curved towards one, as we do, but the hand is reversed, the fingers hanging down and the whole hand is used to beckon towards one with a sweeping motion, in a most energetic manner.

Names.—A curious rule holds good with regard to names in a family: it is against Chinese etiquette to name a child after his father or grandfather, in fact the name of any member of a former generation must not be used by a descendant. The 'Peking Gazette' some years since contained an application forwarded by the Viceroy of Canton from General Hsieh Hung-chang to be allowed to alter his name to Hsieh Tê-lung, as it had been discovered from his family register that a remote ancestor of his had a name identical with his own.

Wives.—The way in which a Chinese treats a wife is, according to our Western ideas, peculiar. One or two instances of it have already been noticed. It is not amongst many Chinese considered a proper thing to write a letter to one's wife if absent from home. The family idea comes into play here as

it does in so many matters connected with Chinese social and domestic life. The man's mother is the head of the family when he is away from the 'family house.' What then, according to this Chinese way of looking at things, more natural and proper than that he should write to his mother? The next best thing is to write to his son, though an infant, or even to his daughter, for all signs of affection between husband and wife are to be deprecated, not that such indications are simply bad form, but they are looked upon as even indelicate. Failing any proper person to send his letter to, the Chinese may send to the one whom the Englishman would think first of all of writing to; even in this case, however, the letter must not be addressed on the cover to his wife though it may be inside, but the envelope is directed 'To be handed to the family.' Some of the Chinese are better than their rules of etiquette or propriety and write direct to the wife, even if there be a mother or child. A wife again in writing to her husband does so in the name of a son, or failing a son, of a daughter.

The following extract will show how incongruous the Western and Eastern codes of etiquette are:—

'Foreign ignorance of the customs of the Chinese is another cause of a feeling of superiority on the part of the Chinese. That any one should be ignorant of what they have always known, seems to them to be almost incredible. Many Chinese unconsciously adopt toward foreigners an air of amused interest, combined with depreciation, like that which Mr. Littimer regarded David Copperfield, as if mentally saying perpetually, "So young, sir, so young!" ° ° ° ° ° ° There are multitudes of details in regard to social matters, of which one must necessarily be ignorant, for the reason that he has never heard of them, and there must be a first time for every acquisition. ° ° ° ° ° ° ° Inability to conform to *Chinese ideas and ideals*, in ceremony, as well as what we consider more important matters, causes the Chinese to feel a thinly disguised contempt for a race whom they think will not and cannot be made to understand "propriety." It is not that a foreigner cannot make a bow, but he generally finds it hard to make a Chinese bow in a Chinese way, and the difficully is as much moral as physical. The foreigner feels a contempt for the code of ceremonials, often frivolous in their appearance, and he has no patience, if he has the capacity, to spend twenty minutes in a polite scuffle, the termination of which is foreseen by both sides with absolute certainty. The foreigner does not wish to spend his time in talking empty nothings for 'an old half

day.' To him, time is money, but it is very far from being so to a Chinese, for in China every one has an abundance of time, and very few have any money. No Chinese has ever yet learned that when he kills time, it is well to make certain that it is the time which belongs to him, and not that of some one else.

With this predisposition to dispense as much as possible with superfluous ceremony because it is distasteful; and because the time which it involves can be used more agreeably in other ways, it is not strange that the foreigner, even in his own eyes, makes but a poor figure in comparison with a ceremonious Chinese. Compare the dress, bearings, and action of a Chinese official, with long flowing robes and graceful motions, with the awkward genuflections of his foreign visitor. It requires all the native politeness of the Chinese to prevent them from laughing outright at the contrast. In this connection it must be noted that nothing contributes so effectively to the instinctive Chinese contempt for the foreigner, as evident disregard which the latter feels for that official display so dear to the Oriental. What must have been the inner thought of the Chinese who were told that they were to behold the "great American Emperor," and who saw General Grant in citizen's costume with a cigar in his mouth, walking along the open street? Imagine a foreign Consul, who ranks with a Chinese Taot'ai, making a journey to a provincial capital to interview the Governor, in order to settle an international dispute. Thousands are gathered on the city wall to watch the procession of the great foreign magnate, a procession which is found to consist of two carts and riding horses, the attendants of the Consul being an Interpreter, a Chinese acting as messenger (t'ing ch'ai), and another as cook! Is it any wonder that Orientals gazing on such a scene, should look with a curiosity which changes first to indifference, and then to contempt?'

Books recommended.—Some interesting papers have appeared lately in the Chinese Recorder for 1898, entitled 'Notes on Chinese Etiquette,' by Rev. G. G. Warren.

EURASIANS.—The children of European fathers by Asiatic mothers or *vice versâ*, are, by a union of the first syllables of both words, called Eurasians. Some dress in the foreign style and some in the native: the former look more like their Chinese mothers than their fathers; the latter look very white and foreign-like. Their eyes are generally black, though the results of the second and third generations of such alliances are often very fair, have brownish hair, and occasionally lighter-coloured eyes. The union of the two bloods seems, as far as the men are concerned, to produce a more sprightly race than the Chinese, and one whose organs of speech are better adapted to pronounce English than those of pure Chinese breed; for it is a very rare thing for a

Chinese to speak English accurately, as rare almost as for an Englishman to speak Chinese like a native, though he may have resided for years in China in the one case, or in England in the other. Some of the girls who have a preponderance of English blood in them are very pretty and fair. Unfortunately the majority of the daughters are brought up to lead an immoral life, and sold like slaves into it.

There is a Eurasian school in Shanghai, a great number of the children in the Diocesan Home and Orphanage in Hongkong belong to the same class, and there are a very large number of them in the Government Central School (now called Queen's College) in the same Colony. They are drafted from these establishments into the lawyer's and other offices, where they make very useful clerks and interpreters, from their knowledge of both Chinese and English.

It is not all the half-castes that come under this class, as numbers of them are swallowed up under the name of Portuguese, which, in the Far East, is not restricted alone to those worthy of that name, but is used to designate all, who, having some drops of foreign blood in their veins, elect to call themselves such, dress in foreign clothes, and talk a smattering of the *patois* glorified with the name of Portuguese, but which, in reality, is a sort of pidgin-Portuguese, and not understood by new arrivals from Portugal, who require an interpreter to explain it to them. Macaoese would be a better term, as the majority of them are either born in Macao or have descended from residents it that city. They are of all shades of colour, and their complexions show traces of Indian (Goa), Chinese, Japanese, and European, ancestry in all degrees of proportion. The mercantile offices are full of them. They write a good hand, and act as clerks, but seldom rise to any position of great trust and confidence. They work as a rule for a mere pittance, and the poorer classes herd together after the manner of Chinese. A very few are engaged as merchants in business.

EXAMINATIONS.—We have treated of the end and aim of education in China in a former article (*See* Article on Education). It now falls to our lot to write more fully of the final step to this goal, namely, the system of Civil Service examinations in China. In the matter of competitive examinations the Chinese present one of those unique spectacles which are alike the wonder, as well as the admiration, of those who understand them.

In this strange land there has been in vogue for centuries, and even millenniums, a system of examinations, which, originally started with testing the ability of those already in office, has gradually widened in scope till at this time it is all-embracing in point of geographical extent, and is the test of ability which all have to undergo who desire admission into the Civil Service of this immense empire with its thousands of officials; with this end in view, boys are incited to learn their lessons and be diligent; with this aim, men pursue their weary course of study, year in and year out, till white hairs replace the black, and the shoulders, which at first merely aped the scholarly stoop, eventually bend beneath the weight of years of toil. No other country in the world presents the curious sight of grandfather, father, and even son, competing at the same time. Failures seem only to spur on to renewed trials, until, after many times having formed a unit amongst the annual two millions that pass through one or other of the ordeals of this gigantic examination scheme, the old man of seventy or eighty, who has been unfortunate enough not to appear among the small percentage, of one or two out of a hundred, that is allowed to pass, finally attracts Imperial notice, and, as an honour, and the meed of his untiring perseverance and indefatigable toil, receives the coveted reward.

The scheme is widespread as the empire: every petty district city even has its Examination Hall, where the initial trials are conducted under the supervision of the Imperial Chancellor, a sub-chancellor being in residence, who subjects the candidates to a preliminary examination. Out of

the two thousand or so, only twenty of the best receive the degree which the Chinese term 'Sïú-ts'ai,' meaning 'budding genius,' but which for convenience is generally termed by foreigners the B.A., though, except for the analogy of being the first degree obtained in both East and West, there is scarcely any point of similarity, and so it is throughout the whole series of degrees. An original poem and one or two essays by each candidate on the subjects assigned to them are the exercises of this examination. A night and a day are spent in their production. The results to the successful student are as follows:—no office or appointment, but admission is granted him into the charmed circle of those who are entitled to wear the lowest grade of gold button on the tops of their hats, and who are protected 'from corporal punishment; it raises him above the common people, renders him a conspicuous man in his native place, and eligible to enter the triennial examination for the second degree,' held in the provincial capital, the successful candidates at which take the second degree, styled the 'Chü-jin,' or 'promoted scholar,' or M.A. This examination lasts through 'three sessions of nearly three days each.' The examiners are the Imperial Commissioner and ten provincial officers. Some six thousand, more or less, according to the size of the province, enter for this examination. Essays in prose and verse are required, but of course there is much more given to be done, and a higher style is required than in the former, and much strictness is exercised with regard to the slightest errors in the essays. The small percentage that pass still get no appointment, nor office, but rise higher in the public estimation, wear a higher grade of gilt button, when in dress, and put a board over the front doors of their houses with the mystic characters of 'Promoted Men,' as well as the date of attaining this distinction. One step more entitles the scholar to eventually obtain office. This next higher degree is taken at Peking. It is termed 'Tsun-sz,' or Entered Scholar, or L.L.D. Lots are drawn for vacant posts, and the successful candidate may, perchance, begin his official career as a district magistrate.

Another degree may, however, be taken, success in the examination for which entitles to admission to the Hanlin College. The members of this College are 'constituted poets and historians to the Celestial Court, or deputed to act as Chancellors and Examiners in the several provinces.' The highest on the list, after two special examinations in the Emperor's palace and in the presence of the Emperor himself, is styled the 'Chuang-yuen' or 'Laureate.'

This then is a rough sketch of this wonderful system; the details of which, as regards the subsidiary examinations, might be filled in at great length. Enough has been written to convey some idea of the system as a whole, but it is difficult to describe the enthusiasm which pervades the whole country with regard to the examinations. Congratulations are showered on the successful students; they dine with the highest officials after the event, and the Emperor himself entertains the most celebrated of all. It is naturally to be excepted that the family of the successful candidate should feel honoured, but those who take the highest honours are looked upon as conferring distinction on their native places; and it is quite a sight, on going through a Chinese City, to see the red boards, with gilt characters, placed over certain doors, proclaiming to all passers by the degree, or degrees, taken by the inmates, separate boards being used for those who have taken the higher positions, such as senior tripos, &c., in each respective examination. On the blank walls of the fronts of the houses will often also be seen large yellow or red papers with red or yellow letters on them; for it is customary when any one has been successful at an examination to send a poster with large characters on it announcing to all one's friends and relatives the fact. For examinations at which one has been successful in the provinces, red paper is used with yellow characters, but for those held in Peking yellow paper with red characters is used.

Besides the legitimate interest taken in these literary contests, they form the Goodwoods and Derbys of China; for not only is the news of success spread far and wide as fast

as swift messengers, rapid boats, and fleet couriers can carry it to waiting friends and expectant relatives; but it is as eagerly received by utter strangers, who, having staked on the issue, are in excitement to know the result.

Like everything Chinese, these trials of literary skill of the future governors of the people are held in far different surroundings from what a Westerner would expect. The buildings cover a large extent of ground, that in Canton occupies sixteen acres. After the main entrance (which is within the entrance of the outside wall) is passed, a broad avenue leads up to a congeries of buildings for the use of the Examiners and others connected with them and their work. On each side of this main avenue are narrow lanes, giving access to the 8,653 cells in which the students are confined. These cells are five feet nine inches by three feet eight inches wide, their height being a trifle over that of a man. There are two grooves in the wall for two planks; one forms a table, the other a seat for the solitary student shut up in each cell. It is a species of imprisonment, no communication being allowed with the candidates under penalty of severe punishment. They enter the Examination Hall with provisions, fuel, candles, bedding, and writing materials, being searched to see that no 'cribs,' or other means of assisting their labour, are smuggled in, it being the constant practice for some to do this: a specially small miniature edition of the classics is printed for the purpose and secreted about the person. The confinement must be irksome and disagreeable in the extreme; deaths occasionally occur from excitement, the privations and exposure being greater than old age can endure. In other places the Examination Hall is not of the same construction. The author visited one in the district city of Kit Yöng, near Swatow, where the students had long forms and tables provided for them. In the departmental city of Ch'au-chau-fú, the Examination Hall is fitted up in a similar manner, judging from the peep into it from outside which the writer had.

The Chinese have been wise in thus giving the people a share in their own government, nor is it in the way of pandering to the democracy; but it is bestowed as a right on those who are fitted for it by an education, which, though not on a par with a modern western course of study, is by no means to be despised when compared with that in vogue in Europe a few centuries since. Thus ambitious spirits have a career open before them, which may lead them up to the very foot of the throne itself; the extra exuberance of youth is toned down by a course of study which must have a great effect in producing the grave and reverend seniors, which Chinese mandarins are. It produces likewise a conservative element, as it is to the interest of the whole body of literati to conserve the existing polity and resist all violent change which might overthrow their position and prospects. For this reason, if for no other, progress in China will be comparatively slow, and probably none the less sure on account of its slowness. China has also by this admirable plan—admirable, taken as a whole, alike in its conception, development, and working—prevented herself from being overburdened by an aristocracy, with all its concomitant evils, which, had it existed, would, as in most European countries, have monopolised all that was worth having in the government until driven inch by inch from its unfair position,—a work long in operation, and difficult of accomplishment.

Here then is a mighty system, complete in all its details, ready, as soon as western science takes a fair grasp of the nation, to be used as a means of disseminating scientific knowledge and methods throughout the length and breadth of the land, as well as literary style and polish. Some faint indications that such may eventually be its function have already been given.

Besides the literary examinations, military examinations for officers of the army are held, in which skill in gymnastic exercises, such as lifting heavy weights and shooting with bows and arrows, are the tests required. But the Chinese have shown their wisdom in considering warlike exercises as

far inferior to literary ability: military officers, as compared with civil functionaries, are despised, and under the heading of military officers are included naval officers as well.

Of late years, as has been remarked above, there has been a tendency to introduce a few mathematical and other questions at some of the centres of examination, and this attempt to employ western knowledge culminated in an edict by the Emperor Kwong Sui, dated the 23rd of June 1898, directing that at the literary examinations from those of doctor down to those for licentiates the candidates should write short practical essays instead of using the Chinese classics entirely as heretofore. A similar attempt, made by the Emperor Kanghi, to vivify with the touch of knowledge the stagnant pool of Chinese ancient lore, resulted in a short time in a return to the old state of affairs, as public opinion was against any innovation; and an even quicker reversal of the Emperor's plans has taken place in this case, for the Empress Dowager, with, as far as can be seen at present, a fatuity fraught with the greatest danger, has upset this as well as the other beneficent plans inaugurated by Kwong Sui.

'The standard essay—Wên-chang—has been the chief cause of the working of the minds of the literati and causing them to labour ceaselessly in the same old tread-mill. It has held absolute sway for a millennium over China's intellectual life, and its baneful effects can be seen everywhere in the literature of the last three dynasties. Scholars have learned what they could not afterwards make use of in actual life, and they have had no time left for learning what could be used. The scholars of the Sung dynasty bequeathed in this legacy of the Wên-chang a burden of such weight upon the mental life of China that it has been steadily crushing out its very existence. Originated to perpetuate classical learning it has been the liveliest factor in suppressing the desire for such knowledge. It has absolutely nothing to be said in its favour unless the remark of an eminent living statesman of China be given to its credit that "it has repressed rebellion by keeping the minds of ambitious men cramped by the pursuit of useless knowledge." The main reason that has kept it alive has been that it was supposed to be the essence of orthodox Confucianism.'

EXTRATERRITORIALITY.—As the laws and judicial system in force in China partake more of the character of those in operation in Europe in the middle ages, Europeans

and Americans in China, as well as in other Asiatic countries, have insisted on being amenable to their own laws, and exempted from the legal process of the country in which they dwell.

There is a Supreme Court, with a Chief Justice and other officers under the Foreign Office of England, which sits in Shanghai, and proceeds in circuit to the different treaty ports when cases arise, demanding its attendance amongst British subjects or in which one party is British. The Consular Courts, presided over by the British Consuls, take cognisance of the smaller cases, or hold a preliminary enquiry in the more important ones. The posts of Chief Justice and Consul-General have been amalgamated, and the Consul-General at Shanghai, has in addition to his other duties, performed those of Chief Justice.

On the other hand, if a Chinese is sued by an Englishman, the trial takes place in a Chinese Court, at the instance of the English Consul. In Hongkong, of course, this rule does not hold good, for, being an English Colony, it is an integral part of the British Empire. Chinese criminals sometimes escape from the mainland to this island. Before their rendition to the Chinese authorities, an inquiry is held by the Police Magistrate, who, on *prima facie* proof of the crimes, sends up the cases to the Governor of the Colony, who decides as to whether the criminals are to be handed over to the Chinese or not. Applications have been made to the Supreme Court of the Colony, on a writ of *habeas corpus*, for a release of the prisoners on some alleged technical flaw; but these have rarely succeeded. Nevertheless the Chinese authorities at Canton have felt a considerable amount of soreness on the subject, as it is difficult for them to understand (with their system of torture of prisoners and witnesses, and the forced confessions extorted from the former and even at times from the letter), the importance of unshaken, truthful evidence, and of genuine eye-witnesses. The uncertainty of English law, and the jealous care exercised

over the prisoner in case he should be innocent, are incomprehensible to them.

Books recommended.—'Exterritoriality. The Law relating to Consular Jurisdiction and to Residence in Oriental Countries,' by F. T. Piggott, M.A., Ll.M. 'Jurisdiction et Exterritorialité en Chine,' par J. Helenius Ferguson.

FAIRY TALES.—There are many fairy tales to be found in Chinese literature, but different in detail to those of the West. The animal world, like the wolf in Red Riding Hood, comes in, but in a more artistic form than in the old nursery tale, as the foxes assume human shape at will, not being detected till well on in the story, and they are beneficent as well as malignant. 'Our Chinese foxes, which are represented as the frequenters of the ancient sepulchres, turn into the Elves of the Forest, and by moonlight imbibe the ethereal essence of heaven and earth. They dig up the graves of the dead and place their skulls on their foreheads. They then look up to the North Pole and bow to the Starry Host. If the skulls do not fall off while they perform this rite, they change into lovely and fascinating females.' Love often plays an important part in some of these stories, showing that, though not considered proper by the prudish Chinese, human nature and the ruling passion will yet reveal themselves even under the most repressive circumstances. Besides this class of fairy tales, much of the Taouist mythology might be classed under this category, when the marvellous and miraculous doings of the gods, demi-gods, and genii, are told at garrulous length and with tedious detail.

In China it is not only the children that believe in sprites, fairies, dryads, nymphs, demons, and goblins, but the children of an older growth nearly all firmly believe in them; for the whole universe to the average Chinaman is peopled with unseen denizens, who occasionally appear to the good or evil, and reward or punish them in quite the orthodox story-book style.

Books recommended.—'Strange Stories from a Chinese Studio,' translated and annotated by Herbert A. Giles, 2 vols, De la Rue & Co. 'The Fairy Foxes,' published by Messrs. Kelly and Walsh, Ld. 'Scraps from Chinese Mythology,' in different numbers of the 'China Review,' by Rev. Dyer Ball, M.A., M.D., annotated by J. Dyer Ball.

FANS.—There can scarcely be any other nation on earth that uses such quantities of fans: amongst us, the use of the fan is confined to the gentler sex, and it would be considered effeminate, or at all events singular, for a gentleman to sport one. With the Chinese, fans are used as much by the one sex as by the other, and particular makes or forms are confined in their use to the male sex. All sorts of materials are employed in their construction, the palm leaf, which nature seems almost to have designed as an object lesson and a hint, being one of the most common; silk, paper, bamboo, feathers, and other things, are also used. The largest size of palm leaf, nearly a yard in diameter, of an orbicular shape, has a neat rim braided round it, the stalk forming the natural handle This gigantic size is placed in the hands of slave-girls, and other female domestics, to perform the duty which the poet inveighed against so strongly in the well-known lines:—

'I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.'

The smaller kind of the same shape, and of which such large quantities are exported to America—the common palm-leaf fan—is used by the lower classes, and it is curious to notice the variety of uses to which this fan is put in China: it serves to blow up the wooden or charcoal fire in the earthenware furnaces instead of a pair of bellows; old torn-down looking seamstresses pin it on the top of their hair to serve as a hat; it also does duty as a sunshade; it is used, in common with other fans, as a duster to fan or flap away the dust off a seat, or to cool the chair before offering it to a visitor; to drive out the mosquitoes out of the mosquito net; to fan the restless baby to sleep; to cool the hungry youngster's food; and it comes in handy for many another purpose.

There is a great variety of fans, and the following classification embraces many, though not all of them, viz.:— Feather fans, folding fans, and screen fans; the latter are of a variety of shapes, 'round, octagonal, sexagonal or polygonal.' The young Chinese exquisite in his robes of silk and satin, generally carries, at the proper seasons, one of them in his hand, the gift perchance of some artistic and literary friend, who has embellished it with a landscape in black and white, and/or a few lines from his pen in either prose or poetry. We give an inscription on one of these fans which was presented to a European. It not only gives an idea of what such inscriptions may be, but also shows what a Chinese complimentary letter is like. We have changed the names from what they were in the original:—

'The noteworthy visit you paid me some time ago has filled my humble cottage with glory. I believe you are a virtuous man whose object it is to benefit the world with your kind heart, which is ready to afford free services to the distressed it comes in sight of. This being its policy, many a poor sufferer has had his chronic disease removed and got immediate relief from great difficulties. How greatly in need is this class of people! Furthermore, our unexpected meeting has quickly made us bosom friends. That a man so forsaken by the world as myself can gain so true a friend as you is rare. It has given me great consolation to hear of your promotion to the post ot Chief Medical Officer. Your success is the result of your repeated good deeds which always multiply one's blessings: The Eye of Heaven clearly sees our human actions. Though I am not worthy of your friendship, I sincerely hope you will not forget me after you have left here for your new appointment. Send me advice and instruction to amend my defects. True affection forbids me to forget you or to cease thinking of you. May there still be a time for our future meeting and companionship is my earnest prayer.

Kwong-sui, 16th year, 9th moon in autumn. Written in the Tsing Ming Tai Tak Fort, Kwong-tung province, for the use of Dr. Cheung-lei. Scribbled by Chau Yau *alias* Sik Ping.'

The silk of which some of these fans are made is actually spun by the silkworm on the bamboo frame which surrounds the fan. This may seem incredible, but the writer has in his possession a small disc of silk, a few inches in diameter, spun in the lid of a tin canister, and given to him by a friend in whose house it had actually been produced. It therefore requires no credulity to believe that

a fan somewhat larger could be thus made. The folding fan is universal throughout China, from the cheap affair, of course bamboo splints and black paper with a few splashes of gilt, to the more expensive kinds; though the gorgeous folding fans that are sent to Europe and America are not used by the Chinese themselves—they are simply made to please the outside barbarian. In Canton simple white ones can be bought with maps of the city on them; the Chinese map-maker has, however, adapted his map to the shape of the fan. Many of the feather fans are lyre-shaped, with a white bone or ivory handle, and eight, ten, or a dozen long feathers ranged in order—a fan fit to meet the requirements of fastidious gentlemen. A lady sports one in which, perhaps nearly a score of feathers are employed, and which, unlike the gentleman's long narrow shape, is broader than long. In Amoy the writer procured a curious fan which came from Formosa, a fibrous, somewhat lyre-shaped, leaf having a few leaves or sprays as ornamentations burnt into it with a hot iron. The Swatow fan is another sort that is well-known: a bamboo tube, about the thickness of a small finger, serves as the handle; to form the framework, the bamboo above the handle is split into very thin slips; the surface is paper, pasted over these slips, on which some elegant figure or two, a bird, or some scene from Chinese history, or mythology, is depicted; the top is slightly bent over. This is one of the best of open fans to use.

It is amusing to see the vigorous way in which a Chinese fans himself: not content with a languid stirring of the air in front of his face and chest, he inserts the fan under his jacket, both front and back, and applies it vigorously till cooled, when his legs and arms will come in for an equal share of attention.

The ordinary way to carry a fan is in the hand, but another convenient place for a folding one is the back of the neck, or it is sometimes stuck by a tradesman into the top of his stocking. It takes the place of a walking-stick with a Chinese gentleman, as it gives him something to hold in his

hand, and to flutter and wave and gesticulate with, when excited. With schoolmasters, it is constantly at hand to rap a boy over the head or to call attention by tapping the desk with it. It serves to give point and emphasis to the public speaker's periods; when he has warmed up to his subject and his heated oratory has had its effect, and a cooler frame and quieter manner will suit his next periods better, he opens its folded ribs and with a few leisurely motions brings down his temperature to its desired state; it adds grace to the faultless get-up of the *jeunesse dorée*; while the youthful bride is sheltered from the too inquisitive stare of the crowd by her attendant's fan; the over-heated coolie cools himself with it as he rests a moment or two from his arduous toil; and the sweltering half-naked blacksmith has his apprentice fan him when engaged before the glowing forge; the mandarin has a huge imitation screen-fan of wood carried in his retinue, which comes in useful when he meets a fellow official with whom he has no time to waste in salutations by the way, for their attendants interpose these wooden fans, and neither official has seen the other, thus obviating the necessity of stopping the processions and descending from the sedan-chairs.

Folding fans may be used at any time of the year; but certain other fans are only to be used at certain seasons. Thus palm-leaf fans and those made of goose feathers are for summer, while when the weather is neither very cold nor very hot—as in autumn, and likewise towards the latter part of spring—circular silk fans are seen. Winter has no distinctive fans assigned to it, for the obvious reason that fans are not generally required in cold weather.

Fans are used in decorative art: open work spaces are left in walls of that shape; papers for fans are painted, mounted, and framed as pictures. Even the gods and genii are sometimes represented with these indispensables of a hot climate, some of them being capable of all sorts of magic.

A deserted wife is, by that happy periphrasis so constantly employed by the Chinese, known as 'an autumn fan' from the inscription written on a fan, and sent to her royal master, by a lady of the Court, who found herself in this unenviable position two thousand years ago. The pathetic lines written on this memorable fan have been rendered into English by Dr. Martin, as follows:—

LINES INSCRIBED ON A FAN.

(Written by Pan Tsieh Yu, a lady of the Court, and presented to the Emperor Cheng-ti of the Han Dynasty, B.C. 18.)

Of fresh new silk, all snowy white,
And round as harvest moon,
A pledge of purity and love,
A small, but welcome boon—

While summer lasts, borne in the hand,
Or folded on the breast,
'Twill gently soothe thy burning brow,
And charm thee to thy rest.

But ah! when autumn frosts descend,
And autumn winds blow cold,
No longer sought, no longer loved,
'Twill lie in dust and mould.

This silken fan, then deign accept,
Sad emblem of my lot,
Caressed and cherished for an hour,
Then speedily forgot.

Books recommended.—An article 'On Chinese Fans' that originally appeared in 'Fraser's Magazine' and also in 'Historic China and other Sketches' by H. A. Giles, published by De la Rue & Co., p. 294. For an amusing skit on the fickleness of the female sex and on marriage, one is referred to Davis's 'China and the Chinese,' Vol. 2, p. 119 et seq., where the story of a widow fanning her late husband's grave is given.

FILIAL PIETY.—Filial piety is the greatest of all virtues in the Chinese eyes, while disobedience is the greatest of all crimes. From his early childhood the child is trained up, as far as books are concerned, in this idea, while at the same time he is spoiled by the doting love of fond parents, mixed with such a portion, however, of severity, that the compound of bitter-sweet treatment produces on the whole

better results than might reasonably be expected; the bitter, generally coming after the sweets of spoiled infancy, has some effect in toning down the over-indulgence so lavishly acted on. Filial piety is very wide-reaching in its application among the Chinese. It concerns itself with a proper care of their bodies, as these being received perfect from their parents, it is their duty to preserve them. As regards one's parents, it is, according to our Western ideas, most exacting, though at the same time there is no doubt that if the Chinese have erred too much in going to one extreme, we have likewise erred in going to the other. Confucius said, 'while a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, then he may be considered to be filial.' He also taught that filial piety should be accompanied by reverence, and that its duties should be performed with a cheerful countenance. It is thought to militate against rebellion, and is considered to be the source of loyalty to the Sovereign. The way in which it works is thus expressed in the 'Classic of Filial Piety':—

'Filial duty is the root of virtue, and the stem from which instruction in the moral principle springs. o o o o. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles so as to transmit our name to future generations, and reflect glory on our parents. This is the ultimate aim of filial duty. Thus it commences in attention to parents, is continued through a course of services rendered to the prince, and is completed by the elevation of ourselves.'

As Archdeacon Gray remarks in his book, 'China': 'The Chinese Government is only to be understood through the relation which exists between a father and his son.'

Instances of extraordinary self-denial are constantly occurring amongst the Chinese on the part of children towards their parents. They undergo imprisonment at times in their stead, but, what is still more strange, they cut out pieces of their own flesh, cook it, and give it to them to eat,

when seriously ill and when other remedies have failed; it seems to be a never-failing cure to judge from the accounts that appear in the native newspapers concerning it. The youths are incited to these and other acts of devotion by the recital of instances of self-denial on behalf of parents. There are twenty-four of these stories of paragons of filial piety. One thawed through the ice on a pond, by lying naked on it, and then caught carp, of which his mother was fond. Another went into the bed at night to let the mosquitoes have their fill on him before his parents should retire to rest. Another, though seventy years old, played like a child to amuse his aged father and mother. As an instance of the great lengths to which the Chinese go in this respect, a father was preparing to bury alive his only child of three years of age, as poverty was so pressing that there was a difficulty in supporting his mother; Heaven intervened, however, for when digging, he came across a pot of gold. One sees in ancestral worship the full development of filial piety when the parents and ancestors are deified and divine honours are paid to them, with, however, it must be confessed, a very selfish feeling for the great part, for the *raison d'être* of ancestral worship is founded mainly upon a desire to propitiate the departed spirits, and thus ensure prosperity to themselves. (See Article on Ancestral Worship).

A great deal of filial piety is mere ceremonial observance with but little real heart at the bottom of it, and there are as unfilial sons to be found in China as in our own land, still, at the same time, it must be good for the youth of this vast empire, teeming with future men and women, to have such a high standard, on the whole, held up for their guidance.

Books recommended:—Legge's 'Chinese Classics.' 'The Sacred Edict' translated by Rev. W. Milne. 'Chinese Repository,' Vol. X., p. 164. Doolittle's 'Social Life of the Chinese,' Vol. I., p. 452 et seq.

FIRECRACKERS AND FIREWORKS.—The Chinese are essentially a noisy people—all Orientals are. Spending so much time out of doors has doubtless something to do with their noisy way of talking; for they will shout

at each other when a quiet whisper would serve their purpose as well, if not better. Their music, much of it at least, is noisy—what with clash of cymbals, clang of gongs, the loud sounding drum, the harsh untuned flageolets and the shrill flutes, and the entire absence of *piano* effects, one must suppose that the constant *forte* and *fortissimo* is as entertaining as the softest and sweetest song without words is to our ears. And the crackers—the firecrackers—here is a perfect apotheosis of noise. A perfect carnival of uproar and deafening sound is produced, especially at New Year's time, by their almost continuous discharge, for at that joyous season a perfect pandemonium reigns rampant. Woe betide the foreigner in a native city then, or even in the British Colony of Hongkong itself where their discharge is limited to a certain period of shorter duration than the unrestrained jubilation of the unfettered Chinese is content with. Sleep is almost out of the question at night while house after house and shop after shop lets off its strings of firecrackers, the rattling of the small artillery being accentuated by a louder boom every little while from a bomb of larger size. The only grain of comfort to the foreigner, while this uproarious din is in full swing, is that the foul spirits of disease are exorcised by the plentiful supply of sulphur fumes floating in the air and penetrating into every nook and cranny. His matter-of-fact nature refuses to believe that the monotonous fusilade of crackers will put to flight the fell and foul spirits that love to lurk about the haunts of men; for such is the supposed rationale of their use by the Chinese, therefore, at all joyous events—such as marriages, processions, saints' days, and feasts—immunity from ill has to be purchased by their explosion. In the Höng Shán District they are even discharged at the grave after the burial. The cylindrical stem of the bamboo has, perhaps, given the idea of the form of the firecrackers, and the crack made by the splitting of bamboo may also have been suggestive. The manufacture of the universally used firecracker occupies the time, and helps to fill the purses, of many women and children

in some parts of the country. The cracker frames are tied, ends up, in bundles of the shape of a wheel, and the women and girls fill in the powder. Numbers of them may be seen thus employed, as well as busied with the other processes of the manufacture, in Macao,

The following description of a pyrotechnic display will give an idea of Chinese fireworks :—

'The Chinese are proficients in the pyrotechnic art, and the fireworks which were exhibited at the end of this entertainment were *chefs d'œuvre* of skill—the four elements having been called into requisition to furnish animals, birds, fishes, and reptiles, both real and imaginary ; from whose bodies issued streams of flame. Five dragons ascended into the air, and were metamorphosed into fire vomiting lions; a huge bird, of some unkown species, fluttered in the air in a sheet of flame, presently a huge serpent crawled from out of the beak of the bird, and was lost to view in many tinted flames ; one large lantern ascended, in a mass of fire, from which smaller lanterns issued, which in their turn sent forth various and innumerable forms. On the back of an enormous fish was seated a portly mandarin, from whose aldermanic corporation burst forth streams of fire, which appeared to cause intense delight, and excite the greatest merriment amongst the spectators. The last firework was by far the most beautiful and perfect, being completely artistic in its details ; this represented a mandarin's house with the whole of the adjacent buildings belonging to the residence, the roofs being ornamented with bells and figures ; this burned for some time, and then changed into a mandarin seated in his sedan-chair, with the usual train of attendants, bearing flags, beating gongs, and carrying lanterns ; the effect of this mass of many-coloured flames, defining the outline of the various forms, baffles description ; and as the last sparks died away, we could have been tempted to follow Oliver Twist's example and asked for more.'

FLOWERS.—The inhabitants of the 'Flowery Land,' as China is called, are fond of flowers. No lady is dressed without sweet-scented beautiful flowers stuck in her glossy black hair, and the lower classes are glad to copy their superiors whenever a holiday, or any event out of the common, gives them the chance to bloom forth in Nature's own adornments. Failing the natural, they have recourse to artificial flowers some of which are very well made, especially the pith flowers at Amoy, for which the place is famous. In most houses, and even shops, a vase or two is found, if nowhere else, at least in front of the idol's shrine, where some lovely chrysanthemums, white, yellow, or red, add a touch of

colour or beauty to the formal primness of the set and stiff furniture.

At China New Year, flowers are all the rage. The beautiful white and yellow narcissus with its long lance-shaped stiff green leaves is *par excellence* the New Year's flower. It is considered lucky to have the first bud open on New Year's Day. Another variety has the leaves all gnarled, being trained like crab's claws, and the plant, instead of being tall and upright, is reduced by art into a curled and curious-shaped looking object. Another essentially New Year's flower is the *tiú-chung fú* (Enkyanthus reticulatus). Each blossom, about half an inch in length, hangs down like a miniature bell from the woody branches, while the delicate green of the new springing leaves forms a fine shade of contrast to the pink and white of the innumerable tiny flowers. These are not grown in the house, as the first is, but branches of them are stuck into the quaint looking vases. A branch of flower culture which we quite neglect in the West is that of fruit-blossoms. The Chinese cut off the branches of fruit trees as they burst into bud, and the delicate tints of the peach, the white flowers of the plum, and the tender blossoms of the almond, are all eagerly sought for, to decorate their homes at that festive season of the year Another common form of flower decoration is the employment of flower baskets. A wire framework, made into the shape of a basket, is used, and the buds and blossoms artistically arranged on it so as to completely hide it. These are hung up in the room or at the doors, and diffuse a grateful odour through the heated apartments on a warm summer's day. They are largely employed at weddings, as well as at other times, nor are the designs confined only to flower baskets.

There are no window plants, so esteemed by the better class of artisans amongst us, as well as by others higher in the social scale, but their place is sometimes taken by a solitary plant, often some woody non-flowering shrub, which has been dwarfed with much ingenuity, and is tended with

constant care—the whole object only some six inches in height, but a perfect little tree in his way. This idea is further developed at times, and a little rockery is produced, frightful in its ruggedness,—an idealised bit of mountain scenery—on projecting points of which toy arbours in earthenware are perched, little paths meander from one to the other, crossing the lilliputian gorges and ravines on equally small earthenware bridges, while below, and in front of all, lies a tiny piece of water, in which gorgeous and grotesque goldfish swim about. The heights above are covered at every vantage point with small clumps of dwarf bamboo, and numerous other equally small trees and shrubs clothe with greenness the bare masses of the dry rugged rock, all in proportion with the minuteness of this morsel of quaint imitation of nature's beauties looked at from a Chinese standpoint—the whole affair only being a foot or two in height. Infinite care and tender pains are taken in planting, watering, and tending, this microcosm of a landscape, thus revealing that the Chinese are not wanting in a love of Nature as seen through their goggle-like spectacles.

Amongst flowers the tree-peony is highly esteemed, being called 'the King of Flowers.' The skill of the Chinese has been exercised in producing many varieties. Another flower much thought of is the lotus. There is a white, as well as a red, variety, and they are so highly cultivated as to cause the petals to spring from the seed-holes even. They are magnificent flowers with their delicately veined petals, quaint-shaped seed repositories, and curious peltate leaves. They are much used in Chinese decorative art, and form a fine throne for a god or goddess to sit on in a state of ecstatic and nirvana-like contemplation.

It is impossible to even enumerate all the beautiful flowers in which the Chinese delight: the white tube-roses laden at the evening hour with heavy perfume, roses with but little scent, beautiful, double dahlias, lovely sweet-smelling magnolias, pure white lilies, superb camellias, chrysanthemums of different shades, and many others with no English

names, a mere list of which would fill pages, and the use of such terms as *Tabernæmontana Coronaria flore plena* would frighten the majority of our readers.

Most Chinese cut flowers are short-lived compared with those in the West. Bouquets and button-holes have not reached the Far East yet, as far as native use is concerned. Many Chinese flowers have been introduced into the lands of the West, and it is to be hoped that as foreign residents have many varieties of English flowers in their own gardens, the natives will in time add them to their stock of cultivated plants, the best of the floral productions of both sides of the globe being thus given in exchange.

Much attention is bestowed on plants by the Chinese, and not a few monographs on flowers, such as the peony, and chrysanthemum, have been written describing the varieties and mode of culture, &c., &c.

Books recommended.—See Article on Botany.

FOOD.—Most erroneous notions are current as to the food of the Chinese, for it appears to be a generally received opinion that their common food consists of rats, cats, dogs, and mice. It would be almost as true to say that the only meat the French live on is that of horses, or that the English are fond of snails, because some people in both these countries esteem such as delicacies. Pork is the chief meat of the Chinese in the south—in fact, in some of the southern languages of China, the word meat is used to mean pork. The consumption of fish, both fresh and salt, is enormous. Fowls are also a favourite article of diet, and a little beef is also eaten.

There are one or two restaurants in Canton where dogs' and cats' flesh can be bought. The writer has seen the former hung up for sale in a shop, but both are rarely consumed in comparison with other kinds of meat and food. Our cats in Canton used to disappear, and one of them came home one day all wet, as if it had just escaped from the pot,

but then we lived on the banks of the river, and the boat people, like the gypsies, are not very particular as to their food. Many of the respectable Chinese would feel as much disgust at the idea of eating dogs, cats, rats, and mice, as we do. We had at one time in our employ at Canton a boy, a young fellow named A-ling, who got the *sobriquet* of 'ratty A-ling' from his fellow servants, probably for the twofold reason of his father being a rat-catcher, and because when at home, he used to enjoy a meal of which the chief dish consisted of these rodents; but none of the other servants would have touched one. It is not an uncommon sight to see dried rats hung up in shops with dried ducks and a number of other dried-meats. A favourite dog of ours was once killed by a snake, and when committing his body to the river, in Canton, a miserable leper seized hold of it and took it into his wretched little sampan, notwithstanding our warning as to the cause of the dog's death. But in spite of all these facts, which only show that some Chinese eat such food, we again repeat, it is not the case that dogs, cats, rats, and mice, form the staple articles of diet of the people as a whole.

At the same time, there are other articles of food which to us appear as disgusting as our fondness for butter and cheese does to the Chinese. It is not every foreign stomach that can stand the sight of hundreds of greenish-brown worms, fresh from the rice fields, hawked about the streets for sale; nor do salted and pickled eggs, getting discoloured by age, and eggs high from long keeping, prove agreeable to our palate, though why we should so take our game and turn with disgust from an egg in a similar condition is a mystery to a Chinese. Silkworm grubs do not sound very tempting to a foreign ear, yet the Chinese are very fond of them.

In some parts of China the poor people eat snakes; for instance, in the neighbourhood of Amoy; but as far as the author could learn, it was the non-venomous ones that were eaten. In some districts of the Canton province, the same horrible reptiles form articles of diet, but it is a question

whether, under the same name, other reptiles of a simiarl shape and form may not be included. In Swatow, the author saw a man hawking long, brown snakes, in a basket, for food. There were three or four of them tied with strings round the neck, the strings being fastened to the top of the basket to prevent their escape. They are rather an expensive article of diet, costing about seventy cents each. They are used to make soup.

Birds' nests, sharks' fins, and fish maws, come more under the name of curious articles of diet, than disgusting: for the first are gelatinous and not like 'ordinary birds' nests (See Article on Birds' Nests); and the second and third are so cleaned and washed that they are as clean as any articles eaten by us.

In the South of China rice is the principal vegetable food, but instead of vegetables being an adjunct to the meat, as with us, the meat is taken as a tasty article with the rice, which is the staple article of diet. Either dried, salt, or fresh vegetables are eaten at nearly every meal.

The Chinese, like the French, have nominally two meals. One about 8 or 10 o'clock in the morning, and the other at 5 or 6 in the evening, or thereabouts. With the poorer classes these consist of a number of bowls of rice—cooked till so dry that each grain is separate—a little pork or fish, salt or fresh, and some fried vegetables. Everything of meat kind is choped up fine, as the Chinese would think it barbarous to cut up anything at the table, and also to enable the chop-sticks to pick it up it has to be in little pieces. A drink of tea from the rice bowl finishes the frugal meal. The dinner is the same as the breakfast. This then is the ordinary everyday food of millions in the South of China, and costs only about a couple of dollars a month. The more a man has, the more he expends on his food both as regards quality and quantity, and as a consequence he has a more varied fare. Though nominally only taking two set meals a day, nearly every one takes a snack about the middle of the day, it may

be only a few cakes, as the Chinese clerks in the Government offices in Hongkong indulge in; it may be a bowl of fish congee, or some other tasty soup or dish from the numerous restaurants, or from some of the many refreshment stalls, stationary and peripatetic.

Some of the hard-toiling labourers, when there is a constant demand on physical strength or muscle, take a number of meals to prime them up for their work, such for instance as some of the boatmen on the rivers in the South of China, who work from daylight to sunset, and to whom five meals a day are allowed, when in work.

Chinese food, like French, does not consist of roasts, but of a multitude of made-up dishes. Peanut oil and soy are added to them, and soups and broths are much taken.

The Chinese as far as their own food is concerned, are born cooks. Among the lower classes almost any man can turn his hand to preparing the simple dishes, and in workmens' messes it is the youngest hand (the apprentice) who has the drudgery of the cooking to do.

The dinners to which the foreign residents or travellers are sometimes invited by the Chinese, bear about the same relation to an everyday dinner, that a Lord Mayor's or Fishmongers' Hall dinner does to an ordinary one given by *paterfamilias* in the bosom of his family. As a sample of these grand dinners in Hongkong the menu of the one to which the Duke of Connaught was invited will be found below. We must, however, state that some of the dishes were added for the benefit of the foreign visitors who wanted something more substantial than the numerous broths and slops of a Chinese fine dinner, for one rises from such a function with a vague feeling of having tasted of an infinite variety of unknown dishes, but, notwithstanding the hours spent at the table, with an unsatisfied feeling that would require a good English dinner of solid food to remove.

MENU.

1. Birds' Nest Soup. 2. Stewed Shell Fish. 3. Cassia Mushrooms.
4. Crab and Sharks' Fins. 5. Roast Beef (à l'Anglaise).
6. Roast Chicken and Ham. 7. Pigeons' Eggs.
8. 'Promotion' (Boiled Quail, &c.) 9. Fried Marine Delicacies,
10. Roast Turkey and Ham (à l'Anglaise).
11. Fish Gills. 12. Larded Quails. 13. Sliced Teal.
14. Peking Mushrooms. 15. Roast Pheasant (à l'Anglaise).
16. Winter Mushrooms. 17. Roast Fowl and Ham.
18. Bêche-de-Mer. 19. Sliced Pigeon.
20. Snipe (à l'Anglaise. 21. Macaroni (à la Peking).

SIDE DISHES.

Cold Roast Sucking Pig.
Cold Roast Fowl. Cold Roast Duck.
Cold Roast Mutton.

TABLE DISHES.

Cold Sausages.
Prawns. Preserved Eggs. Livers.
&c., &c., &c.

FRUITS.

Preserved Apples.
Citrons. Tientsin Pears. Pomegranates. Carambolas.
Greengages. Pine Apples.
&c., &c., &c.

PASTRY.

Sweet Lotus Soup. Almond Custard. Rice.
&c., &c., &c.

WINES.

Champagne (Krug).
Claret. Orange Wine. Rice Wine. Rose Dhu.
'Optimus' Wine. Pear Wine.

We give a few Chinese receipts which we have translated from a Chinese Cookery Book :—

STEAMED SHARKS' FINS.

The manner of washing sun-dried sharks' fins is [as follows] :— First take the fins [as bought] and place in a cooking pan, add wood-ashes and boil in several waters. Then take out and scrape away the roughness [on the fins]. If not clean, boil again, and scrape again, until properly clean. Then change the water and boil again. Take out, take away the flesh, and keep only the fins. Then boil once again. Put in spring water. Be careful in changing water, and thoroughly soak them, for it is necessary that the lime-taste should be taken out of them. Then put the fins into soup, stew three times

till quite tender. Dish in a bowl, placing crab meat below them, and add a little ham on the top. The taste is clear and churty (*i.e.* neither tender nor tough, something like the taste of pomeloes at times).

CHICKEN WITH THE LIQUOR OF FERMENTED RICE.

Take the bones out of a chicken and steam till just ready. Take out and let it cool. Cut into thin slices. Take gelatinous rice, which has been fermented with yeast and water added, and cook with this for two hours, afterwards add the juice expressed from fresh ginger, soy, sesamum, and oil, of each a little. Mix together with boiled peanut oil. Dish and add fragrant herbs.

GENJI DUCK.

Take a fat duck. Open and clean. Take two mace of salt and rub over it both outside and in. Put into an earthen dish and take of *fan* spirits one cup, and put the cup with the spirits inside the duck. Do not let the spirits spill on to the duck; only the vapour of the spirit is wanted. Steam over water till quite tender. Lift out the wine-cup into a bowl. Done in this way, there is no need of minor vegetables.

THE FOREIGNER IN FAR CATHAY.—If the record of Chinese intercourse with the West is interesting, it must be admitted that the accounts of the adventures and travels of foreigners in the distant land of Cathay are also full of interest and adventure. Are they not to be found recorded in the innumerable volumes published during the past few centuries; are they not chronicled in the old-fashioned language of mediæval writers, so full of wonders as to astound their contemporaries who often would have none of these travellers tales, and treated them as Baron Munchausens?

The achievements of commerce, though in the general written in a soberer strain, sometimes almost approach the interest of a romance. There are fragmentary records of the early trade of the Chinese with neighbouring and distant nations in the dim remote periods of antiquity; but the origin and earlier transactions of this primitive period are lost in the hazy oblivion of ancient times. The *Serica vestis* tempted the practical Roman merchants to undergo hardships and difficult journeys of which the majority of our present-day merchants know but little; nor less adventurous were the long journeys of the Arab traders. The Portuguese, who took such a leading position in the van of nations in the

sixteenth century, had the honour of being the pioneers of modern European commerce to China, in the year A.D. 1516. They were followed in later years by the Spanish, Dutch, and Russians. 'The intercourse of the English with China, though it commenced later than other maritime nations of Europe, has been far more important in its consequences, and their trade greater in amount than all other foreign nations combined.' It commenced in A.D. 1635. American trade with China began in A.D. 1784. (*See* Article on Trade).

At the present day there are different settlements of foreigners at different ports on the coast and on the large rivers, while, scattered here and there throughout the empire, may be found some solitary individuals and families.

The larger proportion of foreigners in China at the present day are British subjects. In 1890 the different nationalities in China were represented as follows:

Austrians	65	French	589	Spanish	304
Brazilians	2	Germans	648	Swedes and Norwegians	155
Belgians	28	Italians	74		
British	3,317	Japanese	883	United States, Citizens of the	1,153
Danish	81	Portuguese	610		
Dutch	41	Russians	131		

making a total of 8,081.

It must be remembered that Hongkong and Macao are not included in this return, as they are not a portion of the Chinese empire politically, though as far as geography is concerned they are. The total of Europeans and Americans in the British Colony of Hongkong, by the census of 1891, was 8,545, or total British and Foreign community 10,446. According to returns made in 1879, there were 4,476 Portuguese in Macao, and 78 of other nationalities not Chinese.

An interesting subject to enlarge upon would be the benefits that this foreign intercourse with China has conferred on her, as well as a view of the other side of the case, but, though tempting, we must forbear.

Books recommended.—Amongst other books that might be named as containing interesting notices of foreign intercourse with China, may be mentioned William's 'Middle Kingdom,' 'The Chinese Repository,' and 'The China Review.'

FORFEITS.—The Chinese have a noisy game of forfeits often played at the dinner-table at feast times. It consists in the player flinging out one or more fingers of the hand, and shouting out a number, when the other, who is playing with him, must instantly fling out as many of his fingers as will, if added to the number mentioned by his opponent, make up the total to ten, and while doing this he also shouts out the number of his fingers that he throws out. If a mistake is made, the one who makes it has to drink a cup of spirits as a forfeit. As they proceed, the party of six eight, or ten, at table, get more and more excited and boisterous, and the shouting at the top of their voices proves very exasperating to any Europeans who may unfortunately have their residences near to those of the Chinese. Such a nuisance is this noisy game, that the playing of it after 11 o'clock at night is prohibited in Hongkong by Ordinance.

Looking at it from another point of view, this game of *cháí-múí* (chai mooee) is a most interesting one, as the Italians have a similar game, which they call *morra*, in France it is known as *mourre*, while the ancient Egyptians had some corresponding game as represented on their sculptures, and the Romans had their *micare digitis* over which butchers and their customers gambled for bits of meat, from which game descended the Italian one already mentioned.

FRUIT.—One of the advantages of living in a hot climate is the quantity of fruit that one gets. After a long residence in the East, one notices on a return to Europe unless it be in a plentiful strawberry season, how much more readily one can get fruit morning, noon, and night in the East than in the West. There is quantity in the East, but quality (with regard to many fruits) in the West; for after all few fruits are superior to those grown in hot-houses in England. This is, however, not so much the fault of the fruit, as the fault or misfortune of the cultivator; for it is often due to circumstances over which he has no control. As a rule, unless the fruit is plucked when yet unripe it will spoil with the heat before the slow means of locomotion available

would allow of its being conveyed to its destination. One can try to imagine what would become of our vaunted hot-house productions were they all plucked while green—pears picked while hard, strawberriers gathered before they were ripe, and a week taken in carrying them to the market.

In the South of China, at Hongkong, Canton, and Macao (for in some other places, such as Amoy, fruits are scarcer, though in Swatow they seem plentiful and of fine quality) there is a succession of fruit nearly the whole year through; for not only is there such a variety of it indigenous to the soil, but so many different kinds have been introduced during the last few centuries from foreign countries, that before one has had time to get tired of one sort, another has succeeded it—sometimes all too soon. Oranges are very common in the South, having been introduced from that part of China into Europe in A.D. 1548 by the Portuguese. The German name, *Apfelsina*, shows their origin, while the Italian name, *Portugallo*, points out their introducers in the West. The common coolie orange, however, differs rather from those brought to England from Spain at the present day, perhaps the change of soil, climate, and cultivation, have caused a difference in the fruit. The small *kat-tsaí*, as they are called in China, but erroneously named 'mandarin oranges' in London, have a fine acid taste, and were only brought into Europe in the present century. The real mandarin orange, or *chïi-shá kat*, is a much larger fruit—larger even in diameter than the common coolie orange, which last is the shape and size of the ordinary kind in England. It is the finest of all, having a skin of a cinnabar red colour very loosely adherent to the fruit itself, the segments of which are much larger in every way than the small *kat* (though the shape of the two varieties is much the same), and without the acid taste, but very juicy and sweet. It is much dearer and rarer than the smaller one, or than the coolie, or 'tight skin.'

Of plantains there are numerous varieties, amongst which may be named the coarse large ones—almost unfit to

eat raw—the 'dragons' tusks,' 'fragrant plantains,' 'over-the-hill plantains,' and others. One sort or another, with but few breaks, carries one through the year, while the oranges are a winter fruit.

Amongst other indigenous fruits in the Canton province, may be named:—first, the whampee, as it is generally spelled, a yellow skinned fruit, as its name implies, and pendent in clusters from the glossy-leaved trees which produce it, about the size of a grape, tart, and nearly filled with two, three, or four, comparatively speaking, large and greenish stones. Second, the li-chi, better known in England by the dried ones, which are exported there in some quantities, but the pulp of which, being shrivelled into a dryish, sweetish, black substance round the dark stone, gives no idea of the taste of the fresh fruit. The skin, when fresh, is more like a shell, being rough and of a bright, red colour, like a very large round strawberry, when seen at a distance. Inside this is a thin white membrane, enclosing the watery translucent pulp of a sweetish taste surrounding the brownish-black ovoid stone. The colour of the fruit is like that of a glass of water with a few drops of milk mixed in it. There are two or three kinds of li-chis, the best variety has a very small stone. Third, the lung-ngan or 'dragons' eyes,' is a fruit about the size of a li-chi with a yellowish-green skin, a large stone, and a watery pulp of a disagreeable, rawish taste, though the Chinese and a few Europeans are fond of it. Fourth, the lo-quat, which Williams describes as a kind of medlar. There is a thin yellow skin adherent to the fruit, and within, in a cavity in the centre of the fruit, is a seed or two. The fruit is not unpleasant in taste.

The peaches, when ripe, are good, though smaller than the English hot-house ones. There are two or three varieties of the common kind, one being the Eagle bill, with the point prolonged and a curious kind, somewhat like a very small apple in shape but more flattened, the stone inside partaking of the spheroid form.

There are two varieties of pear; one hard, like a turnip, rather sweet in taste, but better when cooked, and growing in the South; the other comes from Tien-tsin, and is much nicer, being sweeter and more juicy in its turnipy substance. Grapes are also brought from the North, a few are grown in the South, but very different are both pears and grapes from English ones. Apples come from the North of China, but are very spongy in taste.

The mango is a flattish, oblong fruit of a bright, yellow gold colour and very nice, having, however, a slight turpentine taste. It is a fruit overflowing in its juiciness. The best come from Saigon and Manila, whence they are brought over in steamers.

China has not only given the orange to Europe, but has on the other hand benefited by the introduction of not a few fruits from other parts of the world, amongst which may be mentioned the pineapple, which was cultivated as early as A.D. 1594, in China, 'to which it was brought from the Western shore of America through the Philippines.' The custard apple also, as it name in Chinese—*fán-laí-chí*, foreign li-chi—implies, is a foreign introduction, and is identical with the sweet sop of the West Indies. Besides this, there is that most curious of fruits, the carambola, called by the Chinese the *yöng-t'ò*, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the Cape gooseberry. There is another variety called the *sám-nim*, which is sourer than the other.

There is also the guava, having a smell something like onions. The Amoy pumelo is a fine fruit, the shaddock of the West Indies. There are two or three varieties of persimmons; a yellow hard kind, a bright red, soft sort, about the size and shape of a middling sized apple, and a small, red variety somewhat like a small egg. There are also several varieties of plums, and the sour arbutus, which, however, is sweeter and better at Swatow than at Canton. The jack-fruit is also found in China, and the

roseapple, a highly scented fruit about the size of a small apple and of the form of a hollow sphere, the seeds being inside the hollow part. The pomegranite, as produced here, is not eatable, consisting mainly of a dry mass of seeds. In the north of China the fruits are more of the European type—apricots and strawberries, besides some we have already mentioned.

GARDENS.—Here is again a word, like many other words, which represents a different idea in China from what it does in the West. One who comes to China prepared to see the beautiful beds, the grouping of colours, and blending of shades, the massing of foliage, the parterres, the trim gravel walks, the grass lawns, and the *tout ensemble* that goes to make up the idea represented by the word garden amongst us, must be prepared to be disappointed. In their place are fantastic masses of artificial rockwork, or pools filled with the large, rich, green, disc-like leaves of the lotus while the formal but lovely red flowers give some warmth or colour to the scene. A Chinese garden must have a suggestion, at least, of water: if nothing else, a tiny pond with artificial rockwork and a bridge—a veritable arch—up which one climbs to its top and descends on the other side. At times, as on the earth's surface, water abounds more than the dry land, for numerous sheets of water take up the space which would be occupied in Western lands by flower beds; but still the flower beds are not foregone: in other words, the Chinese have no flower beds on land, but their flower beds are in the water; for the still surface of the ponds is embellished with the large, round, peltate leaves of the lotus, having a stiff beauty of their own, relieved in the summer months by the many petaled, purple, chalice-like flowers borne on their long, green stalks above the leaves, and rising from the underlying mud—a Buddhist emblem; for 'as it lifts up its buds out of the slimy ground to a greater or less height above the water, unfolding its leaves and flowers, on whose spotless petals no traces are to be found of the mire from which it has sprung, so the souls of men * * rise from the slime of sin, by their own power and effort, to different

heights, and reach the blessedness of Nirvana.' Later on when the petals are scattered and have floated away like tiny boats, the green and curious shaped seed vessels are seen. Bridges, as we have said, cross these ponds, while kiosks, or summer-houses, are placed here and there, in the midst of the water or on land, as fancy suggests. Here picnics or summer parties are held, and the literary tastes of the guests are met by the quotations from the classics hung up by the hundreds under the roofs of the sheltered walls, while the votaries of the histrionic art have their tastes provided for by a stage erected especially for that purpose. Larger buildings are scattered about the grounds, fitted with the straight-backed and antique-looking blackwood chairs, matched with teapoys and sofas, while rustic-looking stools stand about, formed each of a mass of rock, supported on a wooden stand of three legs. Those who have not been in the tropics know nothing of the luxury of one of these cold, smooth, stone seats on a hot summer's day.

The plants are ranged in rows in hundreds of coarse, earthenware pots, or at the best, green glazed ones supported on similar stands or on wooden ones. Very few, if any, flowers are planted in the ground. Plants of privet are trained into figures of animals and men, to which eyes, hands, feet, and hats of earthenware are added. Long rows of these, interspersed with flowers and shrubs, all in flower pots, line the walks. Trees are allowed to grow in certain places, but there are no ferneries, no glass-houses, and, though the minutest care is taken in the cultivation, the results do not produce what we would look upon as a garden. Gardens, in this Chinese sense of the term, are attached to temples, to ancestral halls, or form the pleasure grounds of wealthy gentlemen, and are sometimes, in the latter case especially, of considerable extent. Most Chinese who can afford it, or who have the space for it, have a few flowers, or shrubs, in pots, some rockery work, and a little water with gold fish, in the inner part of their house, or congeries of buildings which do duty for a mansion.

GEOGRAPHY.—The China of to-day is not the China of ancient times; its boundaries have extended greatly while the history of the Middle Kingdom was being made. Unlike England, which had to go beyond the sea to add to her empire. the nucleus of the Chinese people had all around them their grand future, and having acted well up to their possibilities, these have developed into the actualities of their present extended dominions—dominions which, with all their tribute bearing neighbours, form the most extensive 'ever swayed by a single power in any age or any part of the world.' The germs of this mighty realm are supposed to be found some thousands of years before Christ in a nomadic people in the present province of Shen-si. Settling in villages, they become tradesmen and agriculturists, and from the dim mists of myths and tradition, amidst which scarce anything can be seen clearly or with certainty, we find the empire growing, getting the sea-board as a boundary, and extending its limits, We do not intend in the course of this short article to give a historical account of the geographical growth of the empire. It would lead us, were we to do so, far beyond our limits, and its scope would necessitate an account of all the petty states into which, at times, China was divided. Suffice it to say, that for many centuries China did not extend beyond the great River, the Yang-tsz-kiang. Eventually an offshoot was sent south into the eastern portion of the present Kiang-nan, and, like the rootlets from the banian tree, grew and formed finally another trunk to support the tree of empire, which was destined to gradually cover the whole land. For a long period the extreme South of China was not embraced in the realm except as a tributary state or with spasmodic attempts at Government, but at last the bonds which united it with the northern portion were strengthened until it formed an integral portion of China.

The present dynasty has recovered much of the territory that was lost under the last, the Ming, till now it is nearly equal to what it was under Kublai Khan, when Marco Polo writes of him 'in respect to number of subjects, extent of

territory, and amount of revenue, he surpasses every sovereign that has heretofore been or that now is in the world.' In 1840, it was estimated that the Chinese Emperor ruled over 5,300,000 square miles, from lat 48° 10′ N, to long. 144° 50′ E. in the N.E. part of the empire, to the island of Hainan in the south, in lat. 18° 10′ N. and on the extreme West to long. 74° E. It has since lost about half a million square miles, which have gone to add to the dominions of the other colossal empire of the world, Russia, which is China's neighbour in the North, while more is apparently going the same way in the shape of Manchuria. England and France in the colonial empires also touch her territories in the south. 'Of the 12,000 miles which form the land girdle of China, 6,000 touch Russian territory, 4,800 British territory, and only 400 French, while 800 miles may be described as doubtful.' Japan has also, with the last war, by the acquisition of Formosa, been brought into near neighbourhood to China. Since the greater part of the above was written, Germany has likewise established herself on the coast of Shan-tung at Kiao-chao, Russia has obtained Port Arthur, and the French lay claim to Kwong Chau Wan in the South. England has also obtained a lease of land at the back of the Kaulung Peninsular and some islands. What the near future has in store for China remains to be seen. Will this great empire so loosely knit together remain intact or will it fall to pieces from the combined pressure from without and the corruption and disintegrating forces from within?

In shape, the Chinese empire approaches a rectangle, whose circuit is 14,000 miles, or more than half the circumference of the world; her coast line is roughly stated to be 4,400 miles. This vast empire naturally divides itself into the three divisions of China proper, Manchuria, and the Colonial Possessions.

China proper embraces the whole of the eighteen provinces, as well as the large island of Hainan; Manchuria lies to the North of Corea and part of China proper; and the Colonial possessions include Mongolia, Ili, Kokonor, and Tibet.

These eighteen provinces cover about 2,000,000 square miles. It would take seven Frances, or fifteen Great Britains and Irelands, to cover the same extent of ground. China is surrounded by different mountain chains, forming a wall almost all round it, with their different ranges, such as the Altai, the Stanovai, the Tien-shan, and others; also four large chains occur inside the boundaries, assisting in delimiting territory, the highest peaks of some of which are snow-clad the whole year through; some of the mountains in Yun-nan, in the south-west of the empire, are the same.

A great part of China is divided into three great basins, drained respectively by the Yellow River, say 2,500 miles long, the Yang-tsz-kiang, 3,000 miles long, while the Canton River and its numerous tributaries drain 130,000 square miles. We cannot mention the other rivers, though they are by no means insignificant nor few, for 'the rivers of China are her glory, and no country can compare with her for natural facilities of inland navigation.'

Among the lakes may be mentioned the Tung-ting, about 220 miles in circumference, and the picturesque Po-yang, with it numerous islands, 90 miles long by 20 in breadth.

Besides the three basins drained by the three great rivers, there is the Great Plain of 700 miles in length, varying in width from 150 to 400 miles, having the same area as the plain of Bengal, drained by the Ganges. It supports an enormous population; in 1812, the number was 177,000,000 that is two-thirds of that of Europe, being the most densely settled portion 'of any part of the world of the same size.'

China may likewise be 'divided into the mountainous and hilly country and the Great Plain.' (See Article on Geology). The mountainous is nearly half of the whole of China, the hilly is in the southeast, another Great Plain is in the north-east.

From the Yang-tsz to Hainan, the whole coast is studded with numerous islands and rocky islets.

The most important Channels are that of Formosa, between the Island of Formosa and the mainland, and the Straits of Lui-chau, between the Island of Hainan and the Promontory of Lui-chau.

The must noteworthy gulfs or bays are the Gulf of Liang-tung in Manchuria, the Gulf of Pe-chih-li in the province of the same name, and the Gulf of Tonquin in the extreme south.

Among the principal promontories may be named that of Liang-tung, forming the Gulf of the same name, the Shantung promontory, and the Lui-chau promontory, already named.

The principal seas are the Yellow, between Corea and China; the Eastern, between Japan and the Lew-chew Islands and China; and the China Sea to the south.

In political geography, China proper is divided into the eighteen provinces, these again are subdivided into prefectures, the latter are formed of different kinds of districts, which may be compared to the counties in England. It is not an uncommon thing to group two of the provinces together for administrative purposes, such as the two Kwang —Kwang-tung and Kwang-si; the two Hu—comprising Hu-peh and Hu-nan.

Of the principal cities, it is impossible to give an enumeration, so numerous are they. The capital of each of the eighteen provinces would come under this category, some of them boasting of a million of inhabitants, such as Peking, Canton, and others, while every province has numbers of important centres of commerce and government, such as the district cities and marts: the former taking the place of country towns and often having tens or hundreds of thousands of inhabitants; the latter forming centres of commercial activity and distributing centres for agricultural produce, &c., to the surround country districts.

Books recommended.—'Historical Atlas of the Chinese Empire,' by E. L. Oxenham, gives maps of China during successive dynasties and shows in a striking form the geographical growth of the Empire, while the preface is most interesting. Several works are in existence dealing each with one province, such as 'La Province Chinois du Yün-Nan,' par Emile Rocher, and 'Shan Tung: A Chinese Province' by A. Armstrong, F.E.I.S.

GEOLOGY.—The geology of the Chinese empire has not been fully investigated. When it is remembered that vast tracts of country have not yet been trodden by the man of science, it will be seen how much remains to be done towards the acquisition of a full knowledge of the geological conditions of the large portion of the globe ruled over by the Chinese.

In the centre of China is the great alluvial plain produced by the large rivers, the Yang-tsz-kiang and the Yellow River, as Egypt has been created by the Nile. The great quantities of silt brought down by the Yellow River, combined with other causes, such as deforestation, &c., produce the periodical floods and cause 'China's Sorrow,' as it has been aptly termed, to seek new means of reaching the sea. The Yang-tsz-kiang, which has been styled 'The Girdle of China,' carries its silt more out to sea than the Yellow River does. The land it has made during its existence must have been enormous, for it has been estimated that it discharges 770,397 cubic feet of water per second into the sea, and the 'amount of suspended material carried down every year to the sea at 6,428,858,255 cubic feet.' An island 32 miles long by 10 broad has been formed since the fourteenth century in the estuary of the Yang-tsz. This mighty river takes the third place in the list of the largest rivers in the world, the Amazon and the Congo heading it, and the Mississippi coming fifth. It has been calculated that the Yang-tsz, the Yellow River, and the Pei Ho, would in sixty-six days form an island a mile square in the sea, and in 36,000 years the Gulfs of Pe-chih-li and Liau-tung, the Yellow Sea, and the Eastern Sea as far south as about half way between Ning-po and Wên-chow, and as far east as about mid-way between the coast of China and Japan, would become solid ground. Passing from the future to the past it has been reckoned that it has taken 20,000 years for the delta of this gigantic river to be formed. The oscillations of land level do not appear to have had much share in its formation, as they, in this portion of China, seem to have been of the slightest, during this period at all events.

Even during the historical period, the changes appear to have been great, for the Shü King, which contains the most ancient account of Chinese geography, mentions three mouths of the Yang-tsz, though only one now remains. At the time of Christ a 'great part of the Shanghai plain was not yet reclaimed from the sea; and the Woo-sung River or Soo-chow Creek was also anciently a large river twenty *li* (6 or 7 miles) broad at what is now the city of Shanghai.' The land has extended further out into what was then the sea by fifty miles. With regard to the underlying stratum or strata, Dr. Macgowan says: 'Whether it rests immediately upon granite, which forms the basis of the nearest mountain: or immediately upon new red sandstone, of which some of the adjacent hills are composed; or upon limestone, which is found protruding at the Great Lake (Tái-hú), it is impossible for us without more information to determine.' In A.D. 1865 an artesian well revealed at a depth of 248 feet gray sand beneath 10 feet of loam, and a few feet lower pebbles; at 240 feet a fragment of limestone.

At one time the Shan-tung promontory with the contiguous mountainous portion of the province was an island, and the province of Kiang-su had no existence. The steppe-like plains of Pe-chih-li show their recent elevation above the sea. On the other hand, there are evidences of the encroachments of the sea on the land to a no less remarkable extent. The eastern border of the continent has experienced a slight depression, and the real eastern border included Sumatra, Java, Borneo, the Philippines, Formosa, the Liu Chiu Islands, Japan, and the Kuriles, to Kamtschatka.

Among the most interesting features of the geology of North China is the loess. It covers a vast extent of country 'extending over thousands of square miles and often hundreds of feet in thickness,' and is a brownish-coloured earth; it is split up into numerous clefts; is of a terrace formation, and steppe-like contour; but admirably adapted for agricultural purposes; and lends itself to the picturesque most effectively. One opinion about it is that 'it is a sub-aerial deposit, dating

from a geological era of great dryness before the existence of the Yellow and other rivers of the northern provinces.' Another, and the latest, is that it is a sedimentary deposit, and probably of marine origin.

In Southern China, between Canton and Hankow, the succession of rocks is first, granite; second, grits and slates; these are covered by old limestones, on which rests another series of limestone strata, and over some coal-beds lies red sandstone. Of this part of the country it has been written :—

'The whole country is ° ° ° divided into several isolated basins any one of which can be studied by itself, whilst in most instances, the lines of demarcation follow roughly the political divisions of the empire. Amongst these natural divisions of the country, we may adduce the provinces of the two Kwang, Kiang-si, Fuh-kien and Che-kiang, Ngan-whui, Kwei-chau, Kiang-su, &c.,—all forming separate districts, divided by ranges of mountains and distinguished each by geological characteristics.'

'The central and eastern portions of Kwang-tung, contain, within a limited area, a connected sequence of formations, ranging upwards from the early paleozoic rocks of Hongkong and the adjacent coast and islands, to the new red sandstone of Canton and the delta of the Pearl River, intermixed with some traces of still later formations, and being accompanied by masses of rocks of igneous origin extending probably over a still more prolonged epoch.' 'From the neighbourhood of Canton to the sea, the rocks are composed of red sandstone resting on granite, until, on reaching the clusters of islands that line the coast, these are found to consist of a coarse granite only, crossed by perpendicular veins of quartz, over the irregular surfaces of the islands, and at the summits of the highest, are strewn immense rounded blocks of the same rock. They are generally imbedded in the coarse earth, which is a disintegration of the general substance of the islands, and, as this is washed from under them, roll down the steep declivities until they reach a level space, and commonly stud the sandy margin of the islands with a belt of piled rocks, some of them many tons in weight. The scenery of these islands has often been compared to that of the Hebrides, and is quite as barren.'

'The island of Kulangsu (Amoy) is typical of the coast formation of Southern China; granite is its principal feature, and it seems to be a general, but by no means unexceptional, rule that along the coast, from South to North, the granite becomes coaser grained, less micaceous and more felspathic.'

The following is an account of the country north of Amoy :—

'Considerable diversity of the geological structure of the district from Amoy to Tam-Si,—the most northern portion of the province visited,—obtains; this is not, however, the case with the Physical

Geography, as in the latter respect the whole country is a series of high mountains, the general character being physically very persistent although geologically ranging from the ingenite or granitic, plutonic, and volcanic rock at Amoy (as observed along the greater portion of the East Coast of China and typically represented in the island of Hongkong) the Transition or Metamorphic sedimentary rocks being developed in proceeding northwards, culminating in the Derivate rocks, the Subaqueous containing the whole series of the Paleozoic period, the Devonian, Carboniferous, and Permian systems being highly developed, particularly the Carboniferous; and the Sub-aerial being represented in the Mesozoic period, principally by the upper new red sand-stone in the Triassic system. The whole country must have been subject, long after the Mesozoic period, to extraordinary convulsions of nature. One "fault" in the Carboniferous Group, which the writer had a good opportunity of studying, extended a distance of 8 miles; the mountain in which the "fault" appeared being over 1,500 feet above the adjacent valley, standing at a scarped angle of about 8 degrees, exposing, amongst other groups of the system, the coal measures in numerous seams fully 300 feet thick.

Shan-tung is a most interesting province from a geological point of view.

The following extract from 'Across Shan-tung,' by S. B. J. Skertchly, F.G.S., M.A.I., puts in a succinct form an account of the geological formation of the Eastern portion of China:—

'Travelling northwards from Hongkong by Amoy, Foochow, Ningpo, Shanghai to Chefoo, we pass, speaking generally, from older to newer rocks. The granites of Hongkong with their associated beds of diorite and felspar porphyries are the oldest rocks of China, the backbone, geologically speaking, upon which has been laid down the newer beds which take the surface over by far the greater part of this vast empire. These rocks are again seen at Amoy and Foochow, are hiddden beneath newer volcanic rocks at Ningpo where the beautiful mottled volcanic agglomerate yields the fine building stone which adds such beauty to the architecture of Shanghai; then the land sinks down to the broad plain of the mighty Yangtsz, to be succeeded by old crystalline rocks, probably of Laurentian age which run all the way to Chefoo on the Gulf of Pechihli, whose northern shores in Manchuria and Chihli are largely made up of beds belonging to the Carboniferous system.

Travelling inland a similar series of rocks is found, the granites being overlaid by crystalline schist and gneiss and quartzites, over which again lie the carboniferous beds, with patches of volitic rock here and there, yielding as in Eastern Shantung beautiful fossil fishes.

The granite rocks rise in bold hills and mountains, weathered into rounded masses, which oft-times become quite isolated, and stand like boulders upon the hill sides, or lie embedded in the well-known "decomposed granite" * * *; these boulders are simply harder

masses of granite which have withstood the dissolving action of the elements; they tell neither of frost-bound coasts, nor changes of level, nor volcanic outbursts but are stolid witnesses of the silent forces of rain and river, of tropic showers and burning suns and chilly nights.

In marked contrast to the swelling contours of the granite series, are the jagged and gnarled hills and mountains of the crystalline schists, which beautify the landscape with every variety of crag and peak and sierra, the rocks themselves bent, twisted, and crumpled as though instead of being tough enough for neither millstones they were plastic as dough.

Very different again are the limestone hills of the carboniferous system with their gentle flexures, fretted into picturesque castellated ramparts, and ruuning in long lines along the dip.'

The province of Shan-si is rugged. The southern part 'presents a geological formation of great simplicity * * * There are coal formations and limestone,' and a plateau of later rocks—sandstones, shales and conglomerates of green, red, yellow, lilac, and brown colours. Some granite peaks rise to a height of 8,000 feet. 'On the eastern side * * * rocks are made up of ancient formations or deposits of the Silurian age.'

There are most extensive coal fields in China. 'Most of the rocks belong to the paleozoic or early secondary ages; the later deposits in the central and seaboard provinces at least being confined to a few sandstones and clays.' The great coalfields of China stretch from 'near Peking along the frontiers of Pe-chih-li and Shan-si, and thence through Ho-nan and Hu-peh, into the great coal and iron district of Hu-nan' 'The less important fields are those of Kiang-si, Hu-peh, Ngan-hwui, Kiang-su, Cheh-Kiang, Fuh-Kien, and Kwang-tung.' They all belong 'to the true "coal measures" of the carboniferous system.'

All kinds of minerals and precious stones are found in China.

Books recommended.—There are numerous articles on the geology of certain districts and coal formations, &c., &c., in the 'Chinese Recorder and Missionary Journal,' the 'Journals of the N. C. Branch of R.A.S.' and 'Notes and Queries on China and Japan:' as well as notices on geology in Williams's 'Middle Kingdom.' For North China, the great work in German by Baron von Richthoven, 'China,' is the standard work. See also 'Across Shan-tung' by S. B. J. Skertchly, consisting of a series of Articles in the 'Hongkong Daily Press' in September and October, 1892.

GEOMANCY, OR FUNG-SHUI.—This superstition in connection with the worship of ancestors has the greatest hold on the Chinese mind. To them the whole of Nature is alive with influences for good or evil, revealed to those who have made their indications a study: the course of a stream, the trend of a mountain, the position of a clump of bamboos, the curve of a road, the site of a grave, and a number of other things too numerous to mention, all form the visible manifestations to the initiated eye, of Nature's future actions, or the good and evil intentions of the departed dead.

The rudiments of this magic art are to be found in ancient China, but it was not till the twelfth century that it was elaborated into the system of science, falsely so-called, that has now such a hold on the Chinese. Adopting what was popular and attractive in the modern school of Confucianism, and being already in consonance with the Taouistic and Buddhistic philosophies, this system, based to some degree on the rudiments of natural science, has subtly laid hold of the whole being and existence of the Chinese people. They believe not only that the comfortable sepulture of their ancestors will redound to their own comfort, but that if the union of the elements, the nature of the soil, the configuration of the ground, and all the other things which enter into this *farrago* of nonsense are such as to produce a felicitous combination, that riches, honour, and posterity will be vouchsafed to them. It is these beliefs that cause the coffin to be so often kept for months or years unburied, for a site is being searched for which shall combine all that is productive of good to the children and grandchildren. Even when the eldest son has discovered such a site, and is confident that happiness and prosperity will be his lot, it may be that another son has found out that what will benefit his brother will not be productive of good to him, but of evil; consequently the whole search will have to be gone over again till one favourable to all parties can be discovered. So many different elements come in, in determining the lucky sites, that the professors of geomancy are easily able to make a living out

of the gullibility of their employers. When it is added that in building a house, in fixing on a site for an ancestral hall, in commencing a temple, and in numerous other projects and businesses demanding the attention of the Chinese, these doctors of geomancy have to be consulted, it may readily be seen that, in the hands of clever and designing men, much room is open for earning an honest (?) penny.

The compasses exposed for sale in such numbers in the streets in Chinese cities are not mariner's compasses, which are seldom to be met with, but geomancer's compasses, which contain the elements of their mystic art, by the aid of which they largely determine their judgments on sites and localities.

Just one instance of how Fung Shui is troublesome to Europeans in China: in the phraseology of this occult science 'when two buildings are beside one another, the one on the left is said to be built on the green dragon and the one on the right on the white tiger. Now the tiger must not be higher than the dragon, or death or bad luck will result.' Supposing now a European or American gets a site for a residence next to, and on the right hand side of, a native dwelling. Here then are all the elements ready for trouble; for, to begin with, the foreigner will naturally desire to erect a house more suited for habitation than the low abode which would satisfy the average Chinaman.

Another curious instance of the reasonings, or shall we rather call them insane vapourings, that its professors indulge in, will give a practical illustration of the workings of Fung Shui: when it was proposed to construct a telegraph between Canton and Hongkong, the ground of the opposition against it was as follows:—Canton is the 'City of Rams,' or Sheep, the mouth of the river is known as the Tiger's Mouth; the District opposite Hongkong is the 'Nine Dragons' (Kau Lung). What more unfortunate combination could be found—a telegraph line to lead the Sheep right into the Tiger's Mouth and amongst the Nine Dragons!!!

It is this pseudo science which has so strenuously opposed the introduction of railways, telegraph lines, and foreign innovations, in the past or was made to do duty as an objection to them, but it has not been an insuperable obstruction, for whenever the Chinese Government has made up its mind to the introduction of any of the inventions of Western science, Fung Shui has not been allowed to be an obstacle, for, while pandering to its absurd ideas as far as is practicable without hindering the feasibility of their scheme, yet the populace, if obstructive, has usually been made to feel that the will of the rulers has to be obeyed.

Books recommended.—'Fung Shui: or the Rudiments of Natural Science in China,' by Rev. E. J. Eitel, M.A., Ph. D. The chapter on 'Ancestral Worship' in Rev. B. C. Henry's 'The Cross and the Dragon,' and different pages under the heading of geomancy and geomancers in Rev. H. C. Du Bose's 'The Dragon, Image, and Demon,' Williams's 'Middle Kingdom,' Archdeacon Gray's 'China,' and Rev. J. Doolittle's 'Social Life of the Chinese.'

GINGER.—Most of the ginger produced in the world is furnished by the root of the *Zingiber officinale* (Roscoe); but that from China, as well as Siam is the product of another plant, the *Alpinia galangas* 'yet, considering the wide distribution of *Zingiber officinale* it is quite possible that the true ginger may also be cultivated in some parts of China.'

It is grown largely in the Kwang-tung Province where it is found in nearly every part, the Miau-tsz aborigines even cultivating large quantities of it. The best and most in the neighbourhood of the city of Canton coming from the Nám-hoi District itself, in a portion of which the provincial city is partially situated.

In another district, some days journey from Canton, three-tenths of the flat land and seven-tenths of the cultivated soil in the hills are planted with ginger.

'A distinction is made between the flat land ginger ° ° ° which is generally soft and tender, and mountain ginger ° ° ° which is brittle and very pungent. This is generally used for home consumption; the Chinese pickle it in vinegar. The expensive ° ° ——syrup ginger——is almost exclusively consumed by foreigners or exported.'

Ginger is also grown to a large extent in Hu-peh and Kiang-si where it is largely eaten in the green state. This ginger of mid-China is said to be very fragrant, but 'too sticky' to make 'a very excellent preserve.'

Ginger is used as a medicine in China. The author has seen it cure a violent headache when applied in the Chinese fashion, which is to heat fresh ginger in the fire, and slice in thin pieces which are stuck on the forehead and temples.

The *Alpinia galangas* grows wild in Hongkong and forms when in flower a conspicuous object in the glens and on the hills sides with its narrow long leaves and bright panicles of flowers, each flower being nearly an inch in length.

GINSENG.—Kaempfer says that next to tea ginseng is the most celebrated plant in the whole Orient on account of its root. It has indeed well been termed the cure-all as the Chinese have a most wonderful faith in its curative and strengthening properties, for which reason it has been also styled 'the cinchona of China' It is considered to be 'a cure for fevers and weaknesses of all sorts———the chief and most costly medicine.'

The plant belongs to the family of the Araliaceæ and the scientific name for it is Panax Ginseng. It is found 'wild in the mountain forests of Eastern Asia from Nepal to Manchuria.' It formerly grew in Fuh-Kien, Kiang-nan and Shan-si; 'their stock would seem to be extinguished or the plan of cultivation by seed, described in the "Pen Ts'ao" might have been given up in the face of the growing favour of the Manchurian wild plant.' Ginseng is one of the treasures of Manchuria. Dr. Lansdell in his book 'Through Siberia' thus writes of it:—

'Ginseng is found chiefly in the valleys of the upper Ussuri, where it is cultivated in beds, planted in rows. The earth must be a rich, black mould and loose; and when the plant has attained the height of four or five inches, it is supported by a stick. The beds are carefully weeded and watered and protected from the sun by tents or sheds of wood Wild ginseng is said to be the best. From May to September hundreds go out to seek the plant. ° ° ° ° The prices named ° ° for this root were almost fabulous, a single root being valued in Manchuria at from £250 to £300. I was told on the

river that ginseng sells for £30 per Russian lb., but that in a bad year the Chinese count it as valuable as gold, and give up to £40 per lb. ° ° ° The root is straight, spindle-shaped, knotty, and up to half an inch in diameter, and eight inches in length. The leaves are cut off, and the root is boiled in water, apparently to remove some injurious quality; and when it has undergone fitting preparation its colour is a transparent white, with sometimes a slight red or orange tint; its appearance then is that of a stalactite. It is carefully dried, wrapped in unsized paper, and sent to the market.

Dr. Porter Smith, in the course of a long article on ginseng, says:—

'The root is carefully hunted for by Manchus, who boast that the weeds of their country are the choice drugs of the Chinese. The pieces, after carefully trimming with a bamboo knife and drying in still air, are made to assume something of the form of the human body. They generally do resemble a miniature human hand, the larger pieces being of the size of a man's little finger, with some two to four finger-like branching rootlets. They are yellowish, semi-transparent, firm, brittle to some extent, and of a sweet mucilaginous taste, accompanied with a slight bitterness. ° ° °. Fabulous stories are told of the finding of special depôts of this root which is associated with guiding voices, stars, and other good and peaceful omens. * * °. The trade in the drug is a speciality. Great care is requied to preserve choice specimens from the effects of damp and the attacks of worms, to which the drug is very liable. This drug is prepared as an extract, or as a decoction, in silver vessels as a rule. ° ° °. Several cases in which life would seem to have been at least prolonged by the taking of doses of this drug, to as to allow of intelligent disposition of property, indicate that some positive efficacy of a sustaining character does really exist in this speciesof Ivywort.'

Manchuria does not supply sufficient quantity to meet the constant demand for it, and Corea and Japan furnish it as well, but they (the Japanese and Corean) are not considered equal in quality to the first named variety. That found wild in Chinese Manchuria is a government monopoly, and is gathered 'by detachments of soldiers detailed for this purpose.' The Emperor sometimes makes presents of it to high officials, as a mark of great favour. There is even a variety of it which is indigenous in the Appalachian range and which is exported from Philadelphia and Baltimore (U. S. A.) (and also from the Western States as well) to China. In 1877 nearly $700,000 worth were sent to the Celestial Empire. The trade is not increasing, of late years remaining 'stationary, owing to the gradual extinction of the plant [Panax Quinquefolius], which cannot be grown artificially with success.'

GOVERNMENT.—The Government of China is that of an absolute, despotic monarchy. The Emperor rules by virtue of a divine right derived direct from heaven, and he is styled 'The Son of Heaven.' This divine right he retains as long as he rules in conformity with the decrees of heaven. When the dynasty falls into decay by the vices of its rulers, heaven raises up another who, by force of arms, the virtue of bravery, and fitness for the post, wrests the sceptre from the enfeebled grasp of him who is unfit to retain it any longer. This idea has exerted a beneficial effect on the sovereigns of China, who feel that on the one hand they are dependent upon high heaven for the retention of their throne, and who humbly and publicly confess their shortcomings in times of floods and drought. On the other hand, though there is no House of Commons to exercise a check on the unrestrained power of the Sovereign, there is the general public opinion of the people, who, being educated in the principles that underlie all true Government, are ready to apply them to their rulers when they forget, or act grossly in opposition to, them. To see the system of patriarchal Government carried out in its entirety, one must come to China. The Emperor stands in *loco parentis* to the common people and his officers occupy a similar position. The principles which have formed the framework of Government for millenniums among these ancient, stable, and peace-loving people, may be found in a study of the rule of the ancient kings, Yao and Shun, and their successors, and in the precepts inculcated by Confucius and Mencius. With all its defects, their system appears tobe better adapted for the punishment of the criminal classes amongst them and the prevention of their fraudulent bankruptcies than our systems, which are the outgrowth of centuries of civilisation, not yet passed through by the Chinese, who consequently are not yet educated up to our standpoint. The unit in China is not the individual but the family, therefore it is impossible for a fraudulent bankrupt to settle his goods on his wife or family, as the family must make good his losses; in the same way a

family is responsible for the good behaviour of its members: a neighbourhood for its inhabitants; and an official for thosegoverned by him. Thus results a system of 'mutual responsibility among all classes.' This acts as a great deterrent of serious crime and defalcations; and it is much to be regretted that in our rule of the Chinese, such a system could not have been carried out, with such modifications as to free it from its defects, instead of introducing a new system foreign entirely to their feelings and understanding.

The right of succession to the throne in China 'is hereditary in the male line, but it is always in the power of the Sovereign to nominate his successor from among his own children.' This nomination, most wisely, is not made public during the lifetime of the reigning Sovereign, thus preventing intrigue and obviating all necessity for those bloody scenes which disgrace the accession of so many Eastern potentates to their thrones.

The Emperor has two councils to advise him and to consult with. One is the Cabinet, or Imperial Chancery (the Nui Koh). A more influential body is the Council of State, or General Council, approaching more to the Ministries of Western nations, though necessarily quite unlike them. It meets in the Emperor's palace daily. Under these two councils are the Six Boards—Luk Po—their names give a pretty good idea of their functions: The Boards of Civil Office, Revenue, Rites, War, Punishment, Works—and a Naval Board has been added in recent years.

There are other departments of government, one of which, the Censorate, deserves more than passing notice. On account of its peculiar duties it has attracted much attention from Western writers. In conjunction with some of the other Boards it forms a Court of Appeal; and, with other departments of government, it deliberates on important affairs of State; it exercises an oversight over all criminal cases; and superintends the affairs of the metropolis. These duties call for but little remark, but it is the extraodinary powers that are vested in its members of censuring, not only

the manner in which other officials have performed or neglected their duties, but even the conduct of the Emperor himself—powers that are often availed of in the interests of justice, with a boldness and courage most unusual under a despotic rule, that at times meet with their reward, and at other times call forth overwhelming censure and punishment from the Sovereign himself. When rightly used by a high-minded and conscientious official (for such are to be found in China) in the consciousness of right, and with the best interests of the country at heart, these extraordinary powers must be productive of good, though many must be loath to use these privileges of outspoken speech for fear of the consequences which may recoil on their own heads, often indeed so serious, as to make the best intentioned hesitate before committing themselves.

For the government of the provinces there is a perfect ramification of officials from superior to inferior, from the ten or twelve Viceroys of one or two provinces each, down to the petty officials.

One very curious feature in Chinese official life is the manner in which judicial, military, naval, and fiscal duties are performed by one and the same official at different stages of his official life. He is transferred from one post to the other, irrespective of former experience in the particular duties of his appointment. With the introduction of Western naval vessels and military armaments this eclectic system of filling offices is bound in the long run to give way. Were bribery and corruption absent from official ranks, this complete system of officialdom, with all its business-like methods of accomplishing work, would produce much more beneficent results; but a premium is put on 'squeezing,' as no official is paid a sufficient salary to meet his necessary expenses. Notwithstanding this, there are noble exceptions to the general rule of corruption, and these honest mandarins meet with the honour of the people who justly appreciate such conduct. They have no other rewards but this, and that of their own self-approving consciences, for such probity

brings no pecuniary benefits in its train, indeed it often lands the noble man in the lowest depths of poverty.

HAKKAS.—Who the Hakkas are is a question of some interest. We remember, when a boy, travelling in the interior of China, and coming across a village where the people spoke quite a different speech to that of the other inhabitants round them; it is like this that the Hakkas are often situated in the midst of a population, quite distinct from them in language, differing in customs, to a slight extent in dress, and even in some of the idols worshipped. Those found in the South of China were not originally of that region, but their family genealogies show that they have come from the north, settling in some cases in different places till they have finally established themselves in their present surroundings. In certain districts they have monopolised the whole country-side, as in the prefecture of Ka-ying-chow, in the Canton province, 'which is entirely peopled by Hakka,' while in other places they form a half, a third, or more, of the population, being interspersed among the Pun-téí, as the older Chinese inhabitants are termed. In some places, partly peopled by them, they have settled on the higher land, leaving the Pun-téí to the low lying lands, and from this circumstance they have been called Chinese Highlanders by some, but the name is a misnomer, as it is only capable of local application, for in other places they are spread over the plains as well as the hilly ground. They are not confined to the Canton province, where they are considered to form a third of the inhabitants, but are found in differents parts of China—in Kwang-si, in Fuh-kien, in Che-kiang, and in Formosa; it has also been said that 'the chief part of the Kiang-si province' is Hakka, and that the language spoken in the Capital, Nam-chang-fu, is Hakka.

Their language is more akin to Mandarin, being a half-way house between Cantonese and Mandarin: 'the Hakka dialect is the remnant of a phase of transition through which the common Chinese language passed in developing itself from Cantonese to Mandarin.' It is perhaps spoken by about

four millions of people in the Canton province alone; but for more about their speech we must refer the reader to our article on Dialects in this book. The German missionaries and English Presbyterians have some most successful missions among this interesting people.

The sexes are not so strictly separated in domestic life as is the case with some of the other Chinese; nor do the women bind their feet. Perhaps this last might be taken as an indication that they left their original home before foot-binding came into vogue, and, not having practised it at first, never took to it.

Taken as a whole, they are a poor people, having to work hard for their living, though there are rich men among them, as well as literary graduates. In dress the women differ somewhat from the Cantonese, their jackets being longer and reaching down nearly to their knees; their shoes have squarer toes; they wear a peculiar hat consisting of a broad brim with a valance of cloth round it; the bunch of hair, done up on the top of the head, goes through the open crown. The women's ornaments are somewhat dissimilar, such as their bangles, which are made of thick silver, and of different patterns from those in use among the Puntéi population. The earrings are also of curious construction; one kind, of silver, hooking through the ear and thickening up to the other end, while every short distance they are embossed with rings of silver; another kind of earring is formed of tassels of silk. The Hakka children often have a ring of silver round their neck; Cantonese childen do not wear the same, but one or two of the attendants of the Chinese idols have such a ring.

In the Straits Settlements there were, in 1891, as many as 16,736 Hakkas out of a Chinese population of 227,989.

The Hakkas are a simple people, but very contentious, and they show a litigious disposition in the few cases which occur in the English Courts in Hongkong; for there are a

great number of them in this Colony: the barbers, stone-cutters, and foreign ladies' tailors being mostly Hakkas.

The word Hakka means 'strangers,' and refers to their origin. In the Straits they are known as Khek, or Kehs, so called from the Swatow and Amoy pronunciation of the word Hak.

We give a short summary of the history of this curious people as far as is at present known about them:—

The North of China is 'the original home of the Hakkas' where, about the third century before Christ, they were located in Shan-tung principally, as well as to a slight extent in Shan-si, and Ngan-hwui.

They were subjected to a bloody persecution in the time of the Ts'in dynasty (B.C. 249-209), and this started them off on their travels. Settling in Ho-nan, Ngan-hwui, and Kiang-si, some changed their names, but a more prosperous time followed. Another persecution under another Ts'in dynasty (A.D. 419) finally scattered them entirely from that part of China. This resulted in a general stampede 'which carried some of them even into the mountainous regious in the south-east of Kiang-si and to the very borders of the Fuh-kien province.' At the beginning of the T'ang dynasty (A.D. 618) they were compelled to move again, the majority took 'refuge in the mountains of Fuh-kien, whilst a few hovered on the high mountain chains which separate the Kiang-si and Kwang-tung (Canton) provinces.'

Under the Sung dynasties (A.D. 960–1278) many became soldiers, and thousands of them perished with the last Chinese prince of the Southern Sung, in A.D. 1279, west of Macao, when the Mongols were coming into power. Under these last they 'made their first appearance within the borders of the Canton province,' but not settling down permanently here, or in large numbers, until the beginning of the Ming dynasty (A.D. 1368) when the Fuh-kien Hakkas, after centuries of residence there, were compelled by disturbances to seek a new home. They came in such overwhelming

numbers 'that they drove everything before them' in the Ka-ying-chau prefecture, which has remained their head-quarters ever since. About the same time others came from Kiang-si and settled to the north-west of the Fuh-kienese Hakkas. From these places they have spread more or less over different parts of the province.

The change of dynasty, which resulted in the present house being establish on the throne, caused them to spread to the west and south-west of Canton. The nucleus of the great T'ai-P'ing rebellion was formed of Hakkas from the Canton province, and it was among them that it started. During the present dynasty many have become soldiers and have been employed by government, gaining admission to the competitive examinations for both literary and military degrees. A dreadful internecine strife, in which 150,000, at least, perished, took place between the Hakkas and Pún-téís in the south-western districts of the Canton province, from A.D. 1864 to 1866, and arms and even armed steamers, were procured from Hongkong by both parties. Finally, the Chinese Government took vigorous measures, the half-hearted schemes hitherto pursued having proved ineffectual, and, with the aid of money to assist immigration of the Hakkas to waste lands, succeeded in getting some of them to move to the province of Kwang-si, the Island of Hai-nan, and other parts of the country.

Books recommended.—A series of articles appeared in the Hongkong 'Daily Press' for 1866, dealing with the customs of Hakkas, from a native pen for the most part; there is also a more interesting set in 'Notes and Queries on China and Japan,' Vol. I., written by Rev. E. J. Eitel, M.A., Ph. D., and another article on their history by the same author in 'The China Review,' Vol. II., p. 160, also see an article by Rev. Ch. Piton, in same vol., p. 222. As to books for the study of the language of the Hakkas, see Article on Books for Learning Chinese.

HISTORY.—Chinese history deserves more attention than it has received from Western scholars; it has both been unduly lauded and unduly depreciated. Like all histories, it may be divided into the mythological, ancient, and modern.

The line of demarcation between the first and second is blurred and indistinct. The mythological period covers from

45,000 to 500,000 years, and commences with 'the opening of heaven and earth,' as the Chinese say. Different accounts have been given of the creation, one of the most popular is that of Pwan-ku, who is represented with hammer and chisel bringing the rude masses of chaotic matter into shape and form. His labours lasted for 18,000 years, and day by day he increased in stature six feet, while the heavens rose, and the earth expanded and thickened. His task completed, and the earth roughly fitted for its future inhabitants, Pwan-ku by his death benefited the world as much as by his life, for as the story goes :—

'His head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars, his skin and hair into herbs and trees, and his teeth, bones, and marrow, into metals, rocks, and precious stones; his dropping sweat increased to rain, and lastly *(nascitur ridiculus mus)* the insects which stuck to his body were transformed into people!'

The Chinese believe that there were giants in the earth in those days, for Pwan-ku was followed by three sovereigns named the Celestial, the Terrestrial, and the Human, who were of gigantic form. Another 18,000 years was occupied by their reigns, during which numerous inventions and improvements were effected for the good of mankind, such as good government, the union of the sexes, and, what must have been of paramount importance, men learned to eat and drink, and sleep was invented. Two more Sovereigns succeeded these, Yu-chau and Sui-jin; the latter brought fire down from heaven, and mankind had the blessing of cooked dishes.

The ancient or legendary history commences with Fuh-hí: he and his four successors are called 'The Five Sovereigns.' Now begins the 'highest antiquity' of the Chinese, B.C. 2852 or B.C. 3322, according to different authorities, which is about the same time as the commencement of the Assyrian Monarchy. Amongst other blessings conferred at this period was marriage; the bounds of the kingdom were extended to the eastern sea; and Fuh-hí's capital was in the present province of Ho-nan. His successor

was Shin-nung, who shortly changed his capital to Shan-tung. Fuh-hí and his seven successors reigned 747 years, or an average of 93 years each. This period has, of course, much of the mythical about it, but standing out very prominently is the reign of Hwang-tí. He triumphed over his several rivals, and divided his territory according to the decimal system, as follows:—

10 towns = 1 district.	10 departments = 1 province.
10 districts = 1 department.	10 provinces = the empire.

Weights and measures were also fixed on the same principle. He is credited with having regulated the calendar, and having introduced in the sixty-first year of his reign the cycle of sixty years, which in its sexagenary periods bridges over the thousands of years from that time (B.C. 2637) to the present, namely, seventy-five revolutions of sixty years. He made roads and built vessels for inland waters, as well as for the open sea. He is looked up to as the founder of the great empire, and his dominions are said to have extended from Sha-chow, in the west, to the sea; and from the modern Pe-chih-li, in the north, to the Yang-tsz-kiang in the South. He was succeeded by his son, and the latter by his nephew, who is said to have widened the borders of his empire to Tonquin in the South, and to Manchuria in the North.

Two hundred and forty years (three reigns) intervened between the periods of Hwangtí and a galaxy of China's greatest worthies, the Emperors Yao, Shun, and Yu. Confucius and Mencius have held up to all future time the perfect character and virtues of Yao and Shun—they are two of China's greatest sages. During this period occurred the great deluge in China, which the best authorities concur in considering to be an overflow of the Yellow River, possibly when changing its channel. Years were spent in coping with this great disaster, which must have wrought terrible havoc and destruction, and unremitting toil and energy were expended in remedying it. It is about this time that the first Chinese settlers arrived in their future home, namely B.C. 2200,

driving out the earlier settlers into more remote parts of the country where some of them are now still to be found as aboriginal tribes (See Article on Aboriginal Tribes).

The history preceding the time of Yao, it has been suggested, must then be considered either as that of the previous inhabitants of the land incorporated into Chinese history, or their own previous history brought over with them to their new home; for though much, if not a great portion, of what is narrated of the present period under review is mythical, unsubstantial, and unreal, we cannot help considering it the height of folly to agree with the sceptical school of Chinese sinologues, who reject everything because the greatest proportion is incredible. It seems wiser, in our eyes, to believe that amidst all the chaff, some grains of wheat are to be found. The great Yu was the founder of the Hia dynasty (B.C. 2205-1818); and with this period the throne becomes hereditary—having hitherto been more or less elective—seventeen rulers belonged to the same family; one was dethroned by the people, and another by a minister, but the heir apparent was preserved alive in a massacre that ensued in an attempt to recover the throne, and, after many vicissitudes, ascended the throne of his ancestors. (The whole population of China at this time was only between one or two millions, constituting, it is supposed of stations of colonists dotted about amidst the aborigines. The greater part of 'China was then, except in Honan and along the Yellow River, overrun by luxuriant vegetation.' Wild beasts abounded, and their trails formed the roads. In certain senses life must have been a harder struggle for existence than at the present day). Yu's son was worthy of such a sire, but the succeeding nine monarchs were of so little account that but little record is left of their doings. In B.C. 1818, Kieh-kwei and his consort spent all they extorted in unbridled voluptuousness. A pond of wine was formed, able to float a boat, at which 3,000 men could drink at once; when drunk, they were allowed to attack the pyramids of delicate viands surrounding the lake; and the vilest orgies

were held in the palace. Public opinion was outraged, and one of the ministers, a descendant of Hwang-tí, assumed the throne, and founded the new dynasty of Shang in B.C. 1766, which lasted for 644 years. The Shu King contains fragments of the annals of this time which show the high standard aimed at by China's rulers. Twenty-eight sovereigns, good and bad, ascended the throne, the fortunes of the State fluctuating in response to the hand that held the helm, the wickedness culminating in the person of Chau-sin, the last of the line. Two instances of his wanton cruelty may be noted:—Several women who were gathering shell-fish, barelegged, on a river's bank, one winter's morning, had their legs cut off, that the inhuman monarch might see the marrow of those who were so insusceptible to cold: and he, likewise, had the heart of a bold minister, who reproved him, brought, that he might see the difference between it and that of a cowardly minister. Such conduct in China naturally produced its inevitable result, the passing away of the dynasty; and the founders of the Chau dynasty (the Chau dynasty lasted from B.C. 1122 to B.C. 660) were the agents in establishing a better order of things. Some sinologues would blot out all that precedes this dynasty and make this the starting point of Chinese history. We have already expressed our opinion on the subject.

The founders of the Chau dynasty, Wan Wang, Wu Wang, and Chau Kung, 'are among the most distinguished men of antiquity for their erudition, integrity, patriotism, and inventions.' Wan Wang united the principal men against the reign of misrule, but, dying, left to his son the completion of the work he had begun, while the uncle of Wu Wang, Duke Chau, advised the actual sovereign. These men were praised and held in the highest esteem by Confucius. Notwithstanding all his ability and reverence for the Supreme Ruler, Wu Wang committed a grand political blunder by dividing the empire into petty states; and, harassed by attacks of the Tartars, a later sovereign, Ping Wang, committed an equally grave error of judgment

in abandoning his eastern capital to one of his nobles, to form a buttress against the incursions of these nomads, while he retired to the western capital, thus dividing it into the Eastern and Western Chau. These fatal mistakes paved the way for the weakening of the central authority, and the result, of the first especially, was a multiplicity of feudal states, little kingdoms in themselves, engaged in internecine strife, the weaker succumbing to the stronger, and all belittling the authority of the ruling sovereign. The number of these states varied at different times, 125, 41, and 52 are numbers that are given. Begun so auspiciously, this dynasty, like its predecessors, reached a period of decadence, though it has the honour of having lasted for 873 years, with 35 rulers, the longest time known in history.

'A series of wars, intrigues, diplomacy, conspiracies, and plots, much resembling what has been occurring in the empires of Europe during the last 200 years, ensued.' 'The Chinese Empire consisted of Shan Si, Ho Nan, and Shan Tung, and it gradually threw out tentacles to embrace the rest of modern China, just as Rome threw out its tentacles, from Italy, Greece, and Spain, to embrace parts of Asia, Africa, Teutonia, and Sclavonia.'

Eunuchs probably followed the introduction of the imperial harem at the beginning of this dynasty, the tributary princes copying the bad example of the emperors.

This period is, however, glorious for having given birth to two of the most remarkable men the world has ever seen, Lao-tsz and Confucius. Dissimilar as two men could possibly be—the one, to his contemporaries, a wild visionary, the other a man who occupied himself with ceremonies and moral precepts—they were both destined to exercise an important influence on the country. Nor must we forget that Mencius lived during this time:—

'There can be little doubt that the competition in arms, in diplomacy, in military discipline, in material civilisation, and in education, caused the Chinese of that period to reach a very high level of ability, of skill, and of material progress. It was so, under similar circumstances, in Greece, in Arabia, in Italy, and it is so in modern Europe; and we can no more wonder at the fond pride with which the Chinese regard that famous time than we can at the European for his admiration of ancient Greece and Rome. Against Plato and Aristotle place Confucius and Mencius; whilst China had then statesmen and orators not greatly inferior to those of antiquity.'

Millions were slain during the constant wars which lasted during the whole of the Chau dynasty; but out of all this continued strife between the feudal princes themselves and between them and their own subjects grew the material on which a greater China should be established, for before the Chau, China was without doubt but of limited extent. The end of that dynasty saw the southern border-line of the Chinese empire extended to the south of the Yang-tsz.

Some foreign writers are again inclined to reject as incredible the greater part of this period, but when archæological researches are carried on in a systematic manner in China, confirmatory evidence of the Chinese records may be found similar to the ten stone drums of the period B.C. 827.

One of the most powerful of the feudatory states, that of Tsin, subdued the sovereign; and the son of the conqueror assuming the imperial power, destroyed the last vestiges of the famous Chau dynasty, but died in three years, thus forming a dynasty with only one Emperor. His son ambitious and powerful, took the name of the first Emperor, Chí Hwang-tí (B.C. 220-204), and was the first ofthe Ts'in dynasty. A man of consummate skill and ability, he consolidated the empire, dividing it into thirty-six provinces. His name is known throughout the habitable world by the gigantic work with which it is associated, viz., the Great Wall of China; but this stupendous labour was not accomplished entirely during his reign, as the first beginning of it seen to have been commenced in 240 B.C., and even as late as the Ming dynasty, in the year A.D. 1547, between 250 and 300 miles of wall were added to that then in existence.

Were this the only work that had received the impress of his genius, his name would doubtless have lived to all time as that of one of the great benefactors of the empire, but the restless activity of this Napoleon of China also expended its energy in the construction of palaces, public edifices, canals, and roads. The latter, like, the Roman roads in England,

remain during 2,000 years to this day. Again, had he contented himself with these engineering triumphs and architectural undertakings, supplemented by his vigorous sway, his name and exploits would have been had in everlasting remembrance; but one act of his has blasted his reputation to all eternity in the eyes of the Chinese; and they have nothing but ill to say of him. Desirous of blotting out all records of a former China, and wishing to pose before posterity as the First Emperor, he ordered the destruction of all classical works by fire, as well as of five hundred scholars.

The texts were recovered by transcribing them from the retentive memories of the literati, and a few copies were discovered which had been secreted, To a literary nation like the Chinese, such a crime was never to be forgotten, nor was it to be forgiven.

On a complete survey of all the facts of the case, the Emperor, though the act was cruel, was not so much to blame as the Chinese make out, for the integrity of the empire was jeopardised by the literati. His son reigned but seven years, and was unable to cope with the feudal chieftains. With this period closes the ancient history of China.

A soldier of fortune, a commander of the forces of one of the chiefs, captured the capital, and started the Han dynasty (B. C. 206 to A. D. 25) and the modern history of China.

In the North of China, Men of Han (Han-jin), and Sons of Han (Han-tzu), are still the names by which a Chinese is known, thus perpetuating this glorious epoch, whether looked at from a literary, historical, military, commercial, or artistic point of view. Many public works were undertaken, prominent among which were bridges. The capital, being difficult of approach, had roads cut through mountains, valleys filled up, and suspension bridges built to it. It was, the 'formative period of Chinese polity and institutions, official and formal.'

The present competitive examinations for which China has been so famous were started (See Article on Examinations). A penal Code was drawn up, which has formed the model for subsequent Codes in China (See Article on Law). This dynasty is famous for the introduction of Buddhism; it was 'one of the most popular which ever ruled the Chinese; years of peace, during which the nation prospered, alternated with incursions by the restless Tartars. The modern Fuh-kien, Yun-nan, and Canton, &c., and the greater part of Sz-chuen became Chinese provinces, other territory was incorporated with that of the empire, and tribute-bearers came from remote countries. Chinese armies marched across Asia, and China occupied a foremost position among the nations of the world.

The short reign of a usurper, who tried to found a dynasty of his own, under the name of Sin, divides the Han dynasty into the Western and Eastern Han (the Eastern Han lasted from A. D. 25 to A. D. 220). Commercial relations are supposed to have been established with the Roman Empire at this period. The two Han lasted 467 years with a total of 28 monarchs.

Contemporaneous with the latter part of the Han, and extending to a later period, viz., from A.D. 220 to 277, is one of the most interesting periods of Chinese history, and it has been immortalised and a halo of romance thrown over it by the famous historical novel called 'The History of the Three States.' Were any instance needed of the utility of works of fiction, it might be found in this entertaining book which has spread a knowledge of what took place in those troublous times in a way in which no cut and dried history, though it might have proved more veracious, could possibly have done.

The Tsin and Eastern Tsin dynasties ruled for 155 years under 15 monarchs—a time big with disasters and wars. The Tsin or Chin dynasty lasted from A.D. 265 to A.D. 419. A General then succeeded to the throne, and started the

dynasty of the Northern Sung, but, as at former times, the country was divided among separate states, and it did not always happen that the house which the historians have considered as the legitimate one was the most powerful. This observation also holds good with regard to some of the succeeding periods as well. This dynasty ended in a series of crimes, and the Tsi followed it. Both of them were uninteresting and inglorious, and this line was again extinguished in murders. This brings us to the year A.D. 502. Three small dynasties succeeded, thus making five between the Han and T'ang.

We come, in the T'ang dynasty (A.D. 618-907) to another of those most illustrious periods in Chinese history, which lasted for nearly three hundred years. 'Under that beneficent imperial sway, the peasant tilled his land and the trader sold his goods in peace. The fiercer and more martial spirits found an outlet for their energies in extending the western boundaries of the empire, and the triumphs of war and the tranquil pleasures of peace were sung and hymned by some of the greatest poets which China has produced.' It augured well for this dynasty that its founder did not cement the foundations of his empire with the blood of his predecessors, as was so frequently the case with those who started a new house in China. Of the second Emperor, it has been well said that:—'no ruler of any country has had sounder claims to the title of great.' His military exploits, with but one exception, were always attended with success, while his genius, military knowledge, and courage, were tempered with the gentleness which maketh great. He gave peace and settled government to the troubled land, while his conquests ensured the same to some of the neighbouring peoples. He patronised literature; and it was during his reign that the Nestorian tablet was erected. (See Article on Missions—Nestorians). It was during this dynasty that, after a century of struggle and hard-bought victory, Corea became a possession of China; and so powerful was China that even Persia solicited aid from the Middle Kingdom.

We find the empire placed at this time in what would be considered an anomalous position for China to be in, namely, under the rule of a woman; this however, was not so very uncommon, especially in ancient times, but the most notable instance of it was the Empress Wu, who ruled with a masculine hand, and whose reign, notwithstanding her cruelties, was one of benefit to the people for more than forty years.

The siege of Tai-yuen claims notice from the use of cannon for its defence, which threw twelve-pound stone shot to the distance of three hundred paces. Civil wars and troubles with Tibet and other neighbouring nations—wars which lasted for two centuries—dimmed the lustre of the earlier reigns, and the vigorous hands which held the sceptre were succeeded by weaker ones unable to grasp the kingly power with regal grip and pass it on intact to their successors. The eunuchs arrogated to themselves the character of king-makers, and took far too much on themselves, as has often been the case in the course of Chinese history. The closing chapters of this period are melancholy—a desolate country, ruined towns, and the capital in ashes. It had lasted for 259 years, and 20 emperors sat on the throne.

The people of the South of China have immortalised this dynasty, and marked the time of their civilisation and incorporation into the Chinese rule, by calling themselves T'ong-yan, or Men of T'ong.

In contrast to the dark ages of Europe, China presented the brightest spectacle to the nations of the world. Mohammedanism was introduced; the Greek Emperor, Theodosius, sent an envoy, in A.D. 643, with presents of precious stones; as also did the Persians.

We next come to a series of petty dynasties—'The Five Dynasties' or 'Ten States' (A.D. 907 to A.D. 960), as the Chinese call them; the centre of the empire on the Yellow River formed their arena, while the rest of the country was held by different Generals,—'a period of wasting and incessant

civil war, discord, invasions, and commotions.' The whole time occupied by them is less than sixty years; the most noteworthy thing was the invention of printing.

The Sung (A.D. 960-1126) is another of the great dynasties of Chinese history. It is divided into two, the Sung and the Southern Sung. There was a greater centralisation of power in the Supreme Government, the almost autocratic power of the governors of the provinces being curtailed, and more peaceful times succeeded, though fierce wars were still waged with the Tartars. The empire was reunited, and literature and the arts of peace were cultivated. Chinese history contains the record of many great names as shedding lustre on this period; the Sung dynasty however, lacked the military prowess to hold its own against the warlike ancestors of the modern Manchu-Tartars, the Kins; these first acted as treacherous allies; then showed their true colours; and eventually founded a kingdom, (A.D. 1115-1234) which was more powerful than that of the Sung; and the two held concurrent sway in China.

The rise of the Mongol power prevented what might perhaps have happened five centuries sooner, namely, the establishment of a Manchu dynasty over the South as well as the North of China. Constant wars took place between the Chinese and the Kins, the latter compelling the conquered people to shave their heads, as at the present day, until their waning power sank before the rising glory of the Mongols, who overthrew them, though they offered a stubborn resistance. The Sung ruler allied himself with the Mongols out of hatred to the Kins, but no sooner were the latter conquered, than it became evident that the Chinese and Mongols could not rule together in China. After a war carried on for many years (70), during which parts of China were subdued, the Mongols, under different leaders, but finally under Kublai Khan, gradually conquered China. Among many memorable battles the siege of Sian-yaug which was defended for four years, is worthy of note. After the conquest of Hankow and its neighbouring cities, the

conquerors proceeded in their victorious course, subdued the country, and gained possession of the Yang-tsz-kiang, while the Court retreated to the south of China. Mementoes of the last Emperor's flight are to be found in British territory on the mainland opposite Hongkong, while the last scenes of his life were enacted in one of the estuaries of the Canton River to the west of Macao, where, after a disastrous naval encounter, one of his courtiers sprang into the sea with him in his arms. Thus ended, after a possession of the legitimate throne for a space of 309 years, the Sung dynasty in its two divisions of Northern and Southern. This House was not equal to that of T'ang. One very interesting feature was the trial of socialistic principles after long discussion and opposition. They, however, were not of such a nature as to be adapted for a successful issue, and proved a failure.

The Mongol sway (A.D. 1260-1341) was a foreign one to the Chinese, and the latter being the superiors of the former in civilisation, though not in military prowess, the Mongols very naturally allowed the Chinese laws to remain in force, and retained all the advantages of the superior state of the Chinese. To those who are anxious to learn fuller particulars of the 'vigorous and magnificent' sovereign, Kublai Khan, the gossipy pages of the mediæval Venetian traveller will afford many details of interest, both of the vast domains and the splendour of the Court of the great Khan at Peking; this city was first made the capital, and it and the Court, were at that time the most splendid in the world. Not content with all his victories on the mainland, this born conqueror resolved to win Japan, but his efforts only met with disaster and defeat; his armies, though encountering a similar fate in Annam, were successful in Burmah. He evinced a toleration of all creeds. The rule of the invader (the Mongol dynasty was named the Yuen) was not popular with the Chinese, but the grandson, Timur, who succeeded him, endeavoured, with some success, to make it more so. A number of princes of the same house succeeded to the throne, whose reigns were of short duration;

Mongols were put into office in disregard of the Chinese rule of that event following upon literary distinction. This innovation caused disgust to the natives; abortive insurrections followed one another, gaining strength and force with each renewed effort, until at length the heaven-sent man, arose, and the Mongols were finally expelled, in A.D. 1368, after a sway of 89 years over China. The dynasty had become effete and powerless through luxury, misrule, and weakness, and had to give way to one more vigorous and powerful—a native dynasty that changed its capital to Nan-king.

The founder of the Ming dynasty (this dynasty lasted from A.D. 1368 to 1628), having been left an orphan at seventeen, and without any means of support, became a Buddhist priest. He afterwards joined one of the rebel forces as a soldier, and was soon in a forward position in the strife between the Chinese and Mongols. In A.D. 1356, he made himself master of Nan-king, and continuing to extend his authority for some ten years, he finally, in A.D. 1366, commenced 'the war for the expulsion of the foreign rulers.' Very little opposition was experienced, so that in a short time Peking was captured, and the last of the Mongol emperors fled, though wars, necessary for the consolidation of the power of the empire, lasted for some years longer, the Mongols still giving trouble by their continued raids. Hung-wu, as the first Ming ruler was called, was a man of ability and prudence, wisdom and moderation; a man of peace, he promoted literature, which the Mongol rulers, with the exception of Kublai Khan, had foolishly slighted. Among many other deeds conducive to this end, he caused libraries to be placed in all the large cities; not this act alone, but many others, not least of which was the distribution of salt, showed he had the welfare of his people at heart.

Hung-wu was succeeded by his grandson, who, after a short reign, was displaced by one of his uncles, who reached the throne after a protracted and frightful civil war. His son was Emperor for a few months only. The Ming dynasty was more firmly established. Envoys bearing presents came

from Bengal and Malacca. The son of the last Emperor succeeded to the throne, and during his reign Tonquin, which had been a Chinese province for ten years, was given up, owing to the difficulty of its administration. The next reign but one gave another forcible illustration of the ill effects of allowing a eunuch to hold the reins of power, for, owing to the incapacity of one of this class, the Emperor was well-nigh brought to the verge of ruin, he even being taken captive by the Tartars.

Periods of incessant warfare succeeded—wars with the Tartars, insurrections, seditions, movements, and disturbances. One of the Emperors was foolish enough to start a Council of Eunuchs—a species of Chinese star-chamber, but the public outcry against it was so loud that it was suspended after five years. Another bad measure by the same Emperor was the granting of lands to several members of his family, thus tending to build up Feudal States. This was one of the 'chief causes that operated towards effecting the overthrow and destruction of the Mings.' The Court was extravagant, and orders were given to work the gold mines in Central China, but the result was next to nothing. Undertakings that were of use must be noted, amongst which was the repair of the Great Wall.

The difficulties that surrounded the Ming dynasty were increasing: troubles in Cochin-China, further wars with the Tartars, and raids by the Japanese, all kept them occupied; and the misfortunes culminated in the long reign of Wan-lieh, when the troubles began with the Manchus, though several Emperors succeeded to the throne before the final overthrow of the native dynasty. The Portuguese arrived in China in the reign of Kiah-tsing, and Jesuit missionaries in that of Wan-lieh.

A small Tartar tribe, presided over by a chief of ability, gathered strength and amalgamated its power with other branches, until, after a long and desultory warfare, the opportunity arose in the success of a rebel chieftain who

ascended the Chinese throne, and the last of the Ming Emperors committed suicide. Ng San-kwai, a renowned General, called in the aid of the Manchus to expel the usurper, and they, in their turn, after a long contest of forty years, succeeded in conquering the whole empire, notwithstanding that several Ming princes were proclaimed Emperors and fought against the conquerors. Numerous uprisings also took place, but the Manchus were victorious over all. A great part of the reign of the first Emperor (A.D. 1644) of the Manchu, or Ts'ing dynasty, was occupied by these wars; and it is interesting as being the time when several embassies from the West arrived in China. Shun-chí, for that was the name by which the first sovereign of the Ts'ing dynasty was known by on the throne, was succeeded by the renowned Kang-hí. These two reigns were also famous for the exploits of the semi-piratical and naval hero Koshinga, who expelled the Dutch from Formosa. The Jesuit missionaries held high positions on account of their mathematical and astronomical knowledge. A bold rebellion, headed by the redoubtable Ng San-kwai, complicated amongst other things by a threat of the Mongols to attack China, was quelled by the Manchus, and as a result Manchu garrisons were placed in the cities, where they are still maintained at the present day. Formosa was conquered, and a protracted struggle took place with the Eleuths under Galdan, but the Chinese army met with success. This was followed by much trouble with the Central Asian question: and Chinese authority was rendered paramount in Tibet. Kang-hí reigned for sixty-one years, during which period the Manchu rule over China and the neighbouring States was firmly established. 'The public acts and magnificent exploits of his reign * * * show him wise, courageous, magnanimous and sagacious.' 'In the smallest affairs he seems to have been truly great.'

His son Yung-ching followed him, but his reign was short compared with that of his father. He was a man who cared not for military glory and aggrandisement; his reign

is noted for the restrictions placed on the growing power and influence of the Jesuit missionaries, and after Kien-lung succeeded to the throne they suffered persecution. The first few years of this latter monarch's reign were tranquil; but they were succeeded by a long war in Central Asia, where his authority was set up amongst the turbulent tribes; and for nearly a century and a half the wisdom of Kien-lung's able and far-seeing policy has been visible in peaceful frontiers. Wars were also carried on against the Burmese and the Miao-tze with success, and also against the bravest of the Indian tribes,—the Goorkhas in Nepaul,—who had attacked Tibet. An insurrection in Formosa was put down, as well as some others. This long reign of sixty years is also noted for the close relations that were entered into between China and the nations of Europe. We cannot leave our short summary of some of the principal events of this period without adding our tribute to the universal voice of praise of the energy and thoroughness of this Emperor, and the assiduity with which he devoted himself to the subjects requiring his attention. The Manchu power was brought to the zenith of its glory and had as able rulers always sat on the throne as Kang-hí and Kien-lung, much of the misery of later days might have been prevented.

The succeeding reign, that of Kia-king was not one of peace and quiet: there were secret combinations against the Goverment, and insurrections and piracies abounded; a formidable force of pirates infested the coast of Kwang-tung for some years; the Portugese assisted the Chinese in attacking them, but the two piratical leaders quarrelled, and finally submitted themselves to the Imperial Government.

Kia-king's son Tau-kwang was a more energetic and just ruler than his father. Many local insurrections and disasters took place, among which was the first war with England, which, however, resulted in one good thing, the opening of China to foreign trade. The frightful T'ai P'ing rebellion broke out at the close of this Sovereign's reign, and demanded the prowess of a Kang-hi or Kien-lung to subdue it, but Hien-fung, who succeeded Tau-kwang, was

not cast in the same mould as his grandfather or great-great-grandfather. A second war with England took place, and resulted in the country being still further opened to Western nations.

In the next reign, that of T'ung-chi, the great T'ai-P'ing rebellion was subdued, Chinese Gordon having a very great share in the matter; this rebellion had lasted from A.D. 1850 to 1864 and had desolated several provinces. A Mohammedan rising was also quelled; and diplomatic intercourse was started with the Treaty Powers.

His cousin succeeded T'ung-chi, under the style of Kwang-sü. As far as can be judged by the imperfect light of the historic past, China is better governed now, under the present dynasty, than she has ever been. A slow progress towards Western civilisation has commenced: the construction of railways has begun; cotton mills have been established; mints have been opened for the coining of copper and silver after the Western fashion; a navy of foreign-built vessels was formerly, and is now being again, acquired; bodies of troops, trained in the European style; arsenals, started; and various other minor improvements effected. But the almost universal corruption and inefficiency of the mandarins has resulted in a series of disastrous defeats of the army and navy, the results of which amongst other things are seen in the loss of the magnificent Island of Formosa, the dismantling of Port Arthur, and in the destruction or taking of the vessels of the Northern Fleet by the Japanese. All who are interested in the future of this mighty empire are watching with keen eyes every sign of progress, now rejoicing in indications of foresight and prudence on the part of her rulers, and now lamenting the apparent ineptitude and inability to grasp the position of affairs on the part of those in power. The future alone will show how the balance will turn.

What the results of the present condition of affairs will be is hard to say. Russia is extending her hold over Manchuria and holds Port Arthur; Germany has Kiao-Chau; Great Britain, Wei-hai-wei. 'Spheres of influence,' and 'open doors'

and different plans to build up or pull to pieces the present house are talked about by different persons, but no one knows what will really happen next.

We have thus traced in the shortest manner possible the history of the Chinese nation from a mythological period to a mythical and semi-mythical one, until, under the House of Chau, the facts of Chinese history are more reliable. We have seen the ebb and flow of dynastic changes; how, with the new vigour of a fresh dynasty, the power of China was extended for a few centuries, to be succeeded, when effete rulers followed, by an ebb of dominion and influence, until, with each successive change, a higher tide of power reclaimed what weak hands had lost, and the boundaries of the empire were again expanded with each rise of fortune to a greater extent; how the Feudal States of China, with a nominal paramount lord, were succeeded by 'the foundations of a coherent empire' under the first Emperor of Tsin; next, we have seen 'the stately house of Han,' 'making vast strides towards a more settled state of prosperity and civilisation;' the troublous times of the Three States and other dynasties from which China rose in the brilliant epoch of the T'ang; another ebb and transition period of the Five Dynasties, when the recurring tide of prosperity came in with the Sung, to be followed by an efflux, and another stormy wave of conquest under the Mongols, which quickly retired to return, with renewed force, with the great Ming dynasty on its crest again, to again retire, and with fresh energy, to once more return with the conquering Manchu

Books recommended.—Boulger's 'History of China,' 3 vols. 'Historic China and other Sketches,' by H. A. Giles. Williams's 'Middle Kingdom,' Ross's 'Corea,' and the same author's 'History of the Manchus.' 'Historical Atlas of the Chinese Empire from the earliest times down to the close of the Ming Dynasty,' by E. L. Oxenham, gives maps of China at different periods and contains a most interesting summary of Chinese history. To all of these we are more or less indebted in the preparation of this paper. Numerous sketches of different epochs of Chinese History will be found treated of in different articles in the 'China Review,' and 'Missionary Recorder,' amongst these particularly note 'China in the Light of History,' by Rev. E. Faber, Dr. Theol: A series of articles translated from the German and published in the 'Chinese Recorder,' Vol. XXVII. 'Macgowan's History of China' is the latest history of China. The historic portion of Williams's 'Middle Kingdom' has also been published separately as a volume.

HOK-LO.—This word is applied to the inhabitants of certain parts of the North-eastern portion of the Canton province, who differ in speech, manners, and customs, from the rest of the population. Their language (See Article on Dialects, under the word Swatow) is near akin to the Fuhkienese, but has several dialects. The Swatow is spoken at that port, and the Hoi-fung and the Luk-fung in the districts of country so named, and some other dialects would probably be discovered were the subject fully examined into.

The Hok-lo occupy the whole of some districts, and are scattered through other parts, having migrated from the Fuhkien province a few centuries since. It is estimated that within the Canton province there are about three million Hok-lo speakers. There are some traces of a very ancient origin in this speech; and it is not so soft and musical as the Cantonese, having many nasal twangs.

In dress they differ slightly from the Cantonese, the jackets of the men are rather longer at times, and they often, in common with the Fuhkienese, wear turbans. They are a rougher, wilder set of men than the Cantonese. There are other points of difference between them, into which we cannot enter.

The American Baptist and English Presbyterian missions have many stations in the Hok-lo country.

There are a number of Hok-lo in Hongkong, many of the chair coolies belonging to that part of the country. They make good bearers, being physically stronger than the natives further South. Many Hok-lo have gone abroad, and are to be found in different parts of the world. By the census of 1891 there were 43,791 Teo Chews in the Straits Settlements: Teo Chews is the term applied generally to them in Singapore, Penang, and the Malay States, while Hok-lo is the name by which they are generally known by the Cantonese speakers in China; the former name being derived from the Departmental city of Ch'ao Chao fú (in the local dialect Tíú Chíú fú, or Teo Chew fu) to which the different districts, from which many of the Hok-los come, belong; while Hok-lo means Men from the Fuk (or, or as it is locally, Hok) province, *i.e.*, Fukkien province.

INFANTICIDE.—The longer one lives in China the more one feels the necessity for caution in saying what does and what does not exist here. In our younger days we have been guilty of dogmatically asserting that such and such things were not done in China, to be sometimes confuted in later years by the evidence of our own eyes and ears; nor are we singular in this respect, as doubtless many other old residents in China could testify. Some authors have been egregious sinners in thus writing about a small portion of China in which they have resided: they have judged of the whole of this vast empire, with its diverse inhabitants, manners, and customs from a small part of it, reversing the mathematical axiom that the whole contains its parts, into 'one small part contains the whole.'

About no subject is this perhaps more strikingly true than that of infanticide, for what holds perfectly good of one small district, is entirely false when applied to other large tracts. Also what happens at one time, an exceptional period possibly, may not happen again, even in the same district, for years.

To form an approximately correct estimate of this evil and crime in China, a systematically carried out investigation, extending over a number of years, all over the land, would be necessary.

To premise, as a general statement, it may be said that in certain parts of the empire, and/or at certain times, this crime is only too alarmingly practised. One writer says, 'thousands of female babies are destroyed every year.'

That it is prevalent in some regions it is useless to deny. There is a *quasi* sanction given to it under certain circumstances by the tale of one who had not sufficient to support his aged parent and his own family, and who thereupon came to the resolve, with his wife, that the infant should be sacrificed in order to have enough for its grandparent. Taking the child for the purpose of burying it alive, the misguided and wicked parent—but, according to Chinese ideas, most dutiful son—was rewarded by heaven, and restrained

from this act of filial piety by discovering a pot of gold in the hole he had dug for his own offspring. And this is held up as an example, it being one of the twenty-four moral (?) tales to encourage others to a performance of filial duties. What wonder if some follow the example thus held up to them. Were it not also a known fact that infanticides take place, proof of it might be found in the proclamations which are sometimes issued against it by the officials. And even another corroboration of its practice may be found in the Chinese mothers, who have acknowledged putting their own children out of the way. Again the author has a small tract issued under the imprimatur of the Goddess of Mercy, which contains illustrations of the methods of committing the crime, and inveighing against it.

On the other hand, it must not be supposed that all the dead bodies of children that float down the rivers are the victims of infanticide, nor that those which are found exposed at the roadside or on the hills are necessarily thrown there by heartless hands, for the Chinese do not go to the trouble of burying little children with the same care that they do older people, and the dead children are often thrown into the river, or cast out in the country.

One of the great causes of infanticide is poverty; another is the low estimation in which girls are held, and all the evils which necessarily ensue from such an inferior position in the social status, for it is seldom, indeed rarely, that boys are killed; and that brings us to another reason, for if a boy is made away with, it is probably due to some physical defect, this reason also causing the death of some girls.

'In his pamphlet on "The Diseases of China," Dr. Dudgeon says (on p. 56):—"One thing is certain, infanticide does not prevail to the extent so generally believed among us; and in the North, whence Europe derived her ideas chiefly from the Jesuits of the last century, it does not exist at all." These remarks do not apply to Shan-si, where the practice is quite common. The teachers deny that female infants are thus killed, but the common people readily admit that they destroy many of their girl babies. There are comparatively few old women of the poorer classes who have not been guilty of this crime. The writer himself is aware of some instances of the kind.'

In the neighbourhood of Hankow there are many cases of it among the poor and rural population. It is also said to be prevalent among the Hakkas. It is practised in Canton, but is much rarer there than in some places. It seems to prevail in certain parts of the Fuh-kien province. From enquiries made in some villages in that part of the country, it was ascertained that an average of 40 per cent of the girls were thus murdered, as we call it, but neither Chinese law nor opinion seem to consider it as such.

At the prefectural city of Ch'ao Chau, near Swatow, the author saw, outside the walls of the city, a basket placed against a wall, looking from a distance something like a cradle. A piece of matting was fastened above it, forming a sort of pent roof to shelter it from the rain and sun. In this basket, is put any baby whom its parents do not care to preserve, and should any charitable person be so disposed, he, or she, may lift out the forsaken infant and take it home. Failing such rescue, the child ultimately meets the fate of so many of the inhabitants of babydom in China. The provision made for infanticide in a large and important departmental city near Amoy is not so merciful, as it is simply a large hole in the city wall into which the infant is cast. In the North of China baby towers are provided, perhaps amongst other reasons, for the same purpose, though they are principally used for receiving the dead bodies of infants. Occasionally a separate hole is provided on different sides of the tower to keep the sexes distinct, and thus prevent any incentives to immorality amongst the ghosts of the little babies.

INSECTS.—Insect life is rampant in China. To one who is accustomed to its abundance in the East, it appears as if man had to look for it in the West, the opposite being the case in China; here the insects find out the man; for hide as he may from their advances, they follow him everywhere, and all his subterfuges to avoid them are unavailing. There is no need for the enthusiastic entomologist to look under stones for beetles, for beetles abound everywhere; nor

need he sally forth at night to catch moths, the moths come, attracted by his lamp, into the room to him; and when the white ants are in full flight, they fly in at the open window in such quantities that the table is soon littered with the wings which the pupa-like insects drop without the least reluctance, at the slightest hint: they come off in the hands, they are shed on the lamp-globes, anywhere and everywhere, while the wretched little creatures crawl over your book or paper, and, if the lamp is not too attractive, they proceed to explore the genus *homo* with a persistency worthy of a better cause. A grand thing is to set the lamps into large basins of water, when hundreds of them lose their lives in the moats which thus surround the lights.

And these same white ants, when in another stage of their existence, are a worse nuisance than ever, for they are not simply an annoyance then, but a pest. Nothing is secure from their depredations. Have you a trunk full of valuable documents? You may, after keeping them for years intact, suddenly discover, on opening the trunk, that the papers and pamphlets have been transformed into trash, glued together into one mass and ridded with the tunnelled roads of these indefatigable workers in the dark. Are you fond of books and is your collection a valuable and priceless one of old editions? With all your care, you may discover some day that these respecters of nothing have eaten up through one of the legs of your bookcase, and run riot here and there throughout all the accumulated treasure of years. Is there anything left untouched by white ants? One's house is attacked in the flooring and the beams of the roof, and suddenly and unexpectedly collapses; clothing, carefully packed away for future use, is found, when wanted, to be eaten into holes.

The only fault to be found with the white ant is, that he has a superabundance of energy that is misapplied, but unfortunately misapplied energy is not appreciated by man. and thwarts his plans in a most aggravating manner. Were the white ant amenable to instruction, he might be yoked in

the service of man instead of being his antagonist, but he has views of his own on the subject, and probably prefers to work on his own lines, instead of drilling holes in wood for the carpenter, or making button-holes for the seamstress.

From white ants to ants is not a far cry, though they are not relations, not even thirty-second cousins. We want a Sir John Lubbock to study Chinese ants. We do not know how many species there are, but the most casual observer cannot help noticing that, at the very least, there are several: black ants and red ants, tiny ants, small black ants and large black ants. In a country where everyone and everything is busy, the ants do not prove an exception to their world-wide reputation for diligence. It is most interesting to notice how these busy little scavengers perform their work; a dead cockroach will not lie long on the floor before it begins to move, and an investigation will show that tens of ants are supporting it and carrying it off; also how carefully and systematically they bring up the earth from the neat little holes, which are occasionally seen in one's path; one by one they bring up a small piece, and, climbing up on the encircling mound, select a little hollow, or what seems to be a suitable spot to them, to deposit it—not dumping it down just anywhere. All sorts of devices have to be resorted to, to keep these industrious little creatures out of the stores: the sugar is black with them, and all sorts of edibles are attacked. To keep them away, the feet of cupboards are set in bowls of water, but this water must be often changed, else a scum will coat the top, and the ants cross over as human beings would on ice.

Cockroaches are even worse plagues than ants in many places. They swarm everywhere, hiding in the daytime in any dark corner, whence they emerge and run riot after dark, running and flying all over the room, much to one's discomfort. They attack clothing, especially that with starch in it, as well as edibles, and books. Woe betide the new-bought book, nicely bound in cloth, lying on your table: its fine binding will be blotched all over with stains

(if you have not already given it a dose or two of anti-cockroach varnish), and a week of such treatment will reduce the volume to so disreputable a condition, that it will look as if a heavy shower of rain had besprinkled it. The female cockroach displays a considerable amount of ingenuity in her endeavours to hide her eggs. These consist of an oblong case, with one edge serrated, of about half or three-quarters of an inch in length and about three or four times as long as broad. This is naturally of a dark, brownish colour; but if it is laid on a white pith hat, the mother collects some of the whiting off the hat and partially covers the egg-case with it to conceal it; and to a lesser degree this is also done where the colour of the substance on which the egg is deposited differs much from that of the egg-case itself.

Insect life knows no rest in the East. Speak not of the silent voices of the night here! The voices of the night are as many as the day, if not more. This is particularly noticeable to the newcomer on his voyage out, when perhaps he spends a night on shore at Singapore, and first realises that insect life in the East is more intense, more persistent, and universally prevalent.

We have seen a book called 'Songs in the Night,' but the insect world in Eastern countries provides incessant 'songs with words' both day and night.

A walk along a country road after nightfall is through a perfect chorus of chirps and chips, scissors grinding—but sufficient words have not yet been invented in the English language to describe accurately all the shrill little voices, pitched in different keys; soprano, alto, and tenor are present, and, to make up for the want of a bass, the bull-frogs in the neighbouring pond join in a deep, full, well-sustained note, brought out at regular intervals.

All else being quiet, doubtless the insects have a better chance of being heard. But the day is not silent either. It is sufficient to mention the cicada, an insect about an inch and a half to two inches long. The outline of its shape is

somewhat like that of the shot of a new breechloading cannon, for its head is nearly straight across, and its abdomen tapers to a point. In colour it is black, touched with brownish orange, especially on its under surface, with four transparent gauze wings, two long, and two short, and absurdly small antennæ for an insect of its size; as to its voice—well, to put it mildly, it is not pleasant, though we read in a recent book of travels in Africa a charming account of its angelic notes! Solitude must have had a soothing effect on the family of cicadas which settled in that dark land, and perhaps the cruel treatment they receive from the Chinese boys has produced an irritating one on those in the Celestial Land; for young John Chinaman delights, with a long bamboo pole, some sticky substance having been placed on the end, to poke among the upper branches of the trees and capture the insect, which then does duty as a rattle, protesting with his strident 'sz-sz-sz-sz' when he is fingered; but it is when he is at liberty 'on the tree-top' that he is in full voice—no other insect approaches him in that respect—and, as if apparently rejoicing in a knowledge of what his voice is capable of, he starts off with a preliminary flourish, and then settles down to business. This ear-deafening din is kept up for several minutes, (its distressing nature is intensified if half a dozen cicadas are within earshot) then, after a short rest, he starts off again with a wearying iteration through the hot hours of the day. It is only the male which 'possesses the musical apparatus, consisting of two membranes over air-tubes in its throat, with hollow-sounding cavities behind each, which increase the volume of its notes.'

But time, as well as space, would fail us to bring all the insect creation found in China before our readers: the useful silkworms; atlas moths, nearly as large as two palms of the hands joined together; smaller moths, quaint in contrasts of colours unusal in the West in such insects; tiny mites of ones like little pieces of marbled paper flying about; lovely butterflies like bits of rainbow floating in the breeze, and fluttering over the flowers; gorgeous beetles of all shapes

and sizes; and the ubiquitous mosquito, (of which there must be a good many species out of the 150 species which are known to exist in the world), the plague of one's nights—what aggravated torture and torment it is capable of inflicting!—then the hosts of grasshoppers of all sizes and modification of shape and habits, some tiny morsels about a quarter of an inch in length and which walk sideways. What myriads there are of them all! Where do all these insects come from, and where do they all go? Is it any wonder with their ingenious habits, their wonderful adaptation to their surroundings, their marvellous instinct, their wondrous beauty—is it any wonder, we repeat, with all these, that the Oriental has endowed them with immortality, and has given them a place in future stages of existence?

As to the insects which it is not considered polite to mention in respectable society, they also abound, and the Chinese appear to have no scruples in speaking of them, or in allowing them board and lodging free of expense, though they try to keep down over-population by a judicious thinning-out. The means employed to this end are not always pleasant to a squeamish taste, as the operation is carried on, especially by coolies and beggars, in the open street, the lowest classes using their teeth as the executioners, for the Chinese do not feel any shame at their persons being inhabited.

As to the Westerner in China, personal contact with these parasites is perhaps, if anything, less common even than in England, where a ride in a London 'bus may introduce one to a stray member of their community, *nolens volens*.

With the advance of medical science of late years it becomes more and more apparent that man has more to dread from insects, such as the mosquito, than the mere discomfort of its bite or its buzz; for it is thought at least to be probable that the mosquito spreads malaria.

'Man ° ° may become infected by drinking water contaminated by the mosquito, or, and much more frequently, by inhaling the dust of the mud of dried-up mosquito-haunted pools; or in some similar way' 'The later researches of Surgeon Ross of the British army have not only proven that malaria can be acquired from a mosquito bite, but that the malaria parasite is mostly one of insects and only an occasional visitor to man. Particular species of malaria parasites even demand particular species of mosquitos—a fact at least partly explaining apparent vagaries in the distribution of malaria. When all is known, Europeans may be able to live in climates now made deadly by this pest.'

Flies and other insects may likewise help to spread that awful disease the plague.

'One can understand ° ° how lice, fleas, bugs, and perhaps flies may act as carriers of the virus from person to person, inserting it with their bites. Yersin found that the flies in his Hongkong plague laboratory died in great numbers, their bodies being crowded with the specific bacillus. Sablonowski ° ° remarked that during the Mesopotamian epidemic (in 1884) a certain species of fly appeared and disappeared concurrently with the plague; he considered that this insect was an active agent in spreading the disease.'

Nor is the deadly list complete of the dreaded disease which this apparently harmless, though troublesome, insect, the mosquito, may disseminate, for elephantiasis is to be considered as another.

'Mosquitoes infect water with the germs of the disease, to prevent it we have to keep the mosquitoes down, to prevent their preying on already infected individuals, or, and this is the simple plan, to keep them from getting access to our drinking water, or by boiling or filtration to kill the germs which our drinking water may contain.'

Books recommended.—'Natural History of the Insects of China, containing upwards of two hundred and twenty Figures and Descriptions,' by E. Donovan, F.L.S., &c. See Manson's 'Tropical Diseases,' p. 17, 153. Also see pages 456-460 for an account of the way the mosquito is conjectured to infect man with the *filaria sanguinis hominis*.

JADE.—The mineral held in the highest estimation in China is jade. Under the name Yuk (pronounced Yook) the Chinese not only include 'the three varieties of the silicate of alumina called jade, nephrite, and jadeite by mineralogists,' but they also apply the same term to a number of different stones. Sonorousness and colour are the two qualities which enhance its value, the best coming from Khoten and Yunnan.

'A greenish-white colour is the most highly prized.' Williams gives the following description of jade:—

'Its colour is usually a greenish-white, or grayish-green and dark grass-green; internally it is scarcely glimmering. Its fracture is splintery; splinters white; mass semi-transparent and cloudy; it scratches glass strongly, and can itself generally be scratched by flint or quartz, but while not excessively hard, it is remarkable for toughness. The stone when freshly broken is less hard than after a short exposure. Specific gravity from 2.9 to 3.1.'

The Chinese look upon jade as 'emblematical of most of the virtues'; and from the excessive admiration they have for it, it is natural that they should have largely used it in their ceremonious language; for instance, in addressing a man, his daughter is styled 'a jade girl,' his hand is 'a jade hand,' 'a jade foot' means his coming, or 'I hope you will transfer your jade' means 'I hope you will come,' &c.

It is the ambition of every girl and woman, amongst the Cantonese, to have a pair of jade-stone drops for her earrings, and a pair of jade-stone bangles for her arms. Failing the genuine article, imitation ones are worn. Long pins, six or eight inches in length, having from one to four inches of jade forming the upper part, are stuck into the hair of women; hair-presses, a curious kind of ornament holding up part of the coiffure; rings for women; large thumb-rings, an inch broad, for gentlemen; vases, sceptres—these and many other articles of jewellery, of ornament, and of *virtu*, are all made of this stone.

The jade-stone shops are amongst the neatest and finest looking Chinese shops. The jade in its different shades, from rich green to white, as well as other specimens of precious stones, already made up into the ornaments so highly esteemed, are tastefully arranged on white paper in glass covered boxes. Much labour and pains are taken in the production of these different articles, time being of little consequence to the Chinese lapidary, and expense being lavishly incurred by the moneyed man for their purchase, for the adornment of his many wives and numerous daughters,

as well as for his own wear, and for seals and *bric-à-brac* of various kinds to be placed in the halls of his rambling mansion.

The Chinese, it is said, will not purchase jade brought from foreign countries. Williams says that a cargo load, brought from Australia, was rejected by the Cantonese, owing to its origin and colour. Giles says that 'whole shiploads of it have been brought from other countries to China, but have found no market, the Chinese declaring it was not the same article as their own.' It was thought at one time that jade was only to be found in three places: which were New Zealand, the northern slopes of the Karakorum mountains, and Northern Burmah, but it has since been found *in situ* in Silesia, Monte Video, British Columbia, and Alaska. It also probably exists or existed somewhere in the Alps, as jade has often been found in the remains of Swiss lake dwellings, which are supposed to be at least 3,000 years old, and it has also been found in Asia Minor, in Mexico, the West Indies, and South America—particularly in Venezuela and Brazil.

'The jade of Turkestan is largely derived from water-rolled boulders fished up by divers in the rivers of Khotan, but it is also got from mines, in the valley of the Karákásh River, o o o o The jade of Khotan appears to be first mentioned by Chinese authors in the time of the Han dynasty under Wuti (B.C. 140-86).'

JEWS.—Considerable excitement was caused, a number of years since, by the discovery of a colony of these ancient people in the interior of China, in the city especially of Kai-fung, a departmental city in the province of Honan. They are said to have established themselves in China in the Han dynasty, though there is great uncertainty as to the time of their arrival.

Several visits have been made to them in Kaifung-fú and copies of Hebrew manuscript have been obtained from them, but 'no variations of any consequence have been found between the text of these rolls and that found in the printed Hebrew Bibles of Europe.' These manuscripts have

been deposited in different institutions, such as the City Hall Library in Hongkong, the British Museum, and the Bodleian.

The descendants of this Jewish colony at Kaifung-fú have sunk into a state of ignorance and poverty; not one of them can read Hebrew; their synagogue is no longer in existence; no services are held; and in a few years the last traces of this Jewish community, of from two to four hundred souls, will probably be lost in the mass of their heathen and Mohammedan surroundings. This appears, since the above was written, to have become almost true, if not quite so.

Books recommended.—In the Appendix to 'Christian Progress in China,' by Arnold Foster, B.A., the general reader will find a succinct account of this interesting Jewish colony. Also see Williams's 'Middle Kingdom.' 'The Jews in China,' by J. Finn. 'The Orphan Colony of Jews in China,' by J. Finn, M.R.A.S. 'Fac-similes of the Hebrew Manuscripts obtained at the Jewish Synagogue in K'ae-Fung Foo.'

JINRICKSHAS.—Though not used in the purely native parts of China, yet these convenient vehicles are largely employed in several of the Treaty Ports, as well as in Hongkong, not only by Europeans, but also by Chinese.

They appear to have been introduced in the Shanghai foreign settlements from Japan, and some years later into Hongkong where there are 500 or so. The streets of native cities are not of such a character as to suit vehicular traffic of any kind, and special roads would have to be prepared if it were intended for them to run outside the foreign settlements. This has been done in Nanking where a good carriage road has been constructed by the viceroy, Chang Chih-tung, a great many houses having to be pulled down for it. A score of carriages and a thousand jinrickshaws are running on it.

The Chinese are not such good ricksha coolies as the Japanese, who think nothing of drawing tandem a heavy man fifty miles in one day up and down hill; but still the Chinese, though not such swift runners or possessing such powers of endurance, make very fair ones.

To those who have not seen it, the ricksha may be described as a small two-wheeled vehicle capable of seating one, or sometimes two, persons, with a pair of shafts, in which a coolie runs and drags the vehicle. Private ones have sometimes two or three coolies, the other one or two pushing from behind. They are fitted with hoods which can be raised or lowered at pleasure, and waterproofs to cover the legs are part of the outfit. The rates of hire in Hongkong are—quarter-hour, 5 cents; half-hour, 10 cents; and one hour, 15 cents. In Macao the fares are even less.

One enthusiast has proposed that they should be introduced into London. They are already half-way there, as their use has not only extended to Singapore, Ceylon and India, but even to South Africa.

KITES.—China is *par excellence* the land of kites. They are not relegated here to youthful hands alone and considered as childish toys; they are looked upon as fit objects for children of an older growth—not scientific apparatus such as Benjamin Franklin employed to bring the lightning down from the skies, or such as some present-day aeronauts use for experiments in attempting to solve the problem of a flying machine; but as simple objects to amuse themselves with.

With this higher view taken of kite-flying, it is natural that more pains should be employed in the construction of kites and more ingenuity in their design than is usually the case with us.

The convenient bamboo in its natural growth of different sizes, tubular and light, easily split, should the whole stick be too large, and almost as easily bent into circles, strong yet flexible—seems specially adapted for the frame-work, be the kite a crude and conventional imitation of a bird to amuse a child (for the pastime of kite-flying is not entirely monopolised by those of maturer years in China), or be it a wonderful structure, the joy and admiration of not only its owner, but of a gaping crowd and of the whole neighbourhood. The frame-work is covered with paper and silk, but

no Chinese would think of using old newspapers for such a purpose: any written or printed paper is reverently burned. Such importance do the Chinese attach to this that men perambulate the streets for the express purposes of rescuing any scraps of such paper from being trodden under foot, little wooden boxes are also stuck up on the walls to receive anything of that nature thrust into them.

But to return to kites—so lifelike are some of them made, and so well does the trained hand manipulate them (or rather their strings) in their tethered flight that the simulated hovering of a bird of prey in the air is good enough to deceive, at first sight, even a naturalist. It has well been said that 'the skill shown in flying them is more remarkable than the ingenuity displayed in their construction.' Butterflies, lizards, gigantic centipedes, a pair of spectacles, a huge cash, fish, men and many other objects may be seen disporting themselves in mid air, while at the other end of the strings will be found young men, or even middle aged ones perchance, gravely enjoying themselves, and a group of boys watching them and doubtless wishing they had grown old enough to fly such beauties of kites.

The festival on which kite-flying is indulged in largely is the ninth day of the ninth moon, and this throughout China.

'Doolittle describes them [the kites] as sometimes resembling a great bird, or a serpent thirty feet long; at other times the spectator sees a group of hawks hovering round a centre, all being suspended by one strong cord, and each hawk-kite controlled and moved by a separate line. On this day he estimates that as many as thirty thousand people assemble on the hills around Foochow to join in this amusement if the weather be propitious.'

A delightful concomitant to the kite in Chinese eyes, or rather ears, is a small contrivance which is so placed that the wind rushing through it produces a humming sound.

We wonder if there is anything in China which is not connected with their religion in some way or other, even the thieves and prostitutes have their deities whom they devoutly pray to for success and protection. What wonder then that the innocent kite is often used as a species of scapegoat, as

with string deliberately cut for that purpose, it floats on its downward erratic flight, freighted with an imaginary load of disasters thus carried away from those who otherwise would bear the weight of ills unknown and dreaded. With such a simple expedient to get rid of the dark to-morrow, who need be unhappy even in wretched China?

LACQUER-WARE.—M. Paléologue, in his admirable work on 'L'Art Chinois,' while giving full credit to the perfection to which the Japanese, originally the scholars of the Chinese, have carried this art 'une perfection que les Chinois n'ont jamais égalée,' says further:—'Mais, pour relever d'un art moins élevé et d'une technique moins parfaite, les laques Chinois comptent quelques spécimens qui sont remarquables par la qualité de la matière, par la douceur des tons, par la puissance de la composition, par la largeur et la sévérité du style.'

The lacquer is originally a resinous gum obtained from the varnish tree *(Rhus vernicifera)*, cultivated both in China and Japan for the purpose. Its foliage and bark resemble the ash; it grows to a height of fifteen or twenty feet; and at the age of seven years furnishes the sap, which is collected in July and August from incisions made in the trunk of the tree near the foot. These incisions are made at night, the sap being collected in the morning. Twenty pounds from one thousand trees in the course of a night is a good yield. The lacquer sap is of a very irritating nature, especially to some constitutions, the writer himself, when a boy, has suffered from it by passing through a wood where varnish trees were growing; and the Chinese, when preparing it in cakes to enclose in tubs to send to the market, take the precaution to cover up their faces and hands to prevent contact with it. Lacquer 'in any stage, except when perfectly dry, is capable of producing', the following symptoms:—'Blood to the head, swelling, violent itching and burning, and occasionally small festering boils.'

The best kind of sap is of a tawny or dark-brown colour when in its inspissated state, and tarred paper is used to

protect it from the air, but all lacquer turns jet-black on exposure to the light. Other ingredients are added, as wood-oils obtained from plants such as *Augia sinensis* and others. These, combined with the *Rhus vernicifera*, form the different qualities of lacquer-ware. Sz-chuen, Hu-nan, and Kwang-si, produced the finest.

The preparation, of the best qualities especially, takes a long time, and one reason asssigned for the deterioration in quality supplied to the foreign market in China is the ignorance, or ignoring, of this fact by Europeans, who, when giving orders, will not wait the necessary time for producing a first-class article; and the Chinese manufacturer, from being forced to supply the articles required at short notice, has got into the way of producing inferior workmanship, which meet with as ready a sale amongst the uneducated in the mysteries of lacquer as the better specimens did.

The varnish is prepared for use by the addition of oil of the *Vernicia montana* or *Camellia oleifera*, sulphate of iron, and rice vinegar, these ingredients vary according to the condition and transparency required. Different tints are given to the lacquer, likewise, by the introduction of different substances, such as pig's gall and vegetable oil, ivory black, animal charcoal, and tea oil.

The wood to be varnished is first planed and polished, the joints are stuffed with a kind of fine oakum, narrow slips of paper are pasted over them, and fine paper, or thin silken material is put over the whole surface. A mixture of emery powder, red sandstone, vermilion, or of gamboge, and of cow's gall, is then applied with a hard brush, and when dried in the air it is polished with sandstone, pumice-stone, and powdered charcoal.

This double operation is repeated several times. The preliminary work, which takes several weeks to accomplish, forms the foundation for the lacquer which is applied in a room closed on all sides from wind and dust. A very fine, flat brush is used to apply a slight and very equal film of it.

The drying room next receives the article, or articles; here the atmosphere must be fresh and damp, for it is under such conditions that the lacquer dries most quickly. It next receives a polishing with a kind of soft schist. Each layer of lacquer is subjected to the same slow and minute operations: the least number of layers applied is three, the most eighteen.

The ornamentation of figures, flowers, and gilding, &c., is done in more than one way:—

'The gilding is performed by another set of workmen in a large workshop. The figures of the design are drawn on thick paper, which is then pricked all over to allow the powdered chalk to fall on the table and form the outline. Another workman completes the picture by cutting the lines with a burin or needle, and filling them with vermilion mixed in lacquer, as thick as needed. This afterwards is covered, by means of a hair-pencil, with gold in leaf or in powder laid on with a dossil; the gold is often mixed with fine lamp-black.'

'Quand, sur le fond uni de laque, l'ouvrier veut peindre un décor, personnages, fleurs, arabesques, etc., il esquisse directement au blanc de céruse le sujet qu'il va traiter, ou bien encore il le décalque en suivant avec une pointe de bois les lignes de son dessin, sur lesquelles il a préalablement passé, au verso de la feuille de papier, un trait d'orpiment liquide. Il commence alors à peindre sur ce croquis avec les couleurs dont dispose sa riche palette.'

Much skill, dexterity, lightness of finger, and long practice are necessary to ensure that fineness and requisite delicacy, which at the first touch will produce the effect desired without repetition, for this last is not allowed, the gummy consistency of the lacquer likewise forbidding it: notwithstanding all these difficulties, some of the lacquer produced by the Chinese is characterised by distinctness of line and a freedom of composition.

Besides gold and silver spangles, incrustations of ivory, mother-of-pearl, jade, coral, malachite, and lapis lazuli, are employed in the ornamentation of lacquer-ware, rough mosaics of flowers, animals, &c., being formed of them, and then varnished.

Foochow lacquer equals the Japanese; the latter people, it is said, having taught their original teachers, the Chinese, the production of this superior quality. Some fine specimens also come from Ningpo, and command a very high price.

Carved lacquer is either not now (during the present century) made, or but little is produced, as it requires great labour, rendering its production too expensive. Its mode of preparation is as follows:—A dark paste is made of *Urtica nivea*, of 'papier de *broussonetia*,' and egg-shells; these are beaten together, pounded, and camellia oil added to thicken them. After being applied to the wood and becoming perfectly dry, it is carved by the artist, who requires a firm hand, as no repetition is possible. Several coats of red varnish, the composition of which is unknown, are afterwards applied. The defect, to a European eye, in this style of lacquer is the overburdening of the decoration with entangled dragons, phœnixes, the lotus, &c.

There are no names of Chinese artists to mention as in the case of the same art in Japan. In China it is not the individual that is to be noted but the schools, differentiated by style, tradition and tendency. At present, at all events, but little has been discovered of the history of the art. Carved lacquer was known during the early part of the Christian era, though no very ancient specimens are extant, the oldest being of the comparatively modern date of the end of the 16th century (Ming dynasty). 'Les laques sculptés de cette époque sont fort rares, et les Chinois les estiment à très haut prix: le vernis en est très épais, le travail en est ferme, d'un style sobre et sévère.'

Great improvement was effected in the reign of the Emperor Kang-hi (A.D. 1662) of the present dynasty, both in quality of material and decoration; and in Kien-lung's time (A.D. 1736-1796) some fine carved lacquer was produced, as also some exquisite specimens of other lacquer, the best of these being made in the imperial manufacturies. We cannot resist the temptation to quote once more from M. Paléologue's interesting work 'L'Art Chinois' as to the last:—

'M. de Semallé possède une dizaine de pièces ayant, sans aucun doute, cette origine; ce sont des coupes formulées en calices lobés, légères à la main et délicatement modelées: l'une est d'un bleu paon à reflets verts, chatoyant et intense comme un émail; une autre est d'un rose très pâle que rehausse un rose de corail, et l'ensemble est

d'une douceur de tons incomparable ; une autre encore est d'un noir uni et profond, de ce beau noir si apprécié des Japonais ; signalons enfin, dans la même collection, un laque aventuriné, à incrustations d'or et d'argent figurant des lotus, qui est une merveille de goût et de finesse. Ces pièces comptent à nos yeux parmi les rares objets de laque chinoise peinte qui mériteraient de figurer dans la collection d'un amateur au Japon.'

Books recommended.—'L'Art Chinois.' par M. Paléologue. Williams's 'Middle Kingdom.' Vol. 2, p. 30, et seq., to both of which books we are indebted for information.

LANGUAGE.—We remember, some thirty years or so ago, trying to elicit from a lecturer on languages and literature his idea of the position held by the Chinese language amongst that of others. After considerable humming and hawing, he said that it held one of its own, outside of the general scheme of languages as elaborated by philologists. This position is practically the same that it holds to this day amongst many of those who delight to classify language. As the Chinese have been outside the comity of nations, so their language has been relegated to a position of its own with no certain relationship to the other speeches of mankind; and as the exclusiveness of the nation, is being slowly broken down, so it is to be hoped that, before long, in response to the toil of not a few scholars, the affinity of Chinese with that of other languages in the world will be more clearly established and the wall of partition separating it from the others be a thing of the past. Most divergent views have been held on the subject and clearly proved to the satisfaction of those who held and advanced them, but not to the equal satisfaction of their readers.

There would appear to be some connection between Chinese and the so-called Aryan languages; to prove this Edkins, Schlegel, and others, have laboured. The latest idea, that of Professor Terrien de Lacouperie, and his co-labourers in the same field, is that of an affinity between the languages of China and Babylon. These views still wait general acceptance, the feeling of many being one of suspense: a waiting till convincing proofs are produced before acquiescing in any of the theories put forth; and there are still immense fields for the patient worker to explore.

The connection between Chinese and the languages of some of the surrounding nations is deserving of further attention in order to fix with a greater amount of certainty the relationships which exist between certain of them.

Some people go so far as to say that Chinese has no grammar. If grammar only consisted of declension and inflection, such a statement might be true; but the Chinese most cleverly use the relative position of words to express what we, to a great extent, and some continental nations to a greater, and the dead languages of Europe to the greatest extent, show by case, mood, tense, number, and person: position is everything in the construction of Chinese sentences, and does away with those troubles of school-boys, carried to such an excess in the classical languages.

In addition to position, the use of auxiliary characters is employed, and, in the written language especially, a general symmetry of construction, and use of words in sentences and clauses, which are either in antithesis or juxtaposition to each other, assists materially in the correct development of ideas.

Chinese is one of the simplest, while at the same time one of the most difficult, languages in the world: most simple from the almost entire absence of these inflexional forms; most difficult from the combination of different languages under the one heading of Chinese; such for instance as the book language in its two or three different forms, the Colloquial or spoken language in its different vernaculars, and in its tones, the bugbear and ruin of most European readers and speakers of it.

The Chinese have spent much time and labour in the cultivation of their wonderful and interesting language. The Shu-king mentions writing as being practised in the time of Shun (B.C. 2255–2205). Some doubt, however, has been cast on the genuineness of these passages in the Shu.

There is no doubt that writing was in use a little later, in connection with Government matters, and in the Chau dynasty it was in common use among the official class.

Colleges and schools existed, books were made and libraries formed. Writing was a laborious task, the language at this early period not having attained the rich collection of written characters it now possess. The nucleus or prototype of the first Chinese dictionary, the Urh-ya, is referable to this period.

The violent attempt of the execrated monach Tsin Chi Huang Ti to introduce one language throughout China, by destroying all trace of the past, was unsuccessful. It was about this time that the transition from the mainly pictorial or symbolic representation of the language took place, and more attention was paid to sound.

The period of the Han dynasty (B.C. 205–A.D. 200) witnessed the commencement of the study of the language, its exciting cause being the elucidation and determination of the characters of the books which had escaped the wholesale destruction. Many of the works of the renowned scholars of these ancient times have disappeared during the lapse of ages. Amongst two to be noted as still extant are the Fang-yen, a comparative vocabulary of dialectic varieties, and the Shuo-wên, an etymological dictionary (A.D. 121). which dealt with the writing of the character. The language at this period 'acquired a considerable degree of exactness and polish,' and many additions were made to the characters in use. The Buddhist missionaries about this time also assisted in bringing into general future use the spelling now in vogue to explain the pronunciation of words.

During the troublous times even of the Three States some sensible men busied themselves with the cultivation of their native tongue. An epoch is marked in this cultivation in the period known as the Northern and Southern Dynasties (A.D. 479 to 557); and the study of etymology began to flourish. The four tones were first noticed in published works, though doubtless previously known to scholars. The Sui dynasty (A.D. 589 to 618) still saw much attention paid to tones and the sounds of characters. The T'ang dynasty (A.D. 618 to 906) gave an impetus

to this study so congenial to the Chinese nature. The Emperors encouraged learning, and even cultivated it themselves. Renewed enthusiasm was shown in the study of the classics: much learning and ability were displayed; the tones and sounds of characters received much attention; and acquaintance with such subjects was required from the competitors for literary employment. Books were also written on Sanscrit Grammar and its alphabet by Indian Buddhist missionaries, or Chinese monks who had studied the language in India, and the knowledge thus acquired was of use to native authors in the study of their own language. 'In several respects the period of the T'ang dynasty forms an era of great importance in the history of the cultivation of the language. It was the time in which China began to have a popular literature. * * * Plays also now began to be written and performed, and romances to be *composed in a style often but little removed from that of every day conversation.*' This fixed the style and made fashionable the dialect—the Mandarin—in which they were written. Printing was first invented at this time in China, though it was not till succeeding dynasties that it exerted its full power.

It is under the Sung dynasty that the language 'is supposed to have reached its acme; to have become complete in all its formal and material equipment, having everything needful to make it an effective instrument for expressing the national mind;' and works on philology of great and permanent value were produced.

About the time that the Mongols prevailed, a book was published which has been rendered into English under the title of 'The Six Scripts.'

'The founder of the Ming dynasty (A.D. 1368–1399) was a patron of all kinds of learning, aud promoted efforts to recover and preserve the valuable treatises which had been lost, or become very rare.' One of the most widely used works, and the standard dictionary, of the present time, is

the Kang-hi dictionary, prepared by direction of the Emperor of that name, A revived interest has been taken during the eighteenth and nineteenth centuries in the philological works of antiquity.

The Chinese, as far as at present has been ascertained, have confined their studies nearly entirely to 'sounds, meanings, composition, and history of the written characters;' and the study is not generally pursued for its own sake, but for the purpose of elucidating the 'orthodox canonical literature.'

'The Chinese language is very rich in * * * nature sounds and "vocal-gestures;"' while the interjectional element appears to have had its full share in the formation of some portion of the language. Many of the words and terms in use are imitative of sounds in nature, of noises of falling objects, of calls and cries of animals, birds, and insects; and of actions by man himself: these have all had their share, and still have, in forming the language.

On the whole, the Chinese, however, take comparatively little interest in such researches. The Buddhist missionaries, who introduced Buddhism, did a good work, first, in interesting the Chinese in Sanscrit with its alphabet and grammatical forms, and, secondly, in inducing a study among the Chinese of their own language, leading them to examine it and appreciate it.

The Chinese consider the faculty of speech to be man's natural endowment: expressive sounds are uttered by the promptings of nature; but for the development of speech they believe that the most highly endowed men have been its nursing fathers.

It would be highly instructive and interesting were a history of the rise, development, and progress of the Chinese language down to the present time possible. The materials seem at present to be fragmentary. Doubtless with the combined study of numerous scholars, much more may be known of it than at present. The Chinese language retains,

to a great extent, the primitive simplicity of early speech; and this is what makes it of advantage to the student to attempt to peer into its past depths, and to study its present state.

The Manchu, Mongolian, and Turkish tongues are descended from one source, and this parent language may likewise have been the progenitor of the Chinese, in common with that of these other languages as well.

The speech of the Chinese was preceded in China by numerous dialects and languages of what are termed the Aborigines. It seems impossible not to suppose that these former speeches must have had some effect on the language of the new comers, though if a policy of extermination was adopted towards the former inhabitants that effect would not be much. Traces are now found in some of the so-called Chinese dialects of relics of some of these former languages. In the Amoy language, a few words are instanced as being remnants of a previous race, the same is supposed to be the case in the Swatow language, and in Cantonese also a word or two is spoken of as being thus taken over into the present language.

The Chinese language would appear, at first sight, to be, like the Chinese themselves, separated from the rest of the world and self-contained; though this is true to a great extent of the people as regards their communication with Western nations, yet it must not be forgotton that there has been considerable intercourse between China and the countries whose borders are conterminous with her own; and so, instead of the language having no admixture of foreign words in it, some such words are to be found. These words of foreign origin are generally of a technical character: names of countries, official designations, names of fruits, spices, woods, reminiscences of foreign intercourse, conquest, and commerce. The use of these words has not been confined to modern times, but imbedded in the language are found a few fossil remains—relics of ancient foreign relations or wars, now well-known matters of history. These word are met with here and there in books and in conversation; for example,

to take a modern one, Ho-lán-shui, or Holland water=Soda water, because it was first introduced by the Dutch.

Buddhism has introduced in its train many words into Chinese. They consist of Sanscrit words brought into the language, translations into Chinese of such Sanscrit words, and new phrases in Chinese due to Buddhism, but not translations of Sanscrit words or terms. This religion has also given new meanings to words and phrases which were in use before.

The Han, the T'ang, and the present dynasties, have especially increased China's knowledge of the outside word, while other periods even bore their share, though a smaller one, in exchange of the arts of peace, and at times of the horrors of war, with the neighbouring states of Japan and India; even distant Persia, as well as many other kingdoms, too numerous to mention, all being known to a greater or lesser extent; and, latterly especially, the countries of Europe have come within the horizon of Chinese ken. It is not surprising therefore to find a small amount of terms derived from the languages of some of these countries. 'Certain terms even in a comparatively early period of the Chinese language * * * seem to have at least a common origin with their equivalents in Greek and Latin;' Spanish, English, Malay, Persian, Arabic, Turkish, Manchu, and Mongolian, Tibetan, as well as Sanscrit and other Indian languages, have each assisted in given new words in the past, while with the advance of science and learning this must be more especially the case in time to come. But after all that can be said, these foreign words form but a very small proportion of the whole.

The language of China may be divided as follows:—

1.—The ancient style in which the classics are written: sententious, concise, vague, and often unintelligible without explanation.

2.—The literary style: more diffuse, and consequently more intelligible: it might be described as poetry written in

prose on account of a '*rhythmus*,' as it has been termed, in which it is written, the ancient language having less of this—both forms having a number of particles either difficult or impossible of translation into English. The essays written by candidates at the literary examinations are composed in this style.

3.—The business style which is plain enough to be intelligible: it is prose without, or with but little of, the poetry element, and few, if any, of the troublesome particles. It is in general use for commercial purposes, legal documents, official and business correspondence, and governmental, statistical, and legal works are written in it.

4.—The Colloquial or the spoken languages. They are divided into numerous dialects (See Article on Dialects) but unfortunately they are despised,—there is scarcely even one book written in them in the South of China, and yet it is impossible to speak in any other language; and to the great majority of the lower classes, no other is intelligible in its entirety. In nearly all Western languages when we learn to speak them, we learn consequently to read them; but a knowledge of Chinese, as spoken, only places one on the threshold of the Chinese of books. This has not inaptly been compared to a man who knowns French fluently, but who, if he wishes to read Latin, has, after his knowledge of French, to apply himself to Latin; the French in this instance being the colloquial, and the Latin the Language of the book. Again, the ancient language as compared with the business style, might be likened to the English of Chaucer as compared with that of the modern writer.

The difference between the book style and the colloquial might be likened perhaps to the difference between a common English book and some highly scientific or technical work so bristling with scientific terms, or technical expressions, or mathematical formulæ, that it would be entirely, or nearly entirely, incomprehensible, except to one who had been educated for years, and had made such a subject a speciality. This way of putting the matter may

throw some light on what seems such a mysterious matter to English-speaking people, and show how difficult of comprehension the book language is to all except those who have received a special and sufficient training.

Writers on the Chinese have differed as to the richness, or otherwise, of the language. Putting aside all prejudiced statements, it may fairly be affirmed that in some respects its vocabulary is very full, where some of our languages are poor, and *vice versâ*. The Chinese have no difficulty in expressing themselves so as to be understood by their own countrymen and others, though Europeans and Americans have not sometimes the patience to make the good listeners which the want of mood, tense, and all inflections occasionally requires in order to get at the meaning.

On the other hand, the statements are often more concisely expressed than is the case in the general run of European languages. What strikes a foreigner as strange in the language, is the ease with which a word does duty as a noun, or verb, an adjective, adverb, or proposition. Marshman says: 'A Chinese character may in general be considered as conveying an idea without reference to any part of speech; and its being used as a substantive, an adjective, or a verb depends on circumstances.'

Books recommended.—'Essays on the Chinese Language,' by T. Watters. 'The Structure of Chinese Characters,' by J. Chalmers, M.A., L. L. D., and chapters on language in standard works, such as Williams's 'Middle Kingdom,' &c.

LARKS AND OTHER SONGSTERS.—The lark is one of the most prized of song-birds among the Chinese. Their fondness for birds and flowers, as Williams has well noted, being 'one of the pleasant features of Chinese character.' No Chinese gentleman, at least in the South of China, takes a dog out to walk with him; but on a fine day numbers may be seen each with a lark in a cage in the outskirts of a town, or sauntering leisurely along the streets, or standing in some square, or squatting on their haunches on some green spot, while their favourite bird enjoys himself, occasionally even with a little ramble on the grass. His master *cum dignitate*

gravely taking his pleasure in watching his pet, or even unbending so far as to occupy himself with the pursuit of grasshoppers amongst the turf, though more frequently such a hunt is left to the boys or to the wretched grasshopper hunters, who armed with a bunch of twigs and tiny baskets to hold their victims, from dewy morn till darkest twilight, wander up and down the hills, beating every tuft of grass for the active, springing, startled insects, which, when caught, they sell for a cash or two a piece, to the bird shops or bird-fanciers; their ultimate fate, of course, to be gobbled up by pet birds. Chinese houses are so often, in cities especially, shut out from the breezes, that it must be a positive pleasure to these active songsters to get such airings; but caged up as they are in close and narrow streets they may often be heard pouring out their melodious sonnets from the purlieus of some confined shop, trying in shrillest notes a musical contest with some imprisoned neighbour—such emulation is there that they get almost frantic at times.

The lark's cage is round, made of neatly rounded splints of bamboo, and varnished brown, with a removable bottom sprinkled with sand and furnished with a perch, in shape like a large mushroom, the Chinese evidently knowing that the lark does not alight on twigs or branches.

Williams informs us that 'the species of wagtail and lark known amount to about a score altogether.' Amongst them may be noted the field lark (*Alauda cælivox* and *arvensis*). Large numbers of Chihli larks are brought down every year to the South of China where they are preferred. The Mongolian lark commands a high price, $25, being a common figure for a good one; it is called the *pák ling* or 'hundred spirits.'

Next in importance if not in equal favour as a songster is the thrush. Amongst the most common in the neighbourhood of Canton is the *wú méi*, a grayish-yellow thrush (*Garrulax perspicillatus*), a 'well-trained one is worth several dollars.' The spectacle thrush derives his name from a black circle round each eye: it is very graceful and lively, though

not a very sweet singer. Another thrush (*Suthoria webbiana*) is kept for fighting—death or victory being its song.

The canary is a great favourite, large numbers being reared and even exported as far as England. Its colour is not only yellow but some seem to display a tendency to revert to the dusky hue of the original bird in the Canary Islands. It is commonly known as the white swallow, its usual light-yellow or canary colour being a near enough approach to white to satisfy the Chinese philologist. The canary is generally kept in a round cage made of bamboo and varnished, with a removable bottom and perches of twigs. The cage is rather larger than the English wire canary cage, but smaller than the Chinese bird cage used for larks. Besides this cage very neat canary cages of the same materials are made in imitation of houses and boats, as well as large squarish cages of unvarnished bamboo, these last being especially useful for breeding purposes.

The prices of canaries vary with the season of the year. In Hongkong about 70 cents is an ordinary price charged for one to a European. It is said that large numbers of canaries are sent to China every year from Germany.

Many other birds, some of which might fairly be entitled to the name of songsters, as well as others which can only boast of one or two notes, are kept as pets by the Chinese.

Book recommended.—Jour. N. C. Br. R. A. S., May 1859, p. 289.

LAWS.—It has been observed that:—

'The laws of a nation form the most interesting portion of its history.' 'The laws of the Chinese, if taken in the most comprehensive sense of the term, framed, as they have been, by the wisdom and experience of a long series of ages, and suitably provided as they are for the government of an empire, unparalleled in the history of the world in extent and population, must, it will readily be imagined, be proportionally numerous and complicated. They are also, which is still more embarrassing, generally intermingled in such a degree with details, concerning the ancient history and actual condition of the civil, political, and ceremonial institutions of the empire, that individual works on these subjects are sometimes extended to the enormous length of a hundred volumes, and the aggregate is, of course, enormous in proportion.'

The Chinese code of penal laws has been described as, 'if not the most just and equitable, at least the most comprehensive, uniform, and suited to the genius of the people for whom it is designed, perhaps of any that ever existed.'

'The civil and military establishments, the public revenue and expenditure, the national rites and ceremonies, the public works, and the administration of justice, are, each of them, regulated by a particular code of laws and institutions; but the laws of the empire in the strictest and most appropriate sense of the term, and which may be denominated Penal Laws by way of contradistinction, are the peculiar and exclusive province of the last of these departments.'

The Chinese, as in nearly everything of importance that concerns their commonwealth, carry back the first promulgation of their system of laws to a remote antiquity, namely, the time of Yao (B.C. 2356) and his successor Shun, though according to their account of that sovereign (Yao), there would appear to have been but little need of any repressive legislation; for his rule was the *beau ideal* of perfect government in China—a state of almost perfect blessedness due to the virtues of the ruler or official, for such an one by his conduct and precepts changes the thief into an honest man, and produces such a state of security, that a bag of money, dropped by the wayside, will be left untouched or carefully put in a place of safety till the return of the loser. Yet, notwithstanding the resplendent virtues of these early monarchs, the second, Shun, is credited with having established the following five punishments:—Branding on the forehead; cutting off part of the nose and feet; castration; and death. So innocent and virtuous, however, were the people at that period, that many centuries are said to have passed before it was necessary to enforce them.

Each change of dynasty in China may be compared to a new geological period, for, notwithstanding the entire dissolution of the government and abrogation of the constitution established by the preceding dynasty, yet, as in the deposit of new strata, the same general conditions and principles are adhered to in the formation, or laying down of the new laws, a new code being generally made with each successive change of family on the throne. That in present use came into force

when the Manchu Tartars assumed the rule over China; but, to again use the same illustration as above, imbedded in this new code, as in the newer geological strata, are to be found remains of antiquity; and, if a minute investigation be substituted for a cursory survey, it will be found, as in the material forming the later deposits on the earth's surface, that the mass of the laws are of the same stuff and substance as the more ancient ones, codified and altered in conformity with the changed conditions of time and life, some of the older forms dying out, and more recent enactments, necessitated by the progress of events, giving fresh life and vigour to the whole.

The first regular code of penal laws is attributed to Li-kwei, two thousand years ago. It is described as 'simple in its arrangement and construction, having been confined to six books only, two of which appear to have been introductory, the third relative to prisons, the fourth to the adminstration of the police, the fifth to the lesser or miscellaneous offences, and the sixth to all the great and capital offences against public justice.' This code is supposed to have come into operation under the Tsin dynasty (B.C. 249). Though codified at this period, the principal characteristics belong to a remoter antiquity. Alterations and enlargements took place with the advent of each successive dynasty, both in the plan and divisions of the code, viz.:—under the Han, Tsin, T'ang, Sung, Yuen, Ming, and some of the lesser dynasties and the latest, under the present one, the Ts'ing.

As in European codes, the building up of new material on an old structure, and in conformity with an antiquated plan, instead of pulling down and rebuilding on a new scheme better adapted for the requirements of an altered and progressive state of society, gives rise to ambiguity, confusion, complications, intricacies, and inconveniences. The artificial and complex construction of the code is another cause of obscurity. It is not to be supposed that all those principles, some of which are excellent, contained in our

English system of laws, the result of many years of a progressive struggle towards the attainment of justice, and the outcome of a different system of life and its surroundings, will be found in a body of laws produced under such different conditions. Yet, on the whole, the Chinese Penal Code is admirably adapted to the requirements of its teeming population of law-abiding subjects, taking into consideration the great difference of the fundamental principles on which the superstructure is founded.

The parental authority is clearly seen as one of the great conditioning causes in operation from remote times to the present. From the small circle of the family of a few individuals it spreads in ever widening circles to the clan, composed of the aggregate of many families, and reaches its final limits in the Government which is based upon the same principle, that of parental authority; and to this principle is doubtless due, in union with some others, the conservative and preserving force, which has, amidst, and in spite of, many heterogeneous elements, knit the Chinese people together as one through so many past ages; and which still preserves its unifying power, and may for countless generations to come.

The following extract from a Chinese newspaper, published in the Colony of Hongkong, viz.: *The Chung Ngoi San Po*, will give some idea of what process of law entails in China.:—

'Governor Luk Chuen-lam has given instructions to the Magistrates of Nam-hoi and Pun-yü districts that they are not to detain people connected with the cases brought before them, whether the prosecutor or prosecuted, except in cases of emergency. The order is warmly appreciated by all the Chinese, for the detention of people in the yamêns pending the investigation of the cases concerned afforded chances to the yamen people to make their squeezes, and it is a fact that the Chinese are willing to stand any amount of suffering rather than present themselves before the mandarines to be maltreated and squeezed by the yamên people, who do not receive any wages from the mandarines and simply watch for chances of squeezing. People ordered to be detained by the Magistrate in the yamên are kept under the custody of the yamên people, who lock them up in exceedingly dirty rooms, * * * giving them no food and no bedding until their friends and relatives come forward to amply bribe the custodians. Sometimes a person is detained in the yamên for many years although the case

may be only a minor one, if there is no influential Sansz to stand bail, which bail is represented by influence and not by money. It is not uncommon for the Chinese to successfully bribe the yamên runners not to take them before the Magistrate, if a warrant is issued for their arrest.

The prisoner, whether he may turn out to be innocent or guilty, is not treated with that tenderness incident to our nineteenth century civilisation; every effort is not made to prove his innocence, if possible, and points are not strained in his favour, which would be dropped if against him. The Chinese law would appear to be better adapted to ensure the punishment of a greater number of guilty persons than the English law; but it is probable that occasionally an innocent person is caught in its meshes, and, unable to escape, is punished; but English law is not free from this defect, even when such a sacred thing as human life is at stake. There is no doubt that, notwithstanding misfortune overtaking a few innocent ones in China, the well-being of the mass, on the whole, is better conserved than in a system where sentiment is apt to get the upper hand. This for the moment leaving out of sight the universal bribery and corruption prevalent and the infliction of torture.

The English principles of a man being considered innocent till proved guilty, and of no man criminating himself, are unknown; but on the other hand, a prisoner is required to confess before he can be punished; for no criminal case is complete without this confession. Unfortunately, however, the utility of this safeguard is somewhat, if not entirely nullified by the introduction of torture, if necessary, to induce confession. The application of this must necessarily depend a good deal upon the character of the official within whose power the criminal chances to be. A cursory examination of the penal code might lead one to infer that corporal punishment, and, as a consequence, torture was universal; but, before arriving at such a hasty conclusion, several things which have a tendency to modify such a decision have to be considered:—In the first place, the Chinese should be compared with other Asiatic nations, whose punishments will often be found to be of a most ferocious character. Viewed

under such circumstances, the use of torture to extract the truth, does not seem so awful for an Eastern people; it must also be remembered that it is only a few centuries since torture was in use in our enlightened lands in the West; and, finally, there are so many exceptions and grounds of mitigation, that universality of corporal punishments, and consequently of torture, will be found to be much affected thereby.

The law in China likewise interferes with many acts which in Europe are without its pale; on this point it has been remarked that:—

'In a country in which the laws have not in any considerable degree the active concurrence either of a sense of honour, or of a sense of religion, it may perhaps be absolutely requisite that they should take so wide a range. Experience may have dictated the necessity of their interfering in this direct manner in the enforcement of all those national habits and usages, whose preservation, as far as they are of a moral or prudential tendency, must undoubtedly be of essential importance both to the security of the government and to the happiness of the people.'

We quote again from Staunton's 'Penal Code of China' (Introduction)—

'Another object which seems to have been very generally consulted is that of as much as possible combining, in the construction and adaptation of the scale of crimes and punishments throughout the Code, the opposite advantages of severity in denunciation and lenity in execution.'

The laws are divided into the *lut*, or fundamental laws, and *lai*, supplementary laws: the former are permanent; the latter, which are liable to revision every five years, are the 'modifications, extensions and restrictions of the fundamental laws.' Each article of the fundamental laws has been likewise further explained or paraphrased by the Emperor Yung Ching, 'and the whole of the text is further illustrated by extracts from the words of various commentators. These appear to have been expressly written for the use and instruction of magistrates, and accordingly form a body of legal reference directly sanctioned for that purpose by government.'

The laws are classified as follows:—'General, Civil, Fiscal, Ritual, Military, and Criminal Laws, and those relating to Public Works, comprised in 436 sections of the original

laws, and a more numerous quantity of the supplemental laws, or Novellæ, which bear the same relation to the code as the judiciary law and subsequent enactments in France, and the new laws and authoritative interpretations in Prussia, respectively do to the Code Napoléon and Code Fredéric.'

Staunton characterises the Penal Code as remarkable for the conciseness and simplicity of its style of language; at the same time he calls attention to the difficulty, without 'various references and considerable research,' of ascertaining the punishment which a criminal 'is actually liable to suffer.' He proceeds to say:—

'That the sections of the Chinese Code may thus, perhaps, not unaptly be compared to a collection of consecutive mathematical problems with this additional circumstance of perplexity that a just and entire comprehension of each section individually requires a general knowledge of those that follow, no less than of those which precede it.'

'By far the most remarkable thing in this code is its great reasonableness, clearness, and consistency, the business-like brevity and directness of the various provisions, and the plainness and moderation in which they are expressed. There is nothing here of the monstrous *verbiage* of most other Asiatic productions—none of the superstitious deliration, the miserable incoherence, the tremendous *non-sequiturs* and eternal repetitions of those oracular performances—nothing even of the turgid adulation, accumulated epithets, and fatiguing self-praise of other Eastern despotisms—but a calm, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense, and if not always conformable to our improved notions of expediency, in general approaching to them more nearly than the codes of most other nations. When we pass, indeed, from the ravings of the Zendavesta or the Puranas to the tone of sense and business in this Chinese collection, we seem to be passing from darkness to light, from the drivellings of dotage to the exercise of an improved understanding.' The legal maxim *de minimis non curat lex* is not known in China; much minute attention is paid to trifles.' We scarcely know any European code that is at once so copious and so consistent, or that is so nearly free from intricacy, bigotry, and fiction. In everything relating to political freedom or individual independence it is indeed woefully defective; but for the repression of disorder and the gentle coercion of a vast population, it appears to be equally mild and efficacious. The state of society for which it was formed appears incidentally to be a low and wretched one; but how could its framers have devised a wiser means of maintaining it in peace and tranquillity.'

'The people have a high regard for the code,' 'and all they seem to desire is its just and impartial execution, independent of caprice and uninfluenced by corruption. ° ° ° ° It may be observed,

as something in favour of the Chinese system, that there are substantial grounds for believing that neither flagrant nor repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity.'

'Besides these laws and their numerous clauses, every high provincial officer has the right to issue edicts upon such public matters as require regulation, some of them even affecting life and death, either reviving some old law or giving it an application to the case before him, with such modifications as seem to be necessary. He must report these acts to the proper board at Peking. No such order, which for the time has the force of law, is formally repealed, but gradually falls into oblivion, until circumstances again require its reiteration. This mode of publishing statutes gives rise to a sort of common and unwritten law in villages, to which a council of elders sometimes compels individuals to submit; long usage is also another ground for enforcing them.'

'The Chinese customary law ° ° ° undoubtedly rests, as did the Roman Law before the publication of the Twelve Tables, upon the *mores majorum*, "that is," as Lord Mackenzie says of the latter, upon "customs long observed and sanctioned by the consent of the people." We are inclined to think it improbable that the Chinese have added to, or more than superficially changed any of their fundamental social principles since the compilation of the "Ritual of Chau" by *Chau Kung*, and that of the "Record of Rites" by Confucius, both of which collections ° ° most probably reduced to a definite code the social principles of the Chinese, whilst blending them with those of the then ruling dynasty, and to this day continue to exercise a profound influence upon the Chinese mind. We mean by fundamental principles, those such as the Patriarchal Principle ° ° and the Fraternal Principle ° °, which, especially the former, apparently the progenitor of the others, pervade the Law and Customs of the Chinese as completely as the *Patria Potestas* ever did the Jurisprudence of Rome. The Chinese Customary Law furnishes a standing "caution" (in the language of Sir Henry Maine) "to those who with Bentham and Austin resolve every law into a *command* of the law-giver, and *obligation* imposed thereby on the citizen, and a *sanction* threatened in the event of disobedience."'

'The principle of *hiao*, which, in its broadest sense, we think we may take to include friendship, (*sin*), and loyalty, (*chung*), as well as filial (*hiao*), fraternal, (*yu* and *kung*), or (*t'i*), and conjugal piety, or duty, (*shun*), is undoubtedly the substratum of the Chinese social and legal fabric.'

'The Chinese Law, both Customary and Statute, furnishes an immense amount of collateral evidence in support of Maine's theory, that the movement of the progressive societies has hitherto been a movement from Status to Contract, or from families as units to individuals as units. It is particularly fruitful in illustration, perhaps more so even than the Hindoo Customary Laws. ° ° ° ° The numerous illustrations are the more valuable, inasmuch as China has not yet emerged from Status; and, as regards the *Patria Potestas*, the Testamentary Power, the position of women and slaves, the fiction of adoption, and the almost entire absence of any written law of contract,

remains in the position of the Roman Law,—not of the latter Empire, not even of the Antonine era; not even, again, of the early Empire, or the Republic at its prime; but of the Roman Law anterior to the publication of the Twelve Tables,—2,200 years ago. In fact, with the Chinese law, as with the Chinese language, we are carried back to a position whence we can survey, so to speak, a living past, and converse with fossil men.'

'The law secretaries ° ° ° whether Provincial or Metropolitan' are 'the true and almost sole depositories in China both of the life of the law and the life of official language. They are the jurisconsults of the officials, as the Roman lawyers were those of the people. True, most Chinese officials are thoroughly cognizant of the main principles, and fairly acquainted with the details of their not very voluminous codified law, but the law secretaries are they who search out and apply the law in each case, and who draw up the records for submission to the Courts of Appeal at Peking,—The Grand Court of Revision and the Board of Punishment, ° ° ° and to the Supreme Tribunal, consisting of the Emperor, either alone, or aided by such commissioners as he shall see fit to appoint,—which commissioners, again, are assisted by their secretaries. A highly paid class, possessing immense indirect power, and usually plying their vocation with the least possible outward show, they furnish not unfrequently some of the ablest statesmen in the Empire. *Tso Tsung-t'ang*, the strategist who ° ° ° recovered Kashgaria to the Empire, may be cited as an illustrious example; and a ° ° ° memorial presented by him to the Throne, praying for posthumous honours to be conferred on four of his secretaries, evidences the value which is attached to the services of these men, and the important part they take in the concerns of the Empire.'

The punishments now inflicted for an infringement of the law are:—Flogging with the bamboo; banishment within a limited distance for a limited time or permanently; death—of which there are two modes—by strangling and decapitation.

Manacles of wood, and iron fetters are used, and the cangue, a species of stock consisting of a heavy framework of wood in which the neck and hands are confined. Two instruments of torture are legally allowed: one for compressing the ankle-bones and one for the fingers, but others are used as well, though perhaps not to the extent that is sometimes supposed.

It is not every crime that is brought up before the courts but some, such as trifling thefts, are summarily punished by the people of the neighbourhood, the thief being whipped through the streets of the locality where his larceny was committed.

In cases coming before the officials, the prosecutor must file his charge at 'the lowest tribunal of justice within the district' from which, if not summarily dealt with, it may proceed on to higher Courts. There are no lawyers in our sense of the term, though there is a class of men who assist the parties, unknown to the Judge, by preparing witnesses and drawing up petitions, &c.:—

> For these 'lawyers are a disreputable class in China, not recognised by law, and not allowed to appear in Court. They can simply prompt their clients from behind the scenes, and write out their petitions and counter petitions for them.'
>
> 'Everything connected with law and law matters is so different in China that a European is in constant danger of misunderstanding and misjudging the people in connection with such matters. In the first place hearsay evidence is perfectly permissible and a man would suffer the extreme penalty of the law even if such were the only evidence against him. No oath is taken in a Chinese Court. The oaths, if a matter is in dispute, take place in the temple before the gods, or out in the open air in the presence of heaven, and consist of worshipping and either the chopping off of a live cock's head, or the burning of imprecations written on yellow paper. In the country something earthern'—a 'vessel is sometimes broken by way of an oath. The appeal to heaven is undoubtedly the best.'

Consequently in our Courts of Justice in Hongkong when a suitor fears his case is going against him, or sees that his opponent as strongly sticks to his version as he does to his, he often suggests a reference to what are more binding than the simple declarations of our Courts, viz., an oath on a cock's head, which is chopped off.

Again a Chinese suitor in a native court does not bring his witnesses with him or subpœna them to attend. That is the magistrate's or judge's duty, or function: he sends his lictors for them if it appears, either in the course of giving evidence or earlier, that their presence is necessary, consequently in our courts of justice, litigants are constantly coming up without their witnesses and they often, *more Sinico*, ask the judge to send for them.

A Chinese judge acts as prosecutor as well as judge, more in the French style (there being no lawyers in our sense of the term, there is consequently no prosecuting counsel, or Solicitor-General, or Attorney-General), and he

sometimes allows the parties to set to and bandy words and recriminate each other while he quietly sits by and listens to see if he can pick up any more facts about the case.

Amidst all the anomalies of the Chinese administration of justice there is one good point and that is that the magistrate or judge endeavours, if not influenced by bribery, &c., to give a reasonable common sense verdict. Though there are both law and custom to guide him, he is not bound by the iron bands of precedents, and law and custom, within certain limits, may go to the wall should he be sufficiently clear sighted to see a better and more reasonable course to pursue.

The following extracts will illustrate one or two more traits of Chinese character with regard to legal matters :—

'Though there is an elaborate Penal Code and there are distinctions between different kinds of murder and homicide yet it is all one to the common people and a life for a life is their cry. However a money compensation often pacifies wounded feelings in a case of accident. Though if the relations insist on revenge, the matter must come before the mandarins.'

When a Chinese witness comes into the box he 'expects the magistrate to ask him the name of his native district, his own name, his age, the age of his father and mother (if alive), the maiden name of his wife, her age, the number and ages of his children, and many more questions of similar relevancy and importance, before a single effort is made towards eliciting any one fact bearing upon the subject under investigation. With a stereotyped people like the Chinese, it does not do to ignore these trifles of form and custom; on the contrary the witness should rather be allowed to wander at will through such useless details until he has collected his scattered thoughts, and may be safely coaxed to divulge something which partakes more of the nature of evidence.'

Books recommended.—'Ta Tsing Leu Lee; Being the Fundamental Laws and a Selection from the Supplementary Statutes of the Penal Code of China,' translated by Sir G. T. Staunton, Bart, F.R.S., Williams's 'Middle Kingdom,' vol. 1, p. 384 et seq., Giles's 'Historic China and other Sketches,' p. 125 et seq., and Parker's 'Comparative Chinese Family Law,' to all of which we are indebted in the above article.

LEPROSY.—One of the most loathsome diseases to be met with in China is Leprosy; and one that the civilised world has had prominently brought before its notice of recent years. 'As to the cause of its prevalence, the poverty

of the great bulk of the people, poor food, overcrowding, generally dirtiness, absence of segregation [in some districts] and the hot, moist climate, provide a chain of conditions very suitable for the propagation of leprosy.' China is not a land where statistics are available; the Chinese mind needs a considerable tonic of western science and ideas before it will be braced up to that definite and precise form of statement which will prepare the way for this useful branch of knowledge. At present the Chinese delights in a vague statement of even facts well known to himself. He calls certain of his relations brothers, which term includes real brothers, cousins of more than one degree, and clansmen. He tells you a thing took place between 2 and 3 o'clock, when he might as well say 2.15 p.m.; he says there were between ten and twenty present, when he might as well say fifteen or sixten. Statistics from such an individual, it can be readily understood, are well-nigh impossible, else China would present a splendid field for an array of facts on leprosy; for not only is it existent all over China, but it prevails extensively in the South, especially in the Canton province, where cases are very numerous in the silk districts. The Government has Leper Asylums at different centres of population in the South for the purpose of segregation, doles from the Emperor's bounty being granted to the lepers. These asylums are badly managed, as unfortunately most native charitable institutions are. The village for lepers at Canton is situated about two or three miles north of the City; there is accommodation there for 400 or 500, but it is not sufficient; they are allowed in boats on the river as well, and outside the east gate of the City.

The lepers in the leper village occupy themselves in making rope of cocoa-nut fibre, and brooms, &c., which, though the inhabitants of the city are in mortal dread of the afflicted inmates, yet find a ready sale; females, who have lost the outward symptoms of the disease, sell them in the market. Lepers also waylay funerals and demand alms, which are given, for fear that leper ghosts may torment the

departed. The sums demanded are on a varying scale and fixed by the lepers according to their idea of the rank and wealth of the deceased. Such exorbitant sums are asked that they are sometimes refused, and then the lepers leap into the grave and prevent the interment. They accept promises of payment, but, if not fulfilled, exhume the corpse and retain possession of it until their demands are met. These demands of the lepers always form an item in the funeral expenses.

In the leper boats, a single leper often resides who paddles about seeking charity; in such cases the boats are tiny little canoes with a mat-covering over the centre. They sometimes strip the dead bodies that float down the river, and, if they find one respectably dressed, occasionally advertise it for the reward that they hope to obtain. In the silk districts there would appear to be no asylums on land, but the lepers are restricted to the boats, from which they solicit cash by means of a long bamboo pole with a bag at the end. In some of the districts they occupy certain shrines on the river bank, and beg alms with rod and bag.

The Chinese at Canton will have nothing to do with lepers; and if the family of a rich man who has taken the disease tries to hide it, the neighbours, as a general rule, soon compel his segregation. They are unable to cure it; and ascribe it to different causes; one reason given is the rain-water dropping from a certain kind of tree on anyone; another is, that the droppings from spiders cause it. They suppose it to work itself out in three or four generations, and it would appear to be a well established fact that in some of the large leper villages the proportion of lepers is but small, the disease having died out in the course of a century or so. Lepers in Canton marry amongst themselves, but not with others. When the disease is well developed, the sight is sickening; the parts affected, such as the face, ears, hands, and feet are enlarged, and red, smooth, and glossy. At certain stages of the disease, spontaneous amputation of the fingers and toes takes place, for they rot and drop off. An improvement in diet, and tonics, better the condition of the

patient, but there is still much to be learned as to the cause and treatment of this dreadful scourge. In two and a half years 125 lepers presented themselves at the Alice Memorial Hospital in Hongkong.

'Throughout the greater part of the province of Shantung leprosy is seldom seen, and where it does exist it is mainly anæsthetic leprosy. But in the prefectures of Yi-chou Fu and Yen-chou Fu leprosy is quite common. The majority of cases met with in missionary hospitals through the province come from these two prefectures, the one including the home of Confucius and the other, Yi-chow, lying to the south of it. The cases exhibit all the characteristics of true leprosy, and often in an extreme stage. It is not uncommon for villages in Yi-chou prefecture to have several lepers. Dr. Hunter, of Chining-chou, who has kindly furnished facts, regards the causes of the prevalence of leprosy in one section of a province, most parts of which are free from it, to be mainly climacteric.'

In Soochow the lepers live in their own homes and mingle with other people without any restriction. In the North of China there are no leper villages, and, it would appear, no attempts at segregation whatever. It is stated to be 'comparatively rare in the northern provinces of China excessively common in the southern.'

On the basis of the number seen at the Soochow Hospital, a calculation has been made that there are probably 150,000 lepers in China; but this must be very much a guess. China is supposed to be the country in which there is the largest number. 'In India there are said to be 500,000.' Again it is stated that 'according to the census of 1891 after making allowing for error, it is estimated that in British India there were 105,000.' 'Judging from what is seen in the coast towns and treaty ports [in China] the number of lepers there is even greater than in India.' It is questionable whether a place such as Soochow, where 'less than one in two thousand of the sick are afflicted with this disease,' affords a reliable basis to form an estimate of the prevalence of the disease throughout China. (Another estimate puts down the number in China, India, and Siberia as 1,000,000.) Another of these attempts at guessing puts the lepers in China as 300,000. As an example of districts where leprosy is more common, it may be mentioned that during a week at Chao Chow-fu

from two to three or four a day, so diseased, appeared amongst about forty or more patients, and this was not an exceptional week. In the tract of country round Swatow with a population not much less than that of Scotland, it is estimated that there are 25,000 lepers; and, to one accustomed to the horror the Cantonese have of the disease, it was extraordinary to see the utter carelessness the natives evinced in their contact with the subjects of this loathsome malady. Just outside the city of Chao Chow-fu the author saw a leper lad sitting at the road side and eating out of a bowl which had evidently been obtained from a hawker's stall, such a thing being utterly out of the question at Canton. In a shop in one of the principal streets of the same important city, a leper was pointed out to the writer. He was busy at work in a tailor's shop. The utter *nonchalance* with which the people in this part of the country regard the lepers, and the utter absence of all precautions in their intercourse with them is most extraordinary. There are leper villages, so we were informed, in some of which the disease has died or is dying out; but some poor miserable huts and temples are also tenanted by lepers on the road side.

Leprosy does not appear to be on the increase in China, though in some parts every opportunity is given for its spread. Doubtless were every precaution taken against the possibility of contagion from it, and a rigid system of segregation enforced throughout the empire it might be stamped out as it is said it was in England some centuries since.

From historical references to it. it seems to have been known in China some two or three hundred years before the time of Confucius; the sage himself had a disciple who died of this dreadful disease. It is very curious to find some districts of country quite free from this horrible infliction while other parts in the neighbourhood are affected with it. It is a great comfort to the European residents in China to find that its power of contagion is comparatively speaking so slight. It is, however, contagious and perhaps communicable in some way

or other as well, so that it behoves those that are brought into contact with cases of it to take every precaution instead of being so foolhardy as to ignore its communicability. The author knows of one notable case where the disease was taken by an American missionary, who died after some years in all the horrors incident to it: the cause evidently, in this case, being a Chinese who had the disease having his quarters in the same dwelling as the missionary. After his removal from the house a Chinese woman, who occupied the same room that the leper had previously had, also took it. It is said that some European women in Australia have taken it from their leprous Chinese husbands. There are 19 Chinese lepers in Little Bay, N. S. W. lazar-house amongst a total of 36. The bacillus of leprosy is 1-100,000th of an inch in diameter. 'In length it is from half to two-thirds, and in breath about one-sixteenth, the diameter of a blood-corpuscele.'

We close this article with a short extract from Dr. Manson's recent work, 'Tropical Diseases':—

'Seeing that leprosy is caused by a specific germ, there must have been a time in the history of every leper when the infecting germ entered the body. In the case of many specific diseases * * * the time of infection can usually be ascertained. So far as present knowledge goes, this much cannot be affirmed of leprosy. ° ° ° We are eqally ignorant as to the condition of the infecting germ, whether it enters the organ or organs through which it gains access as spore or as bacillus; and, also, as to the medium in or by which it is conveyed. We cannot say whether it enters in food, in water, in air; whether it passes in through the broken epithelium, or whether it is inoculated on some broken breach of surface, or, perhaps, introduced by some insect bite. But, though we are in absolute ignorance as to the process of infection, we may be quite sure that in leprosy there is an act of infection, and that the infective material comes from another leper. Leprosy has never been shown to arise *de novo*.'

Books recommended.—'Leprosy,' by G. Thin, M.D., pp. 52-61, speaks about leprosy in China. The Reports of different Medical Missionary Hospitals in South-eastern China have occasionally contained notes on leprosy and accounts of treatments with more or less beneficial results. 'Leprosy in Hongkong,' by J. Cantlie, M.A., M.B., F.R.C.S., also contains notes of cases and treatment at the Alice Memorial Hospital in Hongkong attached to a monograph on the subject. Gray's 'China,' Vol. 2, p. 51. Some interesting papers on this disease, have appeared in 'The China Medical Missionary Journal;' see especially Vol. II, p. 59. 'The Chinese,

their Present and Future; Medical, Political, and Social,' by R. Coltman, Jr., M.D., Chap. IX, Leprosy. 'Tropical Diseases: A Manual of the Diseases of Warm Climates' by P. Manson, M.D., L.L.D. &c. Chap XXVI. pp. 383-422.

LIGHTHOUSES.—The lighthouse system in Chinese waters is under a department of the Imperial Maritime Customs, and is only one of the many advantages which have resulted from a foreign staff being in the employ of the Chinese Government. 'The light-houses on the China coast have a luminous intensity equal to that of the best non-electric lighthouses in the world. The lighting and maintenance are attended to with the greatest punctuality, and there has never been a complaint as to the regularity of working and amount of safety afforded.' Some of the most important positions have been selected for their display; and from Newchwang in the north to the Island of Hainan in the south, and along the Yang-tsz and Canton Rivers, these indispensable aids to the navigator extend. They are mostly on land, though a few are lightships; and they are either fixed, fixed and flashing, or group flashing, revolving, or occulting; the illuminating apparatus is either catoptric or dioptric. Besides these, there are a number of buoys and beacons. The lights, &c. are being added to, and the department increased as tine goes on. Since the first lights were started in the years 1855, 1859, and 1863, up to 1895 or 1896, there have been but nine years in which a new light has not been exhibited, while in a few years the total of new ones for the year rose as high as nine or ten. At the end of 1897 there were 105 lights, 4 light-vessels, 82 buoys, and 65 beacons, making a total of 256 under the control of this department of the Chinese Imperial Maritime Customs Service.

Leaving out those on the Canton River as well as those at Chinkiang, Kiukiang, and Hankow, there are approximately about one light to every hundred and two miles of coast line. A few years ago there was a lighthouse to every fourteen miles of English coast, one to every thirty-four of Irish coast, and one to every thirty-nine of Scotch shore line. It must,

however, be remembered that about two-thirds of the Chinese lights are at those ports mentioned above. The staff required for the maintenance of the lights is composed of both foreigners and natives; the former numbering sixty-four and the latter one hundred and ninety-six.

Besides these there are three lighthouses in the British Colony of Hongkong, and one in the Portuguese Colony of Macao.

LITERATURE.—'Untold treasures lie hidden in the rich lodes of Chinese literature.' This may be considered a sufficient answer to those who question if there is anything worth seeking for in what has been termed by another equally learned sinologue the barren wilderness of Chinese literature.

Numbers of books of great antiquity have left no remembrance behind them but that of their names, or, at the best, but little else. Some fragments are reputed to have survived from before the time of Confucius (B.C. 550). The sage said of himself that he was a transmitter, not an originator, and, as such, he utilised material, that was in existence to a great extent previously, in the production of the works which are attributed to his hand. From the time of Confucius onward, for some centuries, the numerous writings produced by the different philosophers give evidence of mental vigour, and activity. The power of the literary class, backed up by their arsenals of learning, and their muniments of classical lore, were forces that threatened to thwart, by their conservative and other tendencies, the iron will of the monarch, who rendered himself infamous in Chinese history by his despotic and cruel attempt to sweep the obstructive literati and their books out of his path of progress. Works on medicines, divination, and husbandry, were the only ones that were exempt from the storm of destruction that swept over the land with the exception of those, not a few in number, that surreptitiously weathered the tempest buried in mountain holes and hidden behind walls, or stored up in the memory of some who prized them better

than life itself. After the night of desolation rose the brighter dawn of the Han dynasty, when every effort was made to recover the lost treasures, and with such success that considerably over ten thousand volumes, or sections of books, the work of some hundreds of authors, were gathered together. But unfortunately this library, collected with such care, was destroyed by fire at the close of the dynasty, and other destructions of valuable imperial collections have taken place more than once since. It has, however, been the pride of succeeding dynasties to follow the example of the Han, and every encouragement has been given to literature.

The T'ang dynasty especially deserves notice for its patronage of letters. The classification now extant was then adopted, viz.:—the four divisions of Classics, History, Philosophy, and Belles Lettres; but these are so numerously subdivided, that a mere list of them would occupy a page and a half. It will thus be seen that, except in a work especially devoted to that purpose, it would be impossible to give even a *résumé* of the vast field thus covered. We must content ourselves with the indication of a few of the more salient points.

The Classical writings occupy the foremost position not only as regards antiquity, but they are also regarded as the foundation of all learning by the Chinese; and they have been the cause of the production of not a small proportion of Chinese books.

The 'Four Books' and the 'Five Classics' are the chief amongst the classical works of the Chinese. The 'Four Books' consist of 'The Confucian Analects,' 'The Great Learning,' 'The Doctrine of the Mean,' and 'The Works of Mencius.' The 'Five Classics' consist of 'The Book of Changes,' 'The Book of History,' 'The Book of Odes,' 'The Book of Rites,' and 'The Spring and Autumn Annals.' The last is the only one of which Confucius is actually the author, though he compiled 'The Book of History' and 'The Odes.' 'The Book of Changes' is regarded with almost universal reverence, both on account of its antiquity, and also for the

unfathomable wisdom which is supposed to be concealed under its mysterious symbols.

'The Four Books,' which rank next after 'The Five Classics,' are, for the most part, the words, conversations, and opinions of Confucius and Mencius, as recorded by their disciples. Around these, and a few other works, has gathered an immense collection of commentaries and works elucidative of the Classics; among these the Chinese class dictionaries, over the production of which much labour has been spent by eminent Chinese scholars in order to conserve the purity of the language.

Historical works, or dynastic histories, are sub-divided into a number of divisions. These have been compiled dynasty after dynasty on a general plan, dealing first with the Imperial Records, then the Arts and Sciences, followed by a Biographical Section. The latest compilation of them is called 'The Twenty-four Histories,' comprised in 3,264 books by over twenty different authors, commencing with Sz-má Tsin, the Herodotus of China.

HISTORICAL ANNALS.—This class of histories contains a concise narrative of events on the plan of 'The Spring and Autumn Annals.' Among the most celebrated of these is the Tsz Chí Tung Kín, of the famous historian Sz-má Kwang, in 294 books, which occupied the author nineteen years in writing.

Another division of historical works is that of 'The Complete Records' in which a general view of a particular subject is taken, 'The Historical Classic' being taken as the example.

Besides these, there are several other divisions of Historical Works, such as 'Separate Histories,' 'Miscellaneous Histories,' 'Official Documents,' and 'Biographies,' which last are very numerous and some ancient, one being more than two thousand years old. Added to these, are 'Historical Excerpta,' 'Contemporary Records,' which deal with other co-existant states, and 'Chronography,' this last heading

comprising a small category. 'The Complete Antiquarian Researches of Má Twan-lín,' A.D. 1275, is 'a most extensive and profound work.'

Another division is that of Geographical and Topographical Works. Among these is the famous 'Hill and River Classic,' containing wonderful accounts of countries inhabited by pigmies and giants; of men with a hole through the middle of their bodies, who when going out for an airing have a pole thrust through it and are thus hoisted on the shoulders of two men and carried along; of one-sided people, who have only one arm and one leg, and who have to walk in couples; as they cannot stand alone; of tiny pigmies who, like alpine travellers, rope themselves together to prevent large birds carrying them off; of numerous wonderful and strange objects in the animal creation as well as fish and snakes with many heads, and fish with many bodies to one head. It is very amusing to look through an illustrated edition of this book, and though it contains many strange vagaries, it was probably originally a *bona fide* attempt at an account of what were actually considered to exist; it is a work of great antiquity. In this connection it is interesting to note that Pliny speaks of the Blemmyans, an African tribe that were headless, the eyes and mouth being in the breast—'Blemmys traduntur capita abesse, ore et oculis pectori affixis.' Historia Naturalis Bk. V. Ch. 3. See also the 'Tempest' Act. III, Sc. 3.

'When we, were boys,
Who would believe that there were * * *
* * * * * * * *such men
Whose heads stood in their breasts?'

Every small division of the empire has its topographical work dealing with its own history, antiquities, towns, curiosities, and anything of interest connected with it; one on Kwang-tung, being a historical and statistical account of that province is in 182 volumes. The late Dr. Wylie well said of this department of Chinese literature: 'The series of topographical writings in China are probably unrivalled in

any nation, for extent and systematic comprehensiveness.' Works on the water-courses also find a place in this section.

There are categories under which come bibliographical and other works. 'One of the finest specimens of Bibliography possessed by this or perhaps any other nations * * * is a descriptive catalogue (in 400 books) of the Imperial Library of the present dynasty.' The Index Expurgatorius is also contained in this division, and several tens of thousands of volumes are prohibited in whole or in part. The Historical division ends with the section of 'Historical Critiques.'

The third great division, that of philosophers, includes, not only that class, but writers on Religion, the Arts and the Sciences, &c. Original thinkers are found amongst the Chinese authors who have not subscribed to the Confucian teaching, and some of our modern Western ideas have already seen the light of day in the Far East long before they were ever dreamt of by our Western moral philosophers.

The immense mass of matter to be found under this grand heading may be judged from its sub-divisions, viz.:—

1. Literati.
2. Writers on Military Affairs.
3. Writers on Legislation.
4. Writers on Agriculture.
5. Medical Writers.
6. Astronomy and Mathematics.
7. Divination.
8. Arts.
9. Repertories.
10. Miscellaneous Writers.
11. Cyclopædias.
12. Essayists.
13. Taouism.
14. Buddhism.

Under this heading come 'The Sacred Edicts': moral maxims written by the second Emperor of the present dynasty for the instruction of the people. Taking these maxims for texts, a series of homiletic sermons were composed on them by his successor, and they are read aloud to the public on the 1st and 15th of every month throughout the empire.

Medical works claim attention from the numerous writers on this branch. The oldest work was written several centuries before the Christian era. It has been supposed from their minute account of the human body that the

Chinese, at one time, practised dissection. If so, however, the remembrance of it has long been forgotten, and their medical works are characterised by groundless theories, which, considering the low state of science until recent years even in the West, is not much to be wondered at. (See Article on Doctors.)

ASTRONOMY AND MATHEMATICS.—The Chinese in ancient times represented the starry firmament by three different methods. First, as a concave sphere; secondly, a globe is taken to represent the universe, and stars are placed on the outer surface; the third method is not known at present, but it is supposed to bear a close analogy to that of the West. The Jesuit missionaries assisted the Chinese materially in righting their calendar, and in other matters connected with astronomy, contributing their quota also to the books on astronomy and other mathematical matters. One of the native books on Mathematics has quite an interesting history. It is supposed to have been in use in the Chau dynasty, was destroyed in the general burning of books by Tsin Chi Hwang-ti, after which imperfect fragments of it were gathered together during the Han dynasty, when additions were made to them; a commentary was written on it, and an exposition; it was well known in the T'ang dynasty, preserved as a rarity in the Sung, and entirely lost in the Ming; but fortunately it was possible to gather up the fragments that were found in one of those gigantic cyclopædias, which the Chinese have been so fond of forming, containing copious quotations from thousands of books and taking years of toil to compile. The copy now in existence has thus been gathered together piecemeal in this way and has been found to agree with quotations and with the description given of the book. 'It is divided into nine sections, viz.:—Plain Mensuration, Proportion, Fellowship, Evolution, Mensuration of Solids, Alligation, Surplus and Deficit, Equations, and Trigonometry.' It contains 246 problems. The illustrations have unfortunately been lost.

Under the heading of Divination are not a few works; books on dreams coming under the same section, the counterparts of 'The Napoleon Dream-Book' and 'The Egyptian Dream-Book' in English.

As to books on Arts, Wylie remarks :—

'However the Chinese may differ from Western nations in matters of mere convention, the fact that they have methodical treatises, of more than a thousand years standing, on Painting, Writing, Music, Engraving, Archery, Drawing, and kindred subjects, ought surely to secure a candid examination of the state of such matters among them, before subjecting them to an indiscriminate condemnation.'

Under Repertories of Science are Cyclopædias. The most remarkable under this heading is that prepared by direction of the second Emperor of the Ming dynasty; two thousand two hundred scholars were employed on the work, which was to include the 'substance of all the classical, historical, philosophical, and literary works hitherto published, embracing astronomy, geography, the occult sciences, medicine, Buddhism, Taouism, and the arts.' It was publised in 22,877 books, and the table of contents filled 60 books. Wholesale selections were made of some books ; in this way '385 ancient and rare works have been preserved, which would otherwise have been irrecoverably lost.'

A fine specimen of the voluminous encyclopædias the Chinese so delight in is to be found in the British Museum. It consists of 6,109 volumes. The Museum authorities have had it rebound into 1,000 volumes, which require ten table-cases to accomodate it.

ESSAYISTS.—Works of fiction are despised, as a rule, by the Chinese literati, but they form a most interesting and valuable portion of the vast body of literature which has, for more than twenty centuries past, been in ever increasing volume seeing the light of day. The most popular is the historical romance. 'The San Kwok Chi,' dealing with the period from A.D. 168 to 265. The plot 'is wrought out with a most elaborate complication of details,' it abounds with the marvellous and supernatural, and is laid amidst the

stirring scenes after the fall of the Han dynasty. 'The Dream of the Red Chamber' is another popular novel dealing with domestic life, but not moral in its tone. Another holding the highest estimation, in the opinion of all classes, from the purity of its style, is 'The Pastimes of the Study,' full of tales of wonder and mystery. This has been translated into English by Mr. Giles under the title 'Strange Tales from a Chinese Studio,' in two volumes. Chinese novels contain much that would be considered tedious by an English reader. Minute details are entered into about the characters and the localities; trifling particulars and lengthy conversations are given; long digressions, prolix descriptions, and sermonising are all indulged in; but the 'authors render their characters interesting and natural.' The characters are well sustained at times; there is of course a plot, and much of what goes to make up the main portion of a tale in Western lands is also introduced, such as the troubles of the hero and heroine, complicated by the evil machinations of the villain, and all the accessories of plot and counterplot, and at last the grand finale arrives in a happy marriage. All showing that human nature is alike the wide world over, the surroundings, of course, having on Eastern cast in the one case. There is, however, a large class of this literature which cannot be commended.

BUDDHIST LITERATURE.—Buddhist books include many translations of Buddhistic works from the Sanscrit, as well as original compositions.

TAOIST LITERATURE.—The Tao Teh King is the only work known to be produced by Lo-tsz. The aspect of Taoism has changed since its early days; its votaries, who believed in alchemy, and the subduing of animal propensities, have been succeeded by a set of even worse charlatans (see Article on Taoism). Books dealing with the gods and genii are found under this heading. One of the most popular of all Taoist works is 'The Book of Recompenses and Rewards' (of a future state), which has gone through innumerable editions, and is sometimes issued embellished with anecdotes and

illustrated with woodcuts. It is thought a great act of merit to distribute it.

BELLES LETTRES, in which are included Polite Literature, Poetry, and Analytical Works. There are numbers of divisions. The class of 'Individual Collections' deserves attention, as it is 'one of the most prolific branches of Chinese literature,' but short-lived. In this class may be noted the collections of the two celebrated poets of the T'ang and Sung dynasties, Li Tai-peh and Su Tung-po, comprised in 30 and 115 books, and that of the celebrated historian and statesman Sz-má-Kwang in 80 books. Most of the emperors of the present dynasty have contributed their share to this branch of Chinese literature.

Under the heading of 'General Collections' are classed selections of choice specimens of acknowledged merit from the pens of various authors. One of 'the greatest enterprises in the history of book-making' may be noted in this connection: it saw the light of day in the time of the Sung dynasty, and consisted of 1,000 volumes, being an 'extensive collection of all specimens of polite literature subsequent to the Leang dynasty. * * * Nine-tenths of the whole were made up of the writing of the T'ang scholars.'

RHYMES AND SONGS (see Article on Poetry).

DRAMA.—The Drama is not included in native book catalogues, though considerable works are found of that nature. It was developed at a comparatively late date—the latter end of the T'ang dynasty saw its origin. It continued to improve until the time of the Yuan dynasty, when the best collection of plays was published as 'The Hundred Plays of the Yuan Dynasty' (See Article on Theatre).

Professor Douglas thus writes of Chinese literature as a whole:—

'In the countless volumes which have appeared and are appearing from the many publishing centres, we see mirrored the temperament of the people, their excellences, their deficiencies, and their peculiarities. Abundant evidence is to be found of their activity in research and diligence in compilation, nor are signs wanting which point to the absence of the faculty of imagination, and to an inability

to rise beyond a certain degree of excellence or knowledge, while at the same time we have seen displayed the characteristics both of matter and manner, which most highly commend themselves to the national taste.

As a consequence of the very unplastic nature of the language, there is wanting in the literature that grace of diction and varying force of expression which are found in languages capable of inflection and of syntactical motion. The stiff angularity of the written language, composed as it is of isolated, unassimilating characters, robs eloquence of its charm, poetry of its musical rhythm, and works of fancy of half their power; but in no way interferes with the relation of facts, nor the statement of a philosophical argument.

And hence to all but the Chinese mind, which knows no other model of excellence, the poetical and fanciful works of Chinese authors offer fewer attractions than their writings on history, science, and philosophy. Unlike the literatures of other countries, one criticism applies to the whole career of Chinese letters. It is difficult to imagine a nation of busy writers pursuing a course of literature for more than 3,000 years, and yet failing to display greater progress in thought and style than Chinese authors have done. That their works vary in quality no one who has read two Chinese books can doubt; but the variations are within limits, and * * * the width of thought and power of expression have in no wise increased, at least, since the revival of letters under the Han dynasty, B.C. 206—A.D. 25.

It is unfortunate that many of the finest passages of Chinese literature lose, when translated, their epigrammatic force, the play of words loses its sparkle, the glittering poetry is transformed into prosy periods, and what is full of life and spirit falls flat and tame on the foreign ear. The freshness of the flowers of speech is gone when the ideas of the original are plucked and transferred into the Englishman's receptacle of thought. In other words, just as the Chinese himself looks best in his native costume, the thoughts of his mind appear in their best when clothed in his native language--the foreign dress often fits them badly; and, in short, many of the productions of a Chinese pen have to be read in the original, if the reader would appreciate to the full the brilliancy of some of these jewels of the first water; for not a few stray passages, ripe with the love of the beautiful, are to be found scattered through the pages of Chinese literature, instinct with true poetic genius —glowing with the deep feeling caught from a communion with the hills and mountains, rivers, streams and babbling

brooks, woods and forests, sunshine and storm, in solitudes away from the busy haunts of men. These ecstatic raptures of the true child of nature strike a responsive chord in the breast of the Western barbarian. So charming are they in their simplicity, so in unison with every touch of nature, that one feels that the ardent lovers of the beauties of God's beautiful world speak but one language, equally understood by all who have revelled in such simple delights, and that there is no place round this wide wide world 'where their voice is not heard,' whether it be in the confines of the Middle Kingdom, or in what was the *Ultima Thule* of barbarism when many of these fine passages were penned.

It is, however, in comparison either with the literature of other Eastern countries, or with our own some centuries since, remembering at the same time their isolation and the want, to a comparatively great extent, of the vivifying influences of the competition of other countries pursuing the same researches and branches of knowledge, that the most just view can be taken of what Chinese literature is as a whole. With the patient toil, love of research, and passionate ardour for literary pursuits, it is an interesting speculation to give rein to one's fancies—to wonder, in short, what would have been the result had the Chinese possessed all the advantages we have been blessed with in the West, instead of presenting the unique spectacle of a nation self-contained and self-sufficient in all its requirements. The few chances they have had of assistance from the West, when once appreciated (for the Chinese, unlike the Japanese, are slow in accepting what is offered to them until fully proved and approved of), have been accepted and made good use of, as in the case of a knowledge of Sanscrit introduced by the Buddhist priests, and more lately in the introduction of Western knowledge and science, which no doubt is destined eventually to exercise a wonderful effect. One of the greatest boons that can be conferred on this ancient and conservative empire, will be the knowledge that true wisdom consists in the publication of books in the language of the people, and

not in the book style—a style as remote from that of the former almost as Latin is from that of English. Then knowledge and learning will be the property of everyone instead of being confined to the lettered masses.

Books recommended.—H. A. Giles's 'Gems of Chinese Literature,' contains a selection from all times and classes. 'Notes on Chinese Literature,' by the late Rev. A. Wylie, LL.D., is a list of hundreds of Chinese books, classified according to their subject matter, with notes of great interest on them, and a preface giving an account of Chinese literature. We cannot give a list here of the native works which have been translated into English and the other European languages: they are legion.

MANCHOOS.—The family that now occupies the throne in China is not a native one, but one of Manchoo Tartars, being a small branch of the Tungusic nomads. Their original habitat was in the neighbourhood of the Long White Mountain. Transplanted from thence by the ambition of a capable leader, they have flourished in the wider area of China, which has given greater scope to their abilities than the narrow confines of Manchuria.

The history of the whole of the region is a long one, and is blended with that of China through many generations and dynasties.

Repeated waves of incursions have swept into the North of China, or beaten against its borders to be driven back, and, losing their power for a period, have finally gathered strength and united their forces for another effort; this, perhaps, proving more successful than the last, has resulted in a partial or complete sway over the Middle Kingdom, which with its riches, has ever proved a tempting prey for its nomadic neighbours.

The Manchoos have been known by various names; in their quiescent periods by that of Sishūn, Sooshūn, or Nüjin, as well as by their numerous dynastic titles assumed when, under the vigorous guidance of a skilful chieftain, their power was consolidated and a simple tribal rule was developed into that of an incipient state, having within its comparatively small bounds the potentialities of mighty empires and kingdoms. History has only repeated itself in their case,

as in that of many others; for the incursions of the Huns are only the movements in Europe of the same species of tribes who originated from the same neighbourhood, and who, on account of their selection of modern Europe as their stage in the one case, brought themselves more prominently before the eyes of the Western historian than the Manchu Tartars did when they overthrew the native Chinese dynasty in the other case. That overrun of Europe is more akin to the partial conquest of China—that part of it lying to the North of the Yellow River—by the Nüjin or Sooshūn, the ancestors of the present Manchus, where they ruled as the Kin dynasty for more than a century, A.D. 1118 to 1235, contemporaneously with a native dynasty in the South of China, until both were deposed by another foreign dynasty, that of the Mongols under Genghis Khan.

In common with the other nomadic neighbours of China on her Northern frontier, the ancestors of the Manchu Tartars play a conspicuous part in the history of ancient China. Wars, intrigues, subterfuges, plots and counterplots, treachery, cruelty, and lies, fill up the pages of this history as much as they do those of the West, and, except to those specially interested in such incidents, prove but dry reading, The Manchu power enlarged its realms, swallowing up neighbouring states, until it extended between the Gulf of Liau-tung and the Amoor; and Manchuria was more populous than at any subsequent period, though the immigration into it now bids fair to raise it to an equally populous condition. Nor at this time could it have been in a low state of civilisation, as we are told that 'learning flourished and literature abounded.' This strong and extensive kingdom was battered to pieces by the Khitans: and broke up into a number of small independent clans under separate chieftains, which, it would appear, relapsed again into a nomadic, rude, and primitive style of life. Consolidating again under the name of Nüjin, they commenced activity once more and became a force and factor in the ceaselese wars with, and against, the divided states of China, as well as the neigh-

bouring kingdoms. In passing, we may notice that such seems to be the history of all the Mongolic tribes, viz.: first, a nomadic, primitive state, followed by increase of numbers and power, and a settled and highly civilised condition, to be followed, on final defeat and overthrow, by an abandonment of literature, cities, and agriculture, and a return to the primitive nomadic condition.

But to return to the Nüjin, who were rapidly developing into the second condition when their chief took the word Gold, *Kin*, for the title of his dynasty in contradistinction to that of the *Liao*, or Iron dynasty, that of the Khitans or Mongols, then ruling in Northern China, and whom he had defeated in battle, 'for iron, if strong, rusted; while gold always remained bright.'

By the combination of the Sung and the Kin, the Liao dynasty was driven from the throne out of Northern China and the Kin substituted for it. The Yellow River had been the boundary between the Liao and Sung, whereas the Yang-tsz was the boundary between the Kin and the Southern Sung, which succeeded the broken-down Sung. The Amoor was the northern boundary of the Kin. They 'established themselves at Peking in A.D. 1118, whence they were driven, in A.D. 1235, by Genghis Khan, and fled back to the ancestral haunts, on the Songari and Liau Rivers.' Their modern descendants, after some centuries, again established themselves at Peking, and have reigned longer than their ancestors—from A.D. 1644 to the present day—and over a larger extent of country, for the whole of the China of the present day is subject to them. We refer our readers to our article on History where, under the Ts'ing dynasty, the name they have elected to rule under, some short account will be found of their doings.

Amongst the modern Manchus, Buddhism is in vogue, and spiritualism is believed in—in the shape of the fox, the stoat, or the tiger. They seem more religiously disposed than the Chinese, and Christian missions have also met with

success amongst them. They are not so opposed to Western innovations as the Chinese.

Their peaceful life and dependence upon charity has eaten much of the hardihood and bravery out of the men as a nation; but the rulers are still able men. They do not bind the feet of the women.

Books recommended.—A series of articles appeared in 'The Phœnix, for 1871, entitled 'The Origin of the Manchus,' by H. H. Howarth. 'History of Corea,' by Rev. J. Ross contains a good deal about the early history of the Manchus; and the 'Manchus or the Reigning Dynasty of China,' by the same auther, gives a full account of their modern history. The same author has written a short essay on them entitled 'The Manchus,' published in the Records of the Missionary Conference held at Shanghai 1890. 'The Manchus in China,' in 'China Review,' Vol. 15, p. 263, by E. H. Parker.

MANCHU LANGUAGE.—The Manchu language belongs to the Turanian stock of languages, is entirely unlike Chinese, and is polysyllabic. It has been inferred that all the languages of Mongolia, Manchuria and Corea, were originally one language—at all events they were polysyllabic 2,000 years ago. It will thus be seen that this language then boasts of a considerable antiquity; but knots in strings, notches in sticks, and such like devices of unlettered people were the only means of record. When a pressing need of a more intelligible mode of perpetuating their speech by visible signs was felt, the Manchus, in the time of the T'ang dynasty turned to the Chinese and studied Chinese letters and literature; a desire to have a writing of their own arose amongst them, the Khitanes being the first to adopt some of the Chinese characters to stand for the syllables of their own language. This was in A.D. 920. Two kinds of characters were employed, but, though it is not a thousand years ago, not a trace of them, as far as is known, has been left behind.

It would appear, however, that the Khitans only perfected former attempts made by others. The ancestors of the present Manchus used both this Khitan and Chinese writing, but, after conquering half of the Khitan empire, the Emperor ordered a new style of writing to be devised, and, pretty much in the same way as before, parts of Chinese characters

were used to express the sounds. In A.D. 1119 and 1135, two different styles were invented, and, as with the Khitans' former essay, were extensively used. This second written language was again forgotten and disused; and the modern Manchus only learned from Chinese history that their ancestors possessed a written language of their own. Unfortunately it also appears to be irretrievably lost. These two written languages were written horizontally. The Mongols, successors of these ancient Manchus, (Churchens or Nüchên), used Uigur writing for governmental matters, which is very like the ancient Syriac, or Sabæan, (whether it was introduced to this part of the world by the Nestorian missionaries, see Article on Missions, or earlier, is not known); and the Churchens or Manchus, who were subject to the Mongols, used this Uigur writting. They also used the Mongol language until the foundations of the Manchu empire were laid, when they discarded it, still using the Mongol alphabet to write the Manchu language; but when many Chinese works had been translated into Manchu, it was found that it, the Mongol alphabet, was not a suitable medium to employ in writing Manchu. Improvements were then introduced by which the 'Manchu writing acquired an alphabet distinct from Mongol; and, although for two hundred years no further radical changes have been introduced, it has during that time, in the course of long and extensive use, developed a roundness, elegance, and grace which still further distinguish it from its rude parent.' The alphabet is syllabic. There are six or eight vowels, eighteen consonants, and ten marks used in rendering Chinese syllables into Manchu. Modern Manchu is like Chinese, written in vertical columns.

Every effort was made by the Manchu Government to foster the acquisition of their own language by Manchus: books were translated from the Chinese, for they had no literature of their own, and every means taken to make the Manchus a literary race, but all to no purpose, for the conquered race, the Chinese, have vanquished their conquerors. Though numbering five millions in 1848, they live scattered

in garrisons amongst the Chinese, and having to learn Chinese, and possessing no indigenous native literature, they have turned to Chinese books. 'There exist in all about 250 works in Manchu, nearly all of which are translations from the Classics, some historical and metaphysical works, literary essays, collections of famous writers, novels, poetry, laws and regulations, Imperial edicts, dictionaries, phrase books, &c. Most of these translations are excellent, but they are all literal.' Not only with the common people, but with the Manchu Government itself, Chinese was of more importance, for what are five millions of people compared with three or four hundred millions; so the consequence has been that Manchu is being rapidly forgotten, and is becoming an extinct language in China, though probably spoken in the wilds of Manchuria.

Books recommended.—'History of the Manchu language, from the Preface to Professor I. Zacharoff's Manchu-Russian Dictionary, 1875. translated from the Russian by M. F. A. Fraser,' being two articles in the March and April, 1891, numbers of 'The Chinese Recorder.' 'Essay on Manchu Literature' in 'Journal of China Br. of R. A. S.' Vol XXIV. (1890) pp. 1—45. 'Translation of the T'sing Wen K'eung: a Chinese Grammar of the Manchu Tartar language, with introductory notes on Manchu literature,' by the late A. Wylie., Esq., L.L.D. 'A Manchu Grammar with Analysed Texts' by P. G. von Möllendorff. In an Appendix at the end of the last work, is a list of the principal European works for the study of Manchu.

MANDARIN.—The nomenclature applied to certain things Chinese has cast a glamour round them which a simpler naming would have avoided. A case in point is the term mandarin: with the rhythmic flow of this word and with its foreign flavour, a certain *soupçon* of the poetic and the mysterious is imported into it, so that the distant Westerner is apt, when reading about mandarins, to picture in his mind's eye some highly exalted and privileged class, the members of which are born to the purple, and dwell amidst halls of pleasure surrounded by affluence and luxury and ministered to by the poor down-trodden populace. A better appreciation of what mandarin means would doubtless have resulted had the terms used been officers of governments, or civil and military officials.

The methods by which the ranks of the civil and military services are recruited, and some details about them,

will be found in our articles on Army, Examinations, Government, and Navy.

The word mandarin is derived from the Potuguese *mandar*, to command. The term mandarin is only applied to such officials as are called kwún (kwoon) by the Chinese and not to the subordinate class of officials. In other words it is restricted in its application to those officials who are entitled to wear a button. There are nine ranks of such officials, the buttons which distinguish them are as follows:—for the first and second ranks, a transparent and opaque (ruby and coral) red button respectively; for the third and fourth, a transparent and opaque blue (sapphire and lapis lazuli) button respectively; for the fifth and sixth, a transparent and opaque white (crystal and stone) button respectively; for the seventh, a plain gold one; and for the eight and ninth, a worked gold one.

These buttons, as they have been called in English, are commonly of a round shape, about an inch in diameter, and form a knob on the apex of the conical-shaped official, or dress, hat.

The different grades of civil and military officials also wear, as insignia of their rank, certain birds (in the case of those in the Civil Service) and certain animals (in the case of those in the Army and Navy), embroidered in a large square, of about a foot in size in its two dimensions, on the breast and back of their robes, as well as girdle clasps of different materials—both branches of the service using the same. The following is a list of these insignia:—

	Civil.	Army & Navy.	Girdle Clasps.
1st rank	Manchurian crane.	Unicorn.	Jade set in rubies.
2nd „	Golden pheasant.	Lion of India.	Gold set in rubies.
3rd „	Peacock.	Leopard	Worked gold.
4th „	Wild Goose.	Tiger	Worked gold with silver button
5th „	Silver pheasant	Bear.	Worked gold with plain siver button.
6th „	Egret	Tiger-cat.	Mother of pearl.
7th „	Mandarin duck.	Mottled bear.	Silver.
8th „	Quail.	Seal.	Clear horn.
9th „	Longtailed jay.	Rhinoceros	Buffalo's horn.

Mandarin, when applied to language, refers to the *lingua Franca* in use throughout China in official intercourse and in Courts of Justice; it is very poorly spoken by many, being mixed up with localisms; it is also the speech, in its various dialects, in considerable parts of China. (See Article on Dialects).

The word mandarin has also been used, by foreigners in China, to distinguish a lovely species of duck of beautiful plumage—the mandarin duck (*anas galericulata*), which is an emblem of conjugal fidelity with the natives. For the same reason probably, that of superiority over others, it has also been used to designate a species of orange, the mandarin orange. (See Article on Fruit.)

MARRIAGE.—Marriage is the one end and aim set forth for a girl: this is the goal to which she is taught to look forward, or to which her parents look forward for her, for it matters little about the girl herself. She is almost a nonentity in the matter: her wishes are not consulted; she has often never seen her future husband; she is even sometimes hypothetically betrothed to a contingent husband, that is to say, two married couples agree that if one should have a son and the other a daughter, they shall be married when they grow up. From the last, it will be seen that the man is not much better off than the woman in these matters. Sometimes in the Swatow district, two families change girls in order that when grown-up they may be daughters-in-law in the respective families which have adopted them in this way. A great advantage in this method is its economy. It is not the parties themselves that are consided so much —for the individual is nothing in China —it is the respective families that are taken into account. A man in China does not marry so much for his own benefit as for that of the family: to continue the family name; to provide descendants to keep up the ancestral worship; and to give a daughter-in-law to his mother—to wait on her and be, in general, a daughter to her. So far are these ideas carried that if her future husband die before marriage, his intended

wife, if a model girl, will leave her own family and go and live with that of her deceased betrothed, and perform all the services which her position then requires of her.

Nearly all the fun of life, and very little she has at the best, is gone as soon as a girl is engaged. She retires into a stricter seclusion than ever, and has to be very circumspect in her intercourse even with her own brothers. It would not be human nature if she did not manage sometimes to get a glance at her future husband, that is to say, it is not always impossible for her to see him; but as to love-making, the prudery of Confucianism, and social customs and usages, utterly forbid such a thing: it is highly immoral.

The marriage customs vary in different parts of the country, but the essential ceremonials preliminary to, and connected with, marriage are six; and even the details of these vary greatly. (See Article on Betrothal.)

All having been satisfactorily arranged, and the money agreed upon in the contract having been paid to the girl's father, the final ceremonial which hands her over to her husband is performed. She is dressed in her best, and, when the procession comes for her, is placed in the grand, red, marriage sedan-chair, in which she never rides again. This chair is a heavy cumbrous article of wood, highly ornamented with carving and kingfishers' feathers; the bride inside is completely secluded from profane gaze, and on a hot summer's day the position cannot be an enviable one, though a Chinese girl probably stands it better than an English girl (so accustomed to fresh air and freedom of motion) would; but even for Chinese girls the ordeal is sometimes greater than they can bear, and when the bridegroom opens the door, it is sometimes found that the poor little bride has escaped from all the future troubles of married life. At times the wedding chair has to cross a river on its route, and woe betide the girl if the heavy chair causes the cranky boat to capsize. Should the bride elect die before her marriage, the future husband marries his

dead bride, but as the Chinese customs with regard to men are different from those with regard to women, he is free to marry again. The young lady does not name the day, as with us, but the father of the bridegroom does that.

Her trousseau is sent to her future home before her marriage, and is made the occasion for a procession, the bearers of the various objects being clad in red jackets, and parading through the streets. For some days preceding the wedding, the girl, with her sisters and friends, 'bewails and laments her intended removal from the home of her fathers.' The bridal chair, which we have already mentioned, is carried last in the wedding procession; many carved wooden pavilions (carved, open, wooden stands with, or without, covers over them, as the case may be) with sweetmeats, and the inevitable music, lanterns, and other objects which go to make up a Chinese procession are not absent. It wends its way to the bride's home, where the friend of the bridegroom presents a letter to her, written on red paper tinged with gold, urging the bride to come. This letter is carefully kept by the bride, and is somewhat the equivalent of 'marriage lines' in England. After certain ceremonials are gone through, the bride makes her appearance, but her features are concealed effectually, not by a white veil (white is mourning), but by a piece of red silk. After saluting the friend of the bridegroom, she enters the chair and is borne with the clashing of gongs and the playing of the Chinese Wedding March to the bridegroom's house. Preceding her are the only equivalents of bridesmaids, female attendants; and her younger brother follows in an ordinary chair. Arrived at her future home, the chair is set down. The bridegroom is at the door with his fan, with which he knocks at the door of the chair, which the bridesmaids open, and the red-veiled bride, still with face unseen, steps out.

'She is placed on the back of a female servant, and carried over a slow charcoal fire. ° ° ° Above her head, as she is conveyed over the charcoal fire, another female servant raises a tray containing several pairs of chop-sticks, some rice, and betel-nuts. By this time the bridegroom has taken his place on a high stool, on which he

stands to receive his bride, who prostrates herself at the foot, and does obeisance to her lord. This high stool is intended to indicate the great superiority of the husband over the wife. ° ° ° ° Descending from his elevated position, the bridegroom removes the veil of red silk. Now for the first time he catches a glimpse of his wife's face. It is still, however, more or less hidden by the strings of pearls which hang from her bridal coronet. The bridal pair are conducted to the ancestral hall, where they prostrate themselves before the altar on which the ancestral tablets are arranged. Heaven and Earth, and the gods of the principal doors of the house, and the parents of the bride are the next objects of their worship. A further act of homage, which consists in pouring out drink-offerings to the ancestors of the family, having been duly performed by the bridegroom only, the happy couple are escorted to the bridal chamber, where, they find the orange-tree with its strings of cash, emblems of fruitfulness and wealth, and the burning tapers, which formed a part of the procession, placed on the nuptial couch. From the top of the bed are suspended three long strips of red paper,' containing good wishes : one being, 'May you have a hundred sons and a thousand grandsons.' 'The bridegroom having now saluted the bride, they sit down and partake of tea and cake.' The bride tries hard at this time to get a piece of her husband's dress under her when she sits down, for, if she does, it will ensure her having the upper hand of him, while he tries to prevent her and to do the same himself. The strings of pearls which hang from her coronet are now 'drawn aside by the maids in attendance, in order that the bridegroom may have an opportunity of seeing the features of his bride, who, that he may receive a correct impression of them, has carefully omitted the use of rouge in her toilet operations. ° ° ° While the bridal pair are thus engaged, many of the relatives and friends assembled to celebrate the wedding, enter the chamber, and freely remark on the personal appearance of the bride.' This must be a trying ordeal to a modest retiring girl, as the observations are loud enough for all to hear. Her new relatives and friends wish her many children ; and the bridegroom soon leaves her to mix with his guests. 'At seven o'clock in the evening a banquet in honour of her parents-in-law is prepared by the bride. When all things are ready, the parents enter the banqueting-hall, where the bride, after bringing the principal dish, or *caput cænum*, from the kitchen and placing it on the table with her own hands, assumes the position of a waiting maid. Filling the cup of her father-in-law with wine, she presents it to him with both hands, and whilst he is drinking the contents, she kneels at his feet and twice knocks her head upon the ground. To her mother-in-law, whose cup she now fills, she is equally reverential. The banquet over, and the parents-in-law having washed their hands, the bride is called upon to partake of a repast. On a table which her father-in-law orders the servant to place at the top of the steps by which the dining-hall is approached, various viands are set, and she is invited to occupy a chair on the east side of the table. Her mother-in-law fills a cup of wine and presents it to her. Before receiving it, however, she rises from her chair, and kneeling at the feet of her mother-in-law, does obeisance by twice knocking her head upon the ground. ° ° ° ° In some of the districts round Canton it is not unusual for the bride to be kept

up during the greater part of the night' answering riddles put to her generally by the bridegroom's relatives aud friends. The gentlemen sometimes get drunk, and disturbances arise.

It only remains to be said that on the third day the ancestors are worshipped again, and a visit is paid by the young lady to her own father and mother, the bridegroom also paying a visit on the same day. On the evening of the fourth day, there is a dinner party for the friends of the newly-married couple, women and men eating separately—the bride and bridegroom waiting on their guests. This is a brief account of some of the ceremonials attendant on weddings in Canton. The boat people have different customs, and each district of country differs more or less in these matters.

In Swatow the bride does not ride in a red wedding-chair like the Cantonese bride. The chair is not made of wood, as it is in Canton, nor is the bride fastened up in it; red cloth hangings are put over the chair and it is a larger one than the one in common use, being like an official chair. A catty or two of raw pork is hung by a string outside of the door of the sedan chair. When she arrives at the bridegroom's house she steps over a flare-up fire on the ground, made by burning a few whisps of dry grass. The idea is said to be to purify the bride from the contamination of any devils or other dangers that she may have come across on the road. The bride does not return to visit her parents on the third day after marriage, but four months after. On the third day after marriage, the Swatow bride receives a visit from her younger brother or from some boy in the neighbourhood of her parents' house in case she has no younger brother. This younger brother or boy brings a little peanut oil for lights (lamps). The Swatow bride goes to worship at the Ancestral Hall, on the 15th of the 1st moon, for the first three years after her marriage, (a woman is a bride for three years); and in the first year men as well as women, strangers as well as those who know her, are all free to go and have a look at her. At such a time she gives coolie oranges to the children to eat, and to the

grown-up people she offers tea; while the married people give presents of cash or silver in red paper parcels to her.

A curious marriage custom prevails in the province of Yunnan. Chinese call it the woman marrying the man. It has been described by a traveller as follows :—

'The ceremonies attending this kind of marriage are on a smaller scale than those observed in the case of ordinary marriages and consist principally in the man coming to the woman's house, where she has her family and friends gathered for the occasion. The door is shut and the man must knock. His intended then asks who is there, in reply to which he gives his name and particulars. She then asks him if he wishes to come to her house and stop with her, to which he replies that he will come and live with her in good partnership. The door is then opened, the man is admitted, and the festivities commence. The wife, by marrying a man in this way, agrees to keep her husband in everything, but contracts no other obligation towards him. It is her house and she may do in it as she likes. On the other hand, as long as the husband stops at home and behaves like a good boy, he performs his part of the agreement, for no work is expected of him. Such marriages take place where parents, having only daughters, are sufficiently rich to keep their husbands and wish for grandchildren, for the children take the wife's family name and belong to her and her family.'

When a man is absent from home and unavoidable circumstances prevent his return to be married, a strange marriage by proxy takes place sometimes in some districts of the Canton Province; we are not aware whether it prevails in other parts of the empire or not. But the curious thing about it is that, instead of a man acting as the proxy, a cock does duty for the bridegroom. This fowl is sent by the latter to the marriage ceremonies, though it is not even necessary that he should be sent by the bridegroom, the presence of the fowl at the wedding is sufficient.

A girl is but once legally married in China; she rides in the bridal chair but once, and only if she is a legal, principal wife. Not so the man, he can be married over and over again. Only one woman in a man's household holds the position of a proper wife; all the others—and he may take as many as he likes—are not principal wives, or legal ones. but secondary wives, or concubines, though their children are on an equality with those of the first wife. The women

who are taken as concubines are sometimes told by their husbands that they are to be considered as equal wives with the first.

As to whether Chinese married life is happy or not there is this to be said, that neither Chinese men nor women know any other kind of married life. One fruitful source of trouble is the ploygamy allowed by custom; for quarrels and fights, jealousies and envy, bickerings and disputes, are more or less the inheritance of the many-wived household; and law-suits for property left by the much-married Chinaman are rendered more complicated by the different interests of the four, five, or six women who all own the deceased as their late husband.

Books recommended.—Archdeacon Gray's 'China,' Vol. 1, Chap. 7, contains most minute particulars about the ceremonials connected with marriages in Canton, from which we have largely quoted. Doolittle's 'Social Life of the Chinese,' details the customs prevalent in Foochow. An article in the 'China Mail' of 10th July, 1890, would appear to be written from a Northern standpoint. The marriage customs of the Hakkas are noted in one of a series of articles on those people in the 'Hongkong Daily Press' for 1861.

MENDICANTS.—If numbers form any criterion, China should be the happy hunting ground of beggars. Mendicancy is reduced to a fine art—a science; backed up by the charitable tenets of Buddhism, the Chinese beggar, armed with an amount of assurance and audacity, proceeds to lay siege to a Chinese city, not in a haphazard way, but with a systematised organisation, which gives him a hold on the shopkeeper, and a vantage ground to attack him with effect and perseverance. In some, if not in many, cities, the beggars are united together under a head, 'The King of the Beggars,' who has complete authority over his subjects. The payment of a fixed sum to the King by any shop will secure immunity from all visits of his subjects; otherwise the collection of their tax of one or two cash will be undertaken with that pertinacity and disregard of time and convenience so characteristic of the Chinese beggar. In Nanking there is a royal order of beggars established by Hung-wu, the first Emperor of the Ming dynasty. In this city the beggars are

allowed to live in certain arches in the city wall, and 'their chief is appointed by the police authorities of the district.'

Beggars in China may be divided into several classes, viz.:—Those who go in strings of three or four; solitary beggars, divided into stationary and peripatetic ones; those who inflict wounds upon themselves; those who are suffering from sores; and, last but not least, blind beggars. The demarcations between these different classes are not always strongly accentuated, as the one class may merge into the other.

A business like this requires preparation; it is commenced by some in early life, the youngsters generally being found leading the strings of three or four blind beggars, otherwise it is a case of the blind leading the blind, and, all things considered, they appear to get on very well. It is not an unknown thing, by any means, for mothers to deprive their childern of eyesight in order that they may earn their living as blind singing girls; and some of the beggars may owe their blindness to the same cause. No doubt many others have lost their eyesight from disease; for different affections of the eyes are very common in China, where there is no proper knowledge of preventives, nor of curatives; the hot sun, bad air, poor living, and the reprehensible practice of the barbers of scraping and cleaning the socket of the eye must induce blindness in others. Next to blindness, open and festering sores and wounds, and deformities of limbs, of any and every kind, either form a good capital to start on, or, shutting out all other means of gaining a livlihood, reduce the sufferer to beggary of position and beggary as a calling. Failing genuine wounds, and armed with a knife, a sturdy, impudent vagabond, with strength of limb and body and good eyesight, may cut himself in a shop, with noisy and wild yells, and thus gather a wide-mouthed crowd, which, flocking in and obstructing trade, draws a cash or two from the accountant, the Chinese horror of blood being also a sufficient ready-drawer of alms. The next shop, or one a few doors further on, forms another stage for the

repetition of the performance. These nuisances, for whom one feels no sympathy, but disgust, are fortunately not so common as some of the other varieties of the genius beggar.

One of the most common is the string-beggar. Almost always blind, this class goes about in small bands of three or four, sometimes five, mostly females, but one or two males are not uncommonly found in the string, each with a slender long bamboo, the equivalent of the foreign beggar's stick. They make their way, tapping with short quick taps, now uncertainly feeling with their bamboos, which serve as antennæ, lifting their sightless orbs in vain appeals for light, raising their faces with that pathetic helplessness, though possibly in the exercise of that facial perception with which those born blind are accredited (a new sense vouchsafed to those deprived of sight which enables them 'by some singular insight' to tell when they are opposite some object, as to its dimensions and characteristics, such as height, breadth, &c.).

Happy are these Bartimæuses with their sisters, wives, and cousins, if some bright-eyed youngster, not smitten with the darkness of night in broad mid-day, is found to lead their devious course through the crowded streets. Such an one is also better able to see the white *fan kwai*, whose pockets are filled with gold, or, who, at least, has not hoarded up a store of bad cash to pass off on the beggar tribe as their countrymen have. As soon as he appears in sight, their monotonous whine is exchanged for more vigorous appeals, and higher titles of respect follow each other in rapid succession in the hope of loosing the purse-strings of the young clerk, who has instant brevet rank of Taipan, Cap-i-tan (Captain), Worship, Honour, Lordship, and everything else worth having.

Let us watch their *modus operandi*. It is a combination of street and shop begging—a general business not confined to any one branch—each shop is most carefully and religiously visited, unless exemption has been purchased by a commuted sum paid to the 'Lord of All the Beggars.'

Should the shopkeeper be a good-natured man, a cash or two may be flung to the string, who may get it without even the trouble of going further than the doorstep, but as often as not, if not more often than not, more patient toil is necessary to earn even a broken cash. Then the whole string file in, each holding on to the back of the other, and the monotonous, whining, singsong appeal begins; the shopmen turn a deaf ear to everything, titles are thrown away, the pearls are cast before the swine, who, in this one case, dare not turn to rend them, perhaps for fear of vengeance; though also is not one string of beggars for half an hour better than half a dozen strings of them in the same time? And, as long as one string is is possession of the place, the others pass by. Wearied, some of the band, if not all of them, crouch down on the tiled floor, waiting for their opportunity, for it is bound to come sooner or later; and here it is at last, for several customers of another sort stop in—purchasers, at sound of whom the din and clatter of the beggars begin with renewed energy, and the surly shopmen, whom no amount of pity could move, hasten, for fear of losing a good customer, to get rid of the wearisome noise, by tossing a few coins into the shallow basket of the mendicants, who renew the same tactics at each shop in the street.

Better when the round happens at meal time, for then the beggar will get some broken victuals to fill his empty stomach, receiving them in the first place in his shallow basket, or in his bowl, which latter Shakyamuni Buddha has sanctified, and his numerous priest followers have hallowed by the use of conturies.

The solitary beggar wends his way through the mazy street, picking up an odd cash, here and there, from those more charitably disposed than the rest, or from those who seek immunity from the pest that the beggar is to the whole of the respectable world.

Some select a space in a busy spot, sit down and wait for alms, with a written out appeal spread before them, setting forth that, natives of other provinces, they are stranded in

what is, to all intents, almost a strange land to them; others select some quieter spot, but where the stream of passers-by is still sufficient to give a hope of an occasional dole from unwilling hands, the donors hoping that merit for the deed, though performed unwillingly, may mitigate the horrors of a future hell. One feels a pity for some of these beggars—stranded wayfarers; broken-down tradesmen; ruined gamblers, *roués*, with the punishment of all their profligacy on them; and, saddest of all, some poor old woman whose undutiful son has turned her out on the street, penniless, and with no shelter for her gray hairs, to depend on the uncertain charity of her neighbours, who, though virtuous in their indignation, give no, or but little, practical proof of their sorrow, and who are in constant dread lest the old dame should give up the ghost on their doorsteps: harsh words and angry rebuffs, therefore, forbid her sheltering herself under what were erewhile friendly roofs; for would not the economy of Chinese social life, as well as its judicial system, render the tender-hearted, who should overstep the limits of prudence and on whose premises she might die, liable, at least, to the expense of a coffin and funeral? The presence of a ghost haunting the house would follow; and, even worse still, some trumped-up charge of having caused her death might bring the charitably disposed within the clutches of the law—a law hard to escape from, with all its concomitants of torture and pre-Howard-day prisons.

It is curious how very polite the chair-coolies are to the blind beggars in the street, addressing them as 'Sir,' when requesting them to get out of the way—a nice trait in Chinese character, due to their innate politeness, and perhaps also to self interest, as a want of it might lead to bad language. These beggars are not always most polite; the writer was once knocked, with not a light hand, by a woman in the streets of Canton, but there was some excuse for her, as she seemed to be crazy. Many of the beggars in Canton sleep in an asylum in the east of the City, and go out by day to ply their trade.

MISSIONS.—ANCIENT MISSIONS.—Tradition points to an early proclamation of Christianity in China. The apostle Thomas has been mentioned as the first missionary to this Empire; at all events, it seems that some of the first teachers of the new faith must have selected China as their mission field. It would be most interesting to have had some particulars of this enterprise, but we must be content with rumours and detached notices in ancient ecclesiastical writings, which give but a vague and misty idea of the extent of the work and its results.

NESTORIAN MISSIONS.—The first really solid ground that we have to rest upon is the historical fact of the Nestorians having carried on missions in China. A thousand questions present themselves to one's mind as to the work done by these men, the extent of country they travelled over, the numbers that came to China, their *modus operandi*, the success that attended their labours. But to these and many others we get answers which only whet our appetite for more information.

'The time of the arrival of the Nestorians in China cannot be specified certainly, but,' Williams states, 'there are grounds for placing it as early as A.D. 505.' One of the most interesting of the ancient monuments in China, while at the same time 'the most ancient Christian inscription yet found in Asia' is the Nestorian monument. It is 'the only record yet found in China itself of the labours of the Nestorians.' It was discovered in A.D. 1625 by some workmen in the suburb of Ch'ang-an, a district city in Shen-si. In was erected in A.D. 781.

'The contents are threefold:—Doctrinal, Historical, Eulogistic. The first part gives a brief outline of the teachings of the religion, and of the ways and practices of its ministers; the second part tells of its first entrance into China, and of the patronage extended to it for the most part for nearly 150 years by various emperors; in the third part, to which, though it be the shortest, the two others are introductory, the Christians express, in verse, their praise of God and their religion, and also of the emperors whose protection and favour they had enjoyed.'

From this inscription we learn that a priest, Olopun by name, made his way through difficulties and perils from the West, guided by the 'azure clouds' to China, bringing with him the 'True Scriptures.' He was favourably received by the Emperor in the palace, in A.D. 635 where a portion of the scriptures was translated in the library of the palace, and approving of the new doctrine, with that eclecticism the Chinese are so noted for, the Emperor gave special orders for its propagation, and a proclamation issued a few years after with regard to it ended with the words:—'Let it have free course throughout the Empire.' A monastery was built 'sufficient to accommodate twenty-one priests;' succeeding sovereigns vied with each other in the benefits they conferred on the new religion which had the ægis of imperial patronage thrown over it: it spread throughout the then ten provinces of China: 'monasteries filled a hundred cities.' Then came a period of persecution, for twenty or twenty-five years, from a bigoted Buddhist Empress, when another time of prosperity ensued, the buildings being restored and more helpers coming from the West. Not only did the imperial favour shine on them again, but an eminent Buddhist from India appears to have embraced Christianity, and 'threw all his wealth and influence into the promotion of the Christian cause, manifesting especially an extraordinary charity.' Thus we have a summary of the history of Nestorian Christians in China for nearly 150 years, till A.D. 781. Of its history subsequent to that date there is not much to be said; for sixty years or more it continued: during this time Buddhism made vigorous progress, which called forth spirited protests from the literati. The Taouists, in A.D. 841, finding their opportunity come, succeeded in getting the Emperor to launch a proscription against Buddhism, and Buddhist monasteries were destroyed; this persecution also affected the Nestorians, as they were referred to in the edict, and the Nestorianism of Si-ngan-fu never recovered from the blow.

Marco Polo in the thirteenth century, mentions Nestorian churches in China, but it is not thought that these were descendants of the former Nestorian Church. It is probable that the monument we have already mentioned was buried at the time of this great persecution, and so, after a period of two hundred years or more, ended an interesting chapter of missions—that of the Nestorians in China. Its failure was doubtless due to two causes: the one being the reliance on the Emperor and men in power; the other being the absence of the Gospel in their presentation of the truth. It is to be hoped that future researches may discover further evidence of this church at the different periods of its existence in China. Some have thought it possible that such may be the case, and that remains of this ancient Nestorian Church may yet be found—that converts, buried in some isolated region, with possibly the ancient translation of the Scriptures made by their first missionaries, still in their possession, will be come across, as the descendants of the Hebrew community were some half a century ago in the interior of China. (See Articles on Buddhism and on Jews.)

ROMAN CATHOLIC MISSIONS.—We now come to the prosecution of missions on a larger scale.

The founders of Jesuit missions in China were Michael Ruggiero and Matteo Ricci, who arrived in this Empire in A.D. 1579 and A.D. 1581 respectively. The latter has been described as 'a man of great scientific acquirements, of invincible perseverance, of various resource, and of winning manners, maintaining, with all these gifts, a single eye to the conversion of the Chinese, the bringing the people of all ranks to the faith of Christianity.' They found it difficult to obtain a footing, but Ricci established himself at Shíú-hing, the ancient capital of the Canton Province, and worked his way up, till he finally reached the capital, where he died in A.D. 1610. He was favourably received by the Emperor Wan-li, of the Ming dynasty. He was the author of a number of learned works as well as books on Christianity, and left

many converts behind him, the most noted of whom was Hsü Kwang-si, a number of the Han-lin college and an official of high rank. One of Hsü's daughters, known as Candida, built thirty-nine churches, printed one hundred and thirty books, and sent many blind story-tellers, instructed in gospel history, out in the streets to tell what they had learned.

The Church of Rome was wise in her generation in sending out at first men of the stamp of Ricci, among whom may be named Adam Schaal and Verbiest; it was not only Jesuits, but the different Roman Catholic sects, such as Franciscans, Dominicans, and others, which sent their members to China.

'The Dynasty of Ming, ° ° ° was drawing near to its close, and the Manchus were preparing for the conquest of the Empire. Many difficulties and perils encompassed the missionaries, but Schaal was able to maintain his position at Peking by his astronomical knowledge in correcting the calendar, and by establishing a foundry, where he cast cannon to be used against the Manchus. And this position he continued to hold when the Empire fell to those invaders. He was made head of the Board of Astronomy and Mathematics, and was a favourite with the first Manchu sovereign, though he did not shrink from remonstrating with him against certain severe measures, and urging him rather to justice, forbearance, and mercy. He was able to lay, in A.D. 1650, the foundation of a grand church in the neighbourhood of the Imperial palace.

When the second Emperor, known to us as K'ang-hsî—by the name of his reign—succeeded to his father at the early age of eight, there was trouble during the minority; but as soon as he took the Government into his own hands, he gave his full confidence to the missionaries. He was, probably, the most able and enlightened sovereign who ever sat on the Chinese throne, and his reign lasted sixty-one years. Schaal and Verbiest regulated the calendar and cast cannon for him. Regis and several others conducted for him the survey of the Empire, which Rémusat correctly describes as "the most complete geographical work ever executed out of Europe."'

Disputes, however, arose amongst the Roman Catholic missionaries as to the correct terms to use for God (as to what words were to be applied by their Christians to the Deity); as to the worship of ancestors and Confucius—whether it were a mere homage or real worship, and whether their converts consequently might engage in it. Unable to agree amongst themselves, the dispute had grown to such a head that they referred it not only to the Pope but

also to the Emperor of China; each of whom gave a different verdict. The missionaries, of course, were bound to obey the Pope, and this setting up of an outside authority over that of their own Emperor, incensed the Chinese, and the storm which was gathering burst in the next reign, when in A.D. 1724, an edict was issued against them, prohibiting the propagation of Roman Catholicism, and only retaining the few missionaries required for scientific purposes in Peking; all the others were required to leave the country. Some obeyed the edict, while others remained in secret. Many of the Chinese converts remained firm, notwithstanding the persecutions which arose now and then. Matters remained in his state for about a century, when in A.D. 1842 Christianity was tolerated by treaty, There are now numbers of priests and numerous bodies of Roman Catholics in the country. When the priests care to use a Bible, the translation they employ is said to be that of the first Protestant missionary, Dr. Morrison; for though translations of portions have been made by them, yet, like the Church of Rome, they seem never to have printed the whole Bible and given it to the people; they have, however, quite a literature of their own in Chinese. They do not seem to practise any public preaching; but retain hold of the communities of converts already made. In one point they are very aggressive, and that is in the baptizing of infants, for every one so sprinkled becomes a unit in their grand total of Christians.

The 'Roman Catholic Register,' a paper published a few years since in Hongkong, gave the following as the statistics of Romish missions in China:—Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; native converts, 1,092,818. One well-known writer speaks thus of their work:—

'Had they adhered to religious teaching, their converts would doubtless have been legion; but the usual rash meddling with politics soon aroused fear of foreign aggression, leading to violent opposition and terrible persecution, which have been repeated with every fresh scare of undue political influence * * * * It is this arrogation of temporal authority which has so incensed the Chinese, and accounts

for much of the hostility to missionaries and converts of all Christian churches and denominations, as the ignorant masses naturally could not discriminate between Protestants and Roman Catholics. Hence, in the Edict of Toleration, proclaimed in 1886, the Imperial Government deem it necessary to state that men who may embrace Christianity do not cease to be Chinese, but, as such, are entitled to all protection from their own Government, to which alone they owe obedience. The promulgation of this Edict followed immediately on the decision of the Pope to send a Papal Legate to the Court of Peking, to represent him as the sole foreign power interested in the Chinese Roman Catholics, thereby totally disclaiming all political protection from France.'

PROTESTANTS.—The first Protestant Missionary to China was the Rev. Robert Morrison, who arrived in A.D. 1807. There was such a strong feeling against all Europeans at that time that he was unable to preach in public or carry on direct evangelistic work; but he engaged in some literary undertakings, which not only redounded to his credit, but prepared the way for future labourers. A gigantic dictionary of the language and the translation of the whole Bible have made his name famous, and it is a marvel how, confined within the foreign factories (as the European settlement in Canton was called) in a godown, and assisted by a teacher who was in terror of being discovered, this wonderful man, nearly single-handed, accomplished such tasks. It is true he had a former translation of a part of the New Testament which he used as a basis, and he had the help of Dr. Milne in translating part of the old Testament, but with all these aids the labour must have been herculean. 'It was printed from wood blocks and published in 21 volumes in 1823.' Thus Protestant missions in China took their start on the Bible, and it is to this reliance on the word of God at their inception, that their wonderful success is due. Of his other herculean task it has well been said:—'There is no finer monument of human perseverance than the dictionary of Dr. Morrison.' Unable to penetrate into China, a number of missionaries settled in the Straits, and, learning the language, were ready, when their opportunity came, to land, fitted for work in China. One of them prepared founts of movable type, and these were the precursors of the numerous printing presses,

which, now that the Chinese have seen their utility, are not confined to mission premises, but are used by the natives themselves, at the treaty ports, to a limited extent, for the production of their own books. In addition to the English missionaries, some came to Macao from America. After the Nanking Treaty of 1842, by which Hongkong was ceded to Great Britain and five treaty ports opened, the missionaries came up from the Straits and more arrived from home. Better translations of the Bible were made, schools established, dispensaries opened, and books printed. There were at that time only a few Chinese converts all told. Since then more treaty ports have been opened, and residence in the interior has been possible in many places, till now there are forty different societies at work, and a few independent workers unconnected with any society. There are 589 men, 391 married women, and 316 single ladies, making a total of 1,296; these are British, American, German, and Canadian. Of native helpers, there are 1,657. There are 522 organized native churches, (but this number may be stated as more than a thousand if each company of believers is termed a Church), of which 94 are self-supporting, and nearly 50 partially so. These native churches are a sufficient answer as to whether missions have been a success in China or not, for a Chinese will not pay away money for Christianity unless he is convinced of its truth. There are also 38 churches which are under a general endowment scheme, the money being contributed by natives alone: besides this there is a group of sixty congregations which are to support themselves; there are other cases also which might be included, so that the numbers of self-supporting churches given above fall short of the reality. The amount contributed in money is $36,884.54, but 'no account is taken of the value of houses and land given by natives to the churches to which they belong.'

Extra to these are the concomitants of mission work, such as schools, with 16,836 pupils, and medical work—of hospitals there are 61, of dispensaries 44, with hundreds of thousands of patients passing through them annually. There

are 12 religious journals published by missionaries, and hosts of books are being annually issued from the mission press—not only religious ones, but scientific manuals as well, of every kind and character. Had Protestant missionaries done nothing else in China than prepared and published the books issued by them in Chinese; started the schools; written the books in English, containing narratives of their own travels, and accounts of the natives, and of their religious customs and manners; translated native works; instructed the youth of both sexes; and founded hospitals and dispensaries—had these, we say, been the only things accomplished by Protestant missionaries, they would have done a noble work; but added to all these more secular labours is the directly religious work of preaching the Gospel, tract and Bible distribution, visiting, gathering together the converts, &c., all of which, though less appreciated by the general mercantile community of China, have been as signally successful as the other class of undertakings.

The statistics here given are those compiled some years since. Wonderful advances are being made each year in almost all the various branches of missionary labour.

It is in round figures ninety years since Protestant missions were started in China, and at first the missionaries were but a handful in number, restricted in their operations, and confined to a few localities. They have had hard up-hill work, prejudice and ignorance opposing them, a difficult language to learn—which requires several years of unremitting, diligent study, before a sufficient knowledge of it can be acquired for general use,—but little sympathy from their fellow countrymen, and yet the following statistics will show what has been the result of one phase, and one phase alone, of their labours:—in 1842 there were 6 communicants; in 1853, 350; in 1865, 2,000; in 1876, 13,035; in 1886, 28,000; in 1889, 37,287. At the present day there must be in round numbers some 40,000 communicants, and besides these 100,000 of a Christian community.

'If Christian missions advance in the next thirty-five years in the same ratio as in the past thirty-five years, there will be at the end of that time twenty-six millions of communicants and a Christian community of one hundred million people'—one-fourth of the Chinese nation.

As to the character of the converts—are the native Christians genuine? Unfortunately some false professors, who have joined merely for the dollars which they hope to obtain, have given a bad name to native Christians amongst certain classes of people. It ought to be remembered that it is these very hypocrites among them who obtrude themselves on public notice, as what these desire is the opportunity of making money, and they thus push themselves into prominence for that object, while the genuine ones are content to occupy the humble position they already fill. The centuries of heathenism, in which the Chinese have been steeped, must also be taken into account in judging of those just come out of it: a wild flower transplanted into a garden does not produce the beautiful flowers of the cultivated species that grows at its side, but care and labour have to be expended, and the skill of the gardener exercised, to develope its best characteristics; so we can scarcely except one transplanted out of all the debasing concomitants of idolatry to be on a par in all respects with (in fact, sometimes they are expected to be superior to) those who have been surrounded by centuries of Christian influence in our more highly favoured Western lands. But, notwithstanding all this, there are amongst the Chinese converts those who compare favourably with any in the West. It is not from hearsay that this is said, for the author himself has seen such.

Books recommended.—'Christianity in China: Nestorianism, Roman Catholicism, Protestantism,' by Professor Legge, of Oxford University. 'Christian Progress in China,' by Rev. A. Foster, B.A. There are numerous other works dealing with different sections of the mission field, which are good as far as they go. Some idea also of what has been done, and is doing, may be gathered from a study of 'Records of the Missionary Conference, held atShanghai 1890.' Also see 'China Review,' Vol. XVIII., p. 152, and 'The China Mission Hand-Book.'

MOHAMMEDANS.—The introduction of Mohammedanism into China is interesting, resulting as it did in the settlement of followers of that religion in China, and the consequent proselytising, till now there are large communities of the followers of the prophet scattered here and there throughout the empire. The word proselytising, used above, must, however, be taken in a mild sense, for it has not been carried on with that vigour which uses compulsion to accomplish its objects and makes its converts at the point of the sword. There is no rapid growth of Mohammedanism in China. Content with a foothold in the land, and with the achievements of the past, it is now satisfied with the increase due to the natural enlargement of its borders from within owing to the growth of the families of its professors.

Arabia has the honour of introducing Mohammedanism into this land, and commerce was the motive force which brought the most of the early followers of the false prophet to these distant shores. Wos Kassin, supposed to be a maternal uncle of Mohammed, is credited with having introduced the Moslem faith into China: he came to this country in the seventh century with a band of followers. Its missionaries arrived at different sea-ports, especially at Canton and Hang Chow; they also travelled in the caravans from central Asia. With such a measure of success was the propagation of the Islam faith carried on, that large numbers of Mohammedans are to be found in China, especially in the Northern and Western provinces where the inhabitants of whole villages are followers of the Arabian prophet; there are 200,000 in Peking. In one of the large cities of Szchuen there are 80,000. In Yunnan there are said to be between three and four millions. In Kansuh they are estimated as 8,350,000 in number and in Shensi as 3,500,000. These three provinces contain nine-tenths of the whole Mohammedan population of China, while in some other places they form one-third of the population; it is estimated that there are more than 10,000,000 North of the Yang-tsz-kiang; there are not so many in the South. 'According to an official

estimate there are from twenty to twenty-five millions of Moslems in China.' There are mosques in many of the cities; Canton boasts of four, two of which were built by Wos Kassin. This apostle was buried, after a residence of fifteen years in China, outside the Great North Gate of Canton. One of the two pagodas in Canton, different rather in style to the ordinary pagoda, was erected in connection with one of these mosques, in order that the *muezzins* might call the faithful to prayers from it. The followers of this religion would appear, in this distant land of their adoption to have held strictly to the tenets of their faith, such as, circumcision, alms deeds, observance of the feast of Ramadan, and prayers in the mosque. In all their mosques is to be found a tablet on which is inscribed in letters of gold; 'May the Emperor reign ten thousand years,' the penalty of the recognition of their faith by their sovereign; Confucian. Buddhist, and Taouist temples, if of any size, all having the same reminder of the homage due to, and worship demanded by, the Son of Heaven. His subjects may worship whom they choose, but, whether they choose or not, adoration must be paid to him except in the case of Christians, who will not bend the knee nor offer the incense of worship to any but the one living and true God.

A large literature has been bought into existence by the Mohammedans. The author had in his possession a well-got-up work published under Imperial auspices; the title-page had two dragons encircling the name of the book—this being the sign of the imprimatur of the sanction, or approval, of the Emperor.

There have been several rebellions of considerable magnitude by the Mohammedans against the Government, of which may be mentioned that of A.D. 1863, in the North of China, and that in Yunnan, lasting for many years.

Books recommended.—Williams's 'Middle Kingdom,' Vol. II, pp. 268-271, Gray's 'China,' Vol. I, pp. 137-142. An article by Rev. H. V. Noyes in the 'Chinese Recorder and Missionary Journal,' Vol. XX. pp. 10-18 and 68-72. For an account of the literature published by them, see 'Chinese Recorder and Missionary Journal,' Vol. XXII, pp. 263, 354.

377, 401. The larger half of the Second Volume of Rocher's 'La Province Chinoise du Yün-nan' is taken up with a narrative of the great Mohammedan rebellion in that province in 1855-1873.

MONGOLS.—The Mongols are another of those nomadic races bordering China, who have forced themselves into relationships with that Empire. The Huns or Hwing-noo were the ancestors of the present Mongols. As Attila, with his hordes of savage Huns, was styled the 'Scourge of God,' and proved to be veritably the 'Terror of the West' in the fifth century: so, early during the time of the Han dynasty (B.C. 202 to A.D. 190), the Hwing-noo proved entitled to a similar appellation as regards the China of that period, for they ofttimes became 'virtual masters of the Empire.'

The Heanbi, another Mongolic tribe, made themselves famous in Chinese history during the Han dynasty for about a hundred years. They also proved an annoyance to succeeding dynasties, becoming a formidable State, ranging over northern China and engulfing parts of it.

A number of these Mongols, as well probably as some of the Huns and other Mongolic tribes, were settled in North China; and so not only were there foes without, but foes within; and in preparation for a war with the external foes, the Emperor ordered a Chinese 'St. Bartholomew's Day' of all the nomadic tribes within his borders, so that 200,000 families were slain. To prevent them turning traitors many Chinese also suffered in the indiscriminate slaughter; but, even after such treatment, Tibetan and Hunnish families collected in China, and harsh laws were enacted against them, which drove large numbers of them out. Before that, Hienbi Mongols had returned to China, and they continued to do so afterwards. There was a Hunnish Kingdom, one of the most powerful of the many rival ones into which China was divided, in A.D. 435.

Mongols, under the name of Too-küe, assisted the first Emperor of the T'ang dynasty to gain the throne of China. These same Turks, as they were called, plundered the north-western and northern borders of China during the whole of the T'ang dynasty.

The Khitans, another Mongolic tribe originally, have also made for themselves a chapter in Chinese history. Harrying the frontiers and plundering the country; defeated by the Chinese, who employed 1,800,000 men to build a great wall to protect the Empire from their ravages in the time of the Chi dynasty; eclipsed by the so-called Turks, they rose, to be again defeated. After acknowledging the supremacy of the Chinese, they again fought with them, and threatened the North of China after the T'ang dynasty had crippled its strength in its exhausting and foolish war against ancient Corea; two expeditions were sent against them, which proved ineffectual, and it was found impossible to oust them from the new territories they had acquired. It is impossible, however, to follow the fortunes of the Khitans through all the intricacies of the history of Chinese dealings with their nomadic neighbours. Suffice it to say, that eventually, in A.D. 926, the Khitans, after Eastern Mongolia had been formed into a kingdom, began to lay the foundations of that Empire under Abdoji 'one of the great conquerors of mankind.' Under his successors they assumed the Imperial power as the Liao, or Iron dynasty, overthrowing the Tsin Emperor. They carried on incessant wars with the Sung, and reigned over the country north of the Yellow River, their dominion extending as far north as the Songari and Hoorha rivers. The Khitans are said to have had a curious custom, that of drinking human blood, which the husbands drank from the living bodies of their wives by cutting a small slit in the wife's back. Their higher civilisation in other matters would almost appear to throw some doubt on this strange propensity, as they were painters, and had, at the time when they entered China, a literature comprising thousands of volumes, including medical works; they were hospitable, and fond of drink. It may be here proper to remark, that 'Huns,' 'Turks,' and 'Mongols' 'differ only as the Han, T'ang, and Sung of China differ. They are but dynastic titles of the same people.' They were finally driven out of Northern China by the help of the ancestors of the

present Manchus, who succeeded them as the Kin dynasty, after a reign by the Liao dynasty of 240 years. It is interesting to note that Peking was first made a capital during their time.

We next find the Kins, as well as the native Chinese dynasty in the south, swept off their thrones by the Mongols. The name, Kin, is said by Ross to mean 'silver.' Genghis Khan had gathered together the numerous bands 'of restless cavalry on the north of Shamo and the west of the Hinganlin.' Defeated tribes swelled his numbers, and he entered on a career of conquest; his sons completed his work as far as China was concerned, the Yuen dynasty, as it was called, reigning over the whole of China for a period of eighty-eight years, until the Ming, a native dynasty, was founded on the ruins of the destroyed and hated power of the Mongols (See Article on Chinese History).

MONGOLS, CHARACTERISTICS AND CUSTOMS OF.—The distinguishing features of the Mongols are described, by the late celebrated Russian traveller, Col. Prejevalsky, as 'a broad flat face, with high cheek-bones, wide nostrils, small narrow eyes, large prominent ears, coarse black hair, scanty whiskers and beard, a dark sunburnt complexion, and lastly, a stout thick-set figure, rather above the average height.' The Chinese face is 'cast in' a 'more regular mould.' The men shave their heads like the Chinese, but the women plait their hair 'in two braids decorated with ribbons, strings of coral, or glass beads, which hang down on either side of the bosom.' The Mongols live in felt huts or tents, and are very dirty, never washing their bodies and faces, and their hands but seldom. They drink great quantities of tea and 'milk prepared in various ways, either as butter-curds, whey, or kumiss,' and are much addicted to drunkenness. Mutton is eaten in great quantities. 'Their only occupation and source of wealth is cattle-breeding, and their riches are counted by the number of their live-stock.' The Mongols are very fond of their animals, and lay themselves out completely for them, being very considerate of them; their cattle, &c, are bartered

for manufactured goods. They are very lazy, never walking, always riding on horseback, and are great cowards, but are fond of hunting, and kind and simple-minded. 'A Mongol can only have one lawful wife, but he can keep concubines,' the children of the latter, 'are illegitimate, and have no share in the inheritance.' 'Bribery and corruption are as prevalent as in China.' 'Religious services are performed in Tibetan.'

Books recommended.—Col. Prejevalsky's 'Mongolia.' The late Rev. J. Gilmour's 'Among the Mongols.' For a 'depository of all available Mongol lore' on their history, &c., there are the huge volumes of Howorth's 'History of the Mongols.'

MONGOL LANGUAGE.—The Mongolian and Chinese languages are quite distinct and not related: Chinese is monosyllabic to a great extent, Mongolian abounds in words of several syllables; Chinese is non-alphabetic, Mongolian alphabetic. Mongolian is said to be an easier language to acquire than Chinese, especially is this the case with the written language. Gutterals and aspirates are largely used, 'so much so that their speech seems mostly gasping and sputtering.' One very curious feature in the language is the facility with which terminations are added to the verb, and by this agglutinative process a great variety of meaning is introduced without the need of using additional words; and it is not surprising to find from the 'disproportionately large part occupied by the verb' in the language that 'sentences are run out to an indefinite length, consisting of an indefinite number of participial clauses strung together like the links of a chain.' The Mongol language 'is rich in words and several forms and dialects, which, however, are not very distinct, except as between Northern and Southern Mongolian, where the difference is strongly marked,' where 'even the construction of the sentence changes': but, notwithstanding all, it seems a very rare thing for Mongols from different parts of the country not to understand each other, thus forming a sharp contrast to the Chinese speaking natives. There is a great difference between the colloquial and written language, and the natives appear to find it

well-nigh impossible to write the language as it is spoken. A line of Mongolian writing has been compared to a knotted cord; the people themselves say of it that it is like 'a stream of water poured out from a jug. They read from left to right in vertical columns: —

'There are a good many printed books, the Chinese Government having appointed a special commission, at the end of last century, to translate into Mongol, historical, educational, and religious works.' 'But it may be remarked, in passing, that outside of the sacred books and Buddhist liturgies, there is very little in the shape of literature to be found in the Mongolian language. The book collector may find numerous manuscript copies of parts of Buddhist scriptures, some histories of famous monks, and a few tales written with the purpose of enforcing Buddhist doctrines, but secular writings are very hard to find, religion having taken such entire possession of the Mongolian mind that it is thought a waste of time to write and copy anything that has not a religious value.' 'There are schools at Peking and Kalgan for teaching the language, and an almanac and some books are from time to time printed in it. The learned classes are the princes, nobles and lamas, the latter also learning Tibetan, the princes and nobles, Mongol and Manchu. The common people are in general illiterate.'

There are three styles of the written language: first, that of the sacred books, 'being that in which the translations of the Buddhist scriptures are made,' stiff in its style and rendering foreign idioms literally; second, the documentary style characterised by 'formality and the use of uncommon words'; and, lastly, the correspondence style in which letters and business documents are written. The last is pure Mongol and nearer to the colloquial than either of the other styles.

The Mongols appears first to have borrowed the characters used by the Uighur Turks of Kashgaria, and this style of writing was commonly used by Chinghiz Khan and his immediate successors. The Uighur character was borrowed from the old Syriac which was probably brought into Eastern Turkestan by the Nestorian clergy. This Syro-Uighur alphabet was modified in the latter part of the thirteenth century in Kublai Khan's time to better adapt it for the Mongol language. Continuous lines connecting the letters vertically were introduced, but the system was not completed. After this, a square character was invented instead of the Uighur.

This square character was 'founded on a Tibetan modification of the Devanagari.' This was not acceptable, though Kublai Khan tried to 'force it into use.' Finally, after a reversion to the 'Uighuresque characters' with some additions, this form was, in A.D. 1307-1311, brought to perfection. 'This is substantially the character still in use among the Mongols, though some additions have been since made to it.' The Manchu alphabet, again, was modelled upon this Mongol one. 'Roughly speaking, there is about as much difference between the Mongolian and Manchu character as there is between French and English writing.' But, though very similar in their written forms, the Manchu and Mongolian languages in their spoken forms are quite different.

Books recommended.—The best books for learning Mongol appear to be in Russian. For a general account of the Mongolian language see Appendix No. 3 in a book entitled 'James Gilmour of Mongolia: His Diaries, Letters, and Reports,' by R. Lovett, M.A.

MOURNING.—The Chinese are very punctilious in their observance of mourning. At the funeral the mourners are clothed in coarse sackcloth, while the sons and nearest of kin wear caps of the same. Mourning, especially deep mourning, is not graceful in the East. No Chinese widow looks well in her weeds; and to enhance the unsightliness of the mourning costume, the finger-nails are not cut, and the mourner goes unshaven and unshorn for seven weeks. No marriages, of course, take place in the family, nor can its members go to theatres. The two, large, red, globular lanterns hung up outside the front door are changed for white ones; the pieces of red paper pasted over the door are replaced by white strips. The widow and children sit on the ground for seven days, and sleep on mats on the floor near the coffin; food is not cooked, the friends and neighbours supplying what is required; chopsticks are not allowed to be used, but the deep sorrow, supposed to be felt, is symbolised by the employment of the hands in eating, and needles and knives must be eschewed as well. After the deepest mourning of sackcloth is discarded, white is worn as deep mourning—white shoes, white robes, a white button on the cap, and white

cord braided into the queue. Blue is used as lighter mourning, it must not, however, be supposed that a simple blue jacket implies, that anyone has been bereaved of friends, as a great majority of the Chinese would then be in mourning every day of their lives; but a blue knob on the top of the cap instead of a black or red one, also a blue cord braided into the end of the queue are other signs of it, as well as certain styles of blue shoes. In the North of China, white is the only mourning used. There are indications also on the visiting cards to show mourning. The whole nation goes into mourning, to a certain extent, on the death of the sovereign: no one is allowed to shave for 100 days after it is proclaimed; the poor barbers must have a sad time of it. The discomfort and distress are minimised by the natives getting a clean shave before the decree enforcing it is promulgated. The writer chanced to be in Shanghai on the death of the Emperor T'ung-chi, and it was curious to see all the wheel-barrows come out with blue cloths on their seats (for wheel-barrows are the cabs of the natives of Shanghai) instead of the red ones.

A Chinese wears mourning for his superiors and equals in relationship; he does not require to put it on for his wife, but an affectionate husband, as the author himself has seen, will sometimes put on white at his wife's funeral, though it is not incumbent on him to do so, or even to attend the corpse to the grave; in the same way, some abstain from red cord in the queue and bright colours, though it is not obligatory to do so. As some who profess horrible creeds are often better than their beliefs, so there are Chinese who are better than their heartless ceremonials, which take no, or but little, account of women or children.

A period of seven times seven days is observed in mourning, funeral rites being performed on each seventh day up till the forty-ninth.

There are five degrees of mourning, as follows:—for parents; for grandparents and great-grand-parents; for

brothers, sisters, &c.; for uncles, aunts, &c.; and for distant relatives in line of descent or ascent.

In the first, sackcloth without hem or border; in the second, sackcloth with hem or border; in the third, fourth, and fifth, pieces of sackcloth are placed on certain parts of the dress. When sackcloth is worn, after the third interval of seven days is over, the mourners can cast it off, and then wear plain colours, such as white, gray, black, and blue. For a parent, the period of mourning is nominally three years, but really twenty-seven months, and during all this time no silk can be worn; during these twenty-seven months, officials have to resign their appointments, and retire from public life. There is an immense amount of ceremonial connected with Chinese mourning, and different duties to be performed, certain of them devolving on the chief mourner, such as carrying a certain mourning staff in the procession. The whole subject is one that much might be written upon, as there are many curious customs connected with deaths, such, for example, as the chief mourner, supported on each side and accompanied by friends, going out with a musician playing a discordant flageolet, till they come to a well or pool, when a cash or two is flung into the water, of which some is dipped up in a basin they have brought with them, taken home, and the corpse washed in it; while lanterns with blue characters on them are hung up at the front door instead of the usual red ones with black characters; and the ornament over the front door (a curious shaped sort of tablet suspended over the doors of officials, and at weddings and funerals) is of white paper pasted on a framework of bamboo.

A shed constructed of bamboo and mats, or a roof made of the same materials, is put up over the street in front of the house in which the death has taken place; a paper stork is erected on the top of bamboo poles, rising to the height of twenty or thirty feet above the street—for it is believed that the spirits take their flight into the other world on such birds, and a large paper, some feet in length and breadth, is posted up on the outside wall of the house, giving notice

of the spirit's departure and the route to be taken, and warning others from coming across the road, in case any disaster should happen to them. Funeral cards are sent out by the family, giving intimation of the death to friends. These are large documents, and amongst other matters, they contain the date of birth and death of the deceased and a list of the children; a slip is enclosed with them, giving the date when the reception of friends to worship the spirit of the departed one will taken place. A small present of money (perhaps a sum of fifty cents, that being a very common amount) is sent to the bereaved family to purchase candles, joss-paper, and incense for the ceremonies. As an instance of what may take place, we quote from a Chinese novel the directions given by the Astrologer for the funeral rites of an official's wife:—

'(This Astrologer) decided that the coffin should remain in the house for seven times seven days, that is forty-nine days; that after the third day, the mourning rites should be begun and the formal cards should be distributed; that all that was to be done during these forty-nine days was to invite one hundred and eight Buddhist bonzes to perform, in the Main Hall, the High Confession Mass, in order to ford the souls of the departed relatives across the abyss of suffering, and afterwards to transmute the spirit (of Mrs. Ch'in); that, in addition, an altar should be erected in the Tower of Heavenly Fragrance, where nine times nine virtuous Taoist priests should, for nineteen days, offer up prayers for absolution from punishment, and purification from retribution. That after these services, the tablet should be moved into the Garden of Concentrated Fragance, and that in the presence of the tablet, fifteen additional eminent bonzes and fifteen renowned Taoist priests should confront the altar and perform meritorious deeds every seven days.'

Further on we have, in the same novel, the following:—

'This day was the thirty-fifth day, the very day of the fifth seven, and the whole company of bonzes had just (commenced the services) for unclosing the earth, and breaking Hell open; for sending a light to show the way to the departed spirit for its being admitted to an audience by the King of Hell; for arresting all the malicious devils, as well as for soliciting the soul-saving Buddha to open the golden bridge and to head the way with streamers. The Taoist priests were engaged in reverently reading the prayers; in worshipping the Three Pure Ones and in prostrating themselves before the Gemmy Lord. The disciples of abstraction were burning incense, in order to release the hungered spirits, and were reading the Water Regrets Manual. There was also a company of twelve nuns, of tender years, got up in embroidered dresses, and wearing red shoes,

who stood before the coffin, silently reading all the incantations for the reception of the spirit (from the lower regions,) with the result that the utmost bustle and stir prevailed.'

In this connection it may be interesting to give an account of a Chinese funeral procession, and we select for that purpose a tolerably full description of that of the late Mr. T'ong King-sing, taken from the 'North China Daily News':—

'At the head of the procession were two gigantic paper figures, one in black and the other in red. The first represented a fierce-looking soldier, and the other a mild-looking minister of state; the functions of these being to scare away any malignant spirits that might be inclined to trouble the spirit of the deceased. Next came five men on ponies, in single file, followed by sixty, dirty, young ragamuffins bearing boards containing the names of the offices and titles of the deceased. Then came two flags; four more men dressed in blue on ponies, followed by an umbrella, thirteen soldiers carrying many coloured banners, twenty-four men on foot bearing weapons with pewter heads and wooden handles, two men blowing clarions, a mandarin on a pony, four soldiers with banners, twenty-three soldiers with bayonets fixed, behind them being a three flounced umbrella and mandarin runners. Next came ten musicians very well dressed, and another umbrella and attendants. A green chair, borne by eight carriers, with a mourner on each side, and two handsome scrolls immediately preceded the Taotai's band, who were followed by thirty well-dressed soldiers, a number of tables on which were a roasted pig, a skinned goat, fruit, and pewter wine-bottles, while some paper tables had on them gold and silver mock sycee, scrolls, and representations of Chin Shan and Yin Shan—the Gold and Silver mountains,—all these latter intended to be burnt. The handsomest part of the procession was the "myriad name umbrellas," of which there were twenty-four, presented by the people whose names appeared in velvet characters on the lower flounces, while round the upper ones were quotations from the classics. These umbrellas were very handsome and were mostly of silk and in many colours. Then there were two more chairs, some Taoist and Buddhist priests, satin scrolls, and a chair containing the picture of the deceased, on either side of the chair being a mourner. Next came some Buddhist priests playing on flutes, and then behind them boys carrying flowers on stands. A hundred of the friends of the deceased in their official robes followed, each bearing a lighted joss-stick. Many handsome scrolls succeeded and then came the Town Band, four mourners, the sons of the deceased, gongs, and images. The catafalque was carried by thirty-two bearers, the pole which ran through it having the head and tail of a dragon, a token of Imperial favour, and the end of the procession was brought up by hundreds of Chinese in carriages and chairs and on foot.'

What value the Chinese attach to such matters may be judged by the saying that, 'the most important thing *in life* is to get buried well.'

No one who has not been married is entitled to a funeral procession. The coffin in such a case would simply be carried to the grave without all the concomitants of music, and all the chairs and open stands, lanterns, insignia, *et hoc genus omne*, which brought together into a trailing picturesque confusion form that delight of the Chinese, a procession. When children die they are not always coffined, but the bodies are often put into a box. Amongst the Cantonese this may, perhaps, be done in eight cases out of ten, and the corpses of infants which are seen floating in rivers and pools and lying by the wayside or on the hill slopes are many of them those which are thus indecently cast aside without heathen burial, though some of them are the bodies which have been exposed or killed outright by their inhuman parents.

Books recommended.—Archdeacon Gray's 'China,' for Cantonese customs; Rev. J. Doolittle's 'Social Customs of the Chinese' for those at Foochow; and one or two articles in 'The Hongkong Daily Press,' for 1861, for some account of those of the Hakkas. Also see the 'Li-Ki' as to the ancient mourning customs on which the modern ones are based, modified by local usages and practice. 'The China Review,' Vol. XVII., pp. 47 and 48, contains a list of Days of Official Mourning in China. For a short account of some of the funeral rites performed once every seven days until the forty-ninth day, see 'China Review,' Vol. XVII., p. 38.

MUSIC:—

'Music in China has undoubtedly been known since the remotest antiquity. It is said to have been invented by the Emperor Fu-hsi (B.C. 2852). ° ° ° It is, say the Chinese, the essence of the harmony existing between heaven, earth, and man. ° ° ° The first invaders of China certainly brought with them certain notions of music. The Aborigines themselves had also some kind of musical system which their conquerors admired and probably mixed with their own.'

Different systems seem to have been evolved by different emperors and were differently styled, but it assumed its 'characteristic form' with the Emperor Huang-ti (B.C. 2697 when, amidst other innovations, names were given to the sounds, and one fixed upon as a base note. Theoretically, music holds a position of paramount importance in the good government of a State. Either this ancient music was of an extraordinary character—for Confucius was so ravished on hearing a piece, composed by the great Shun 1,600 years

before his time, that he did not taste meat for three years—or the Chinese were sensitively responsive to certain combinations of sounds, in a manner unknown to Europeans. Unfortunately we have no means of testing which is true, for the knowledge of this ancient music is lost. If the descriptions of it are true to the reality, no one who has heard Chinese music of the present day will have any hesitation in accepting the statement of its being unknown now, for it has been remarked, in a comic strain, that the music of the Chinese is '"deliciously horrible," like cats trying to sing bass with sore throats.' Some most abstruse theories are all that remain for us. At the great destruction of books, those on music, as well as musical instruments, shared 'the same fate as every object which could give rise to any remembrance of past times.'

Great efforts were made to resuscitate the lost art; some of the books and instruments were recovered from their hiding places; but the times were not favourable for the cultivation of peaceful arts; the memory of the great music-master, in whose family the office had been hereditary, was not sufficient to bridge over the chasm which the great catastrophe had occasioned; different authors disagreed in their theories, and a confusion of the different systems has resulted. Two Emperors of the present dynasty, Kang-hsi and Kien-lung, used their best efforts 'to bring music back to its old splendour,' but without much success.

'Modern music really dates from the T'ang dynasty (A.D. 600).' Mr. Van Aalst divides Chinese music into two kinds; 'ritual or sacred music, which is passably sweet, and generally of a minor character; and the theatrical or popular music. * * * The present Chinese theoretically admit seven sounds in the scale, but practically they only use five, and that as well in ritual music as in popular tunes.' Chinese music cannot be exactly represented on our Western musical instruments, as the intervals between the notes are not the same as ours.

Ritual music is used in the acts of worship in which the Emperor either takes part himself or is represented by a deputy, such as the worship of Heaven and Earth, of Ancestors, of the Sun and Moon, &c., and of Confucius. The popular music includes all other kinds, and there are not a few. Not a procession of any importance winds its meandering course through the busy narrow lanes, that do duty for streets in a great part of China, but has bands of musicians, sometimes scores of bands, having small drums and clashing cymbals, &c. That music should take a prominent part in a marriage is naturally to be expected, but it takes an equally prominent part in funerals, the poorest of which has at least one musician, and the better ones more, playing a dirge on shrill clarionets—in the latter case also bands of performers on instruments are seen as well. No officer of a high grade proceeds on an official visit without the deep-toned boom of the sonorous gong proclaiming, by the number of beats, the rank of the 'great man,' while its other uses are not a few. In evening worship on board ship, it and the drum provide the music.

Much of the attraction of the theatre to the natives consists in the music and singing—attractive to the native, but ear-splitting and headache-producing to the foreigner. The singing on the stage 'is not unfrequently in the "recitative" style, and the way the orchestra accompanies, in broken, sudden chords, or in long notes, bears a striking resemblance to our European recitative'

Ballad singing is much appreciated; blind men play one species of guitar, while blind singing girls accompany themselves on another. The courtesans are given a musical education according to Chinese ideas; and scarcely a boy or coolie but delights in singing to his heart's content from a book of songs of one kind or another, or screeches a song in imitation of some theatrical character. Grass-cutters and field labourers beguile the time by singing responsive songs, the men and boys singing one verse and the girls the other.

The Buddhist priests chant in their services; while the Taoists also chime their instruments and sing their liturgies.

There is quite a variety of musical instruments in use, some being confined to the Chinese sacred music in their ritual ceremonies, and other to popular music. One of the most ancient is called the 'stone chimes,' consisting of a series of sonorous stones of varying thickness, hung in a frame. There is also the 'single sonorous stone' and a marble flute. This employment of stone for musical instruments is peculiar to China. A 'conch,' a large shell, is used by soldiers, watchmen, and bands of pirates.

Bells of different shapes—square and round, and of all weights, from over fifty tons downwards—are much used, every temple of any size having one large one at least, as well as a large drum. Amongst curious ancient Chinese musical instruments may be noted the chimes of small bells suspended in a framework; and the chimes of gongs, ten in a frame: while another *outrè* object is a wooden mortar struck with a wooden hammer. The cymbals in use are said to have come originally from India.

Some of the stringed instruments are also most ancient: there are a number of lutes, guitars, and violins, some of the latter with the bow passing between the strings.

Of wind instruments, there are flutes and clarionets, or flageolets.

Wooden instruments are also made: one of the most common is the wooden fish, it is shaped somewhat like a skull, and hollowed out; it is struck with a piece of wood, and is much used by priests. Of drums there are not a few varieties.

'The shêng is one of the most important of Chinese musical instruments. ° ° ° No other instrument is nearly so perfect, either for sweetness of tone or delicacy of construction. The principles embodied in it are substantially the same as those of our grand organs. Indeed, according to various writers, the introduction of the shêng into Europe led to the invention of the accordion and the harmonium. Kratzenstein, an organ-builder of St. Petersburg, having become the possessor of a shêng, conceived the idea of applying the principle to organ stops.'

Chinese music as looked upon from a foreign standpoint has been thus described:—

'The intervals of the Chinese scale not being *tempered*, some of the notes sound to foreign ears utterly false and discordant. The instruments not being constructed with the rigorous precision which characterises our European instruments, there is no exact justness of intonation, and the Chinese must content themselves with an *à peu près*. The melodies being always in unison, always in the same key, always equally loud and unchangeable in movement, they cannot fail to appear wearisome and monotonous in comparison with our complicated melodies. Chinese melodies are never definitely major nor minor; they are constantly floating between the two, and the natural result is that they lack the vigour, the majesty, the tender lamentations of our minor mode; and the charming effects resulting from the alternation of the two modes.' 'The Chinese have, theoretically, a perfect scale and a fairly good notation; there is, however, one great lack in their system, they have no satisfactory method of expressing time. ° ° ° This is all the more strange, seeing that in practice they are strict timists.'

Professor C. J. Knott, D.Sc., F.R.S., thus writes:—

'The Chinese musical school, as it is developed in Japan, is peculiar in the high pitch in which the leading female voice chants the libretto. There is melody in the airs and truthfulness in the instrumental *ensemble* of fiddles, guitars, and flutes. But there is no harmony in our sense of the term. Each piece is very long and wearisome in its apparently endless repetitions.'

The Chinese do not appreciate our music any more than we do theirs. A Chinese standing listening to the military band playing in Hongkong was asked his opinion of it, and he said the music lacked harmony. That they fully appreciate their own music needs but a glance at the crowd round a Chinese band performing; their writings equally show this appreciation, for example, take the following from 'Gems of Chinese Literature':—

'Softly, as the murmur of whispered words; now loud and soft together, like the patter of pearls and pearlets dropping upon a marble dish. Or liquid, like the warbling of the mango-bird in the bush; trickling like the streamlet on its downward course. And then, like the torrent, stilled by the grip of frost, so for a moment was the music lulled, in a passion too deep for words.'

Who will say after that, that the Chinese have no soul for music?

Books recommended:—'Chinese Music,' by J. A. Van Aalst—published as No. 6 of the 'Special Series' of the publications of the Imperial Maritime Customs, 1884—is a most interesting and learned monograph on

the subject. See 'China Review' for August, 1882, on the Shêng, by F. W. Eastlake; also see same magazine, Vols. I. and II., for a series of articles on 'The Theory of Chinese Music,' by Rev. E. Faber, Th.D. Two articles in 'The Chinese Recorder and Missionary Journal' contain some very interesting particulars, they are 'Chinese Music and its Relation to our Native Services,' by Rev. W. E. Soothill, Vol XXI., p. 221, and 'Chinese Music,' by Mrs. Timothy Richards, Vol. XXI., p. 305.

NAMES.—The different names that a Chinese has are a perfect puzzle to a European; for nearly every Chinese has several names. He keeps his surname through life, of course, as we do, but at every memorable event in his life, such as first going to school, getting married, &c., he takes another name. It must not therefore be supposed that because a native gives you different names for himself he is attempting to palm himself off as someone else, though this system of a plurality of names offers facilites to one who is inclined to be tricky.

A Chinaman's surname then is unchangeable, and generally consists of one syllable, though there are a few of two or three. The surname comes first, and the other names afterwards—in fact the Chinese follow the convenient order used in our directories. A remembrance of this would prevent the foreign resident from prefixing our 'Mr.' to the personal name of a Chinese. It sounds incongruous enough to prefix 'Mr.' to a Chinese surname—an attempt to mix two civilisations which will not blend together in harmony, but it sounds ten times worse to call a perfect stranger by his personal name and then prefix a 'Mr.' to it. To illustrate:—Say a Chinese bears the euphonious designation of Ch'un Wá-fuk. Now the first, Ch'un, is his surname, and Wá-fuk is what he elects to be called by, his Christian name in fact. If the 'Mr.' must be used, then he is Mr. Ch'un or Mr. Ch'un Wá fuk, but not Mr. Wá fuk or Mr. Fuk any more than Mr. John Harry Jones is Mr. John Harry, or Mr. Harry, to a stranger.

Though it generally happens that the first syllable or word in the string of three words, which usually form the surname and name of a Chinese, is the surname, it does not

always follow that it is, as Chinese have a few double surnames as well as English (they have even a very few trisyllabic surnames)one of the most common of these bisyllabic surnames in the South of China is Au-yöng, so therefore in the combination Au-yöng Tát the two syllables form the surname and the last syllable the name.

About a month after birth a feast is given, and the boy gets his 'milk name' as it is called. This name clings to him through life, as in fact all his names do after they are once bestowed. This milk name is, if anything, more especially distinctive, as it is used by his relatives and neighbours, and in official matters if he has no 'book name.' This name of infancy often consists of but one character, and in that case has, in the extreme South, the prefix Ah put before it, so that a boy named Ch'un Luk will commonly be called Ch'un Ah luk, though the Ah is not really a part of his name. In the Fuh-keen so-called dialects, this Ah is not used.

On first going to school the boy has another name given to him, the 'book name.' It 'generally consists of two characters, selected with reference to the boy's condition, prospects, studies, or some other event connected with him.' This name is used by his master and school fellows, in official matters, and in any matters connected with literature.

On marriage the young man takes still another name, his style or 'great name,' and this his father and mother and relations use as well as the 'milk name.'

Another name called 'another style' may be assumed, which is employed by acquaintances and friends, not by relatives and parents. The latter have a right to use the 'milk name,' but with well-to-do people who have more than one name, it is not considered the proper thing for outsiders to call a man by his 'milk name,' of course it is different with farmers, labourers, and others who only own one name.

On taking a degree, on entering official life, or on having official distinction or rank conferred on him, a man takes yet another name, known as the 'official name.'

After death he is known by his posthumous name in the Hall of Ancestors.

Besides all these, we may notice one or two other designations. It is a very common thing for the Southern Chinese to give a suggestive soubriquet to anyone who may have some personal defect or characteristic, and the euphonic syllable, Ah, is often used before these, leading foreigners to think that such a nickname is a real name; it is at the same time tantamount to a real name, as everyone speaks of the person so-called as such, and calls him or her by it. The individual bears it complacently, knowing that he must accept the inevitable. Such names are called 'flowery names.' When they consist of more than one syllable the Ah is dropped: they are used in combination with the personal name or not; as instances of this class are such names as Giant Ah Yöng, (here Ah Yöng, of course, is the man's right name) other terms of a similar kind are Dwarfy, Fatty, &c. A very common one, used alone, without any name with it, is Ah Pín=flat, meaning flat nose, another often heard is Tau-p'éí, small-pox marked, and there are a few others.

To cheat the evil spirits which may wish to rob a man of his son, the boy may be called by some name that will convey the idea of vilifying the young child, such as 'Puppy,' or his head may be shaved and he be called 'Buddhist priest.' It is not at all uncommon to call the children in a family Primus, Secundus, Tertius, &c., but this practice sounds rather ridiculous when it is not limited to the first few numbers, and one hears a child or boat woman called Duodecima.

There is also yet another name, which is a very important one, it is the *tong* name. It is difficult to convey its import by an English translation, but it may be rendered, by

'ancestral name,' or 'family name,' or 'house name,' remembering that all these terms must bear a restricted meaning if applied to the Chinese. A man of means, having a house of his own, is sure to possess such a name, and he has, in all probability, inherited it from his father or ancestors, unless he has risen from the lowest ranks of society, and has to select such a name for himself. This name will generally be found up at his door on a small board. It represents himself and it also represents his family in a way. If he dies, his sons (if they continue to live together, as the Chinese so often do, in the same family house) retain the name, and together, or separa tely, make use of it. This *t'ong* name is often used in business, some partners appearing under such names, while others appear under some of their other names. In such a case the *t'ong* name in the partnership may only represent one man or the whole branch of the family, with what result of confusion and shiftiness when bankruptcy occurs may readily be understood, for only one member of the family may be down in a firm's book under his *t'ong* name, and in other cases this *t'ong* name in a firm's books may not represent one man but the family, and there may be, which often happens, no proof of what it really stands for. If, however, the brothers separate and live in different houses, they add certain words to the *t'ong* name signifying 'second family' or 'third family' &c., as they may chance to be second or third sons, &c. The *t'ong* name, has the word *t'ong* attached to the end of it, and is otherwise composed of some happy sounding combination of words, such, for example, as Wing Shín T'ong, which might be rendered into English as 'The Hall of Eternal Goodness.'

One of the most ridiculous mistakes which foreign residents make in China is calling natives by the name of the business they are engaged in. True enough a Chinese when asked who he is, or 'Who you b'long?' in pidgin-English, will perhaps answer 'Sun Shing': so a man from a foreign business might say at times, 'I am Smith, Brown & Co.' It is, however, in fact more absurd to call such a man Mr. Sun

Shing, or look upon that as his name, than it would be to call the other Mr. Smith Brown; in the latter case it is possible the man's name may be Smith or Brown, in the other it is almost impossible that the man's name could be Sun Shing. A clearer idea of the incongruity of thus styling Chinese might be got by supposing that a foreigner in England, seeing the name 'Royal Oak' over a public house should style the proprietor Mr. Royal Oak. At the same time, some of the very small master masons, &c., occasionally add the character Kéi to the end of their surname and name, and take this combination as their business style; for instance, a man named Ch'an A h Luk, might take as his business style Ch'an Luk Kéi. This is the only approach to a man's name appearing in his business on his signboard; for the majority of 'business styles' are such combinations as 'Mutual Advantage,' 'Extensive Harmony,' and 'Heavenly Happiness.'

A man engaging in different branches of business will also often take different business names for each branch, or use some other method of distinguishing the different businesses.

Girls are left out in the cold as far as names are concerned. They have to be content with a milk name, a marriage name, and nicknames. They retain their own surnames when married: that is to say, a married women considers her maiden surname as her own, and gives it as such; by courtesy she is addressed by her husband's surname, being the equivalent of our Mrs. So and So. In official documents her two surnames are given one after the other, and the combination serves as her name; for example, a woman's maiden surname may be Léi, her married surname Ch'an. She would then be known as Ch'an Léi Shi, the Shi denoting that she belongs to the Léi family by birth.

A lady will not give her name. The author has heard a Chinese lady, when asked her name in court, answer that she had no name. The stranger must be content with simply knowing the combination of two surnames, such as given

above; for there is a feeling, partly of modesty, partly of fear, that an impudent stranger might, in sheer impertinence, call her by it if it were known. The wives of labourers and of the lower classes do not have the same feeling, and will tell their names freely, at least the Cantonese will; and with this experience of them it was curious to the author to find the same class of people in Ch'ao Chow-fú not prepared to respond freely to such inquiries, the questioner having to be content with the husband's name (not surname) followed by the word sister, aunt, or mother, according to the age of the woman.

Emperors in China also rejoice in a multiplicity of names which are very confusing to the foreign student of Chinese history. After his death the Emperor is known by his posthumous title, such for example, as 'The Great Ancestor,' 'The Martial Ancestor,' &c., &c., &c. While he is on the throne, the years of his reign have a designation which serve as the equivalent of his name. This 'year style' is composed of two characters, which, in combination, will sound well, such for example, as 'Compliant Rule.' Fortunately, in this present reigning dynasty, the one designation serves for the whole reign, but it has not always been so, and confusion seems worse confounded when every few years in one sovereign's reign the 'year style' is changed, owing possibly to some untoward event having happened. Such changes have taken place half a dozen or more times. It will thus be seen that the name by which an Emperor is known is not one of his own personal names, as in the case of Queen Victoria or any of our Western sovereigns. In fact, a Chinese Emperor's personal name is too sacred to be used by the general public, no one is permitted to utter it or even write it, as long as the same family remains on the throne, even though the Emperor who bore it is dead; and to prevent this difficulty, the characters composing it are changed by the alteration or addition of parts of the character. Nor is it proper for a child to use his father's own name; it is considered disrespectful. His father's name is tabooed, so is a husband's

name to a wife; so far is this carried that some wives amongst the Chinese do not even know their husbands' names. After this it will excite no surprise to learn that no one one is allowed to use the names of Confucius and Mencius. The surnames of these sages, however, are not considered sacred. The great sage of China has many descendants to this day bearing his honoured cognomen.

Literary men are fond of the disguise of a *nom de plume* in China as well as in the West, and when it is remembered that China is the 'Flowery Land' it may readily be understood what a fanciful form such a name sometimes assumes.

NAVY.—In the first and second editions of this book we wrote:—

> 'We have a very fine coat, but there is no man inside it,' such was the estimate of the Chinese Navy by a Chinese naval officer of the Northern Fleet, and probably a very just estimate, not only of that portion of the navy, but of the whole of the modern Chinese fleet made on Western lines; for very fine vessels they are, but the Chinese cannot yet, with all their inexperience of them and their bribery and corruption, be proper masters of their own vessels.
>
> When we turn to the native junks, which were all the navy she had till of late, we find that for conflict with Western powers, China is as ill-prepared as a soldier of the time of the Norman conquest would be at the present day.

We may now add she was almost as ill-prepared with her modern ironclads. A fleet of twenty-five vessels of all sizes and armaments forming the Northern Squadron, or the greater part of it belonging to that portion of the Chinese navy, some of the number being powerful ironclads built in Europe, were lost to the Chinese during the late disastrous war with the Japanese in 1894. These vessels were sunk, or destroyed, or set on fire, or surrendered to the Japanese, while one or two of them were wrecked, the Japanese gaining a considerable addition to their navy. As the Chinese fleet of ships built on foreign models consisted in 1892 of 47 men-of-war of one class or another it will be seen that half of their vessels and of those many of them of an advanced type were lost at almost one blow. 'The officers

and men had both received much careful training'—a most complete one and of 'a very efficient standard;' but official corruption added to the vanity and ignorance so frequently displayed by the Chinese naval authorities in recent years worked out their natural result in the first serious conflict with the foe. This is not the first serious disaster that the Chinese have suffered in trying their prentice hands at the modern game of war, for a fleet of vessels, eleven in number, built on the foreign model, were sunk or destroyed by the French in August 1884, at Foochow, by a fleet immensely their superiors; but this last one in 1894 was a far more severe blow and a far greater loss than the previous one. To repair this annihilation and carrying off of the major portion of their modern naval force, the Chinese are reconstructing their navy. It was stated some time ago that the first instalment of this new fleet, to be built in Europe, would consist amongst other ships, of 2 battleships of 8,000 tons, 2 armoured cruisers of 5,000 tons, and 4 protected cruisers of 3,000 tons.

One writer well says, 'It may be predicted, however, that unless the Chinese improve their present system of recruiting and training, the fleet which they are now seeking to re-form will be exposed to * * * a disaster similar to that of Wei-Hei-Wei.'

In addition to these vessels we should mention four powerful torpedo-boat destroyers of 6,000 horse-power, to steam at the rate of 32 knots per hour.

The Chinese do not depend for their war vessels entirely on those constructed in foreign lands, but at the various arsenals established of late years on the models of those amongst Western nations they are able to turn out new ships for their navy. A steel cruiser of about 1800 tons has lately been completed at the Foochow arsenal. She is to be armed entirely with quick-firing guns, and will probably be employed as a training vessel for the new graduates of the Tientsin Naval Academy. It will thus be seen that the Chinese are

gradually building up their ruined navy again, or at least the northern portion of it, for with but one or two exceptions it was only the Northern Squadron that was engaged in the Japanese war, and an amusing story is told of the Captain of a vessel belonging to another portion of the Chinese navy, when taken by the Japanese, requesting to be let off, as his ship did not belong to the Northern Squadron which only was fighting the Japanese.

The Chinese fleet is divided into the North Coast Squadron, the Foochow Squadron, the Shanghai Flotilla, and the Canton Flotilla. We have already spoken at some length of the efforts being made to re-form the North Coast Squadron, destroyed during the late Japanese war.

The Foochow Squadron was stated in 1892 to consist of 'nine cruisers of from 1,300 to 2,480 tons, three gunboats, nine despatch boats and three revenue cruisers;' but this Nanyang (i.e. South Coast) fleet was described in 1894 as consisting of the cruisers '*Kaichi*,' '*Huantai*,' '*Chingtsung*,' '*Namsheng*,' '*Namshui*' (German built), '*Paoning*' and the sloops '*Weiching*' and '*Chunho*,' besides the following mosquito gunboats (carrying one 36 ton gun each) '*Lungsiang*,' '*Huwei*,' '*Feising*,' and '*Ts'etien*.' The Southern Squadron has its head-quarters at Foochow, and its officers have a slight acquaintance with foreign methods.

The Viceroy Chan Chi-tung also possessed in 1894 'four sloops built either at Shanghai or Foochow, whose names' commenced 'with the characters *T'su*, denoting the provinces (Hunan and Hupeh) they are intended to protect.'

In 1892 the Shanghai Flotilla consisted 'of an armoured frigate, 2,630 tons, a gunboat, six floating batteries (wood), and three transports.'

In the same year the Canton Flotilla consisted of '13 gunboats * * of 100 to 350 tons displacement.' Since then there has been added to the last flotilla three large steel cruisers, named the '*Kuangchia*,' *Kuangping*,' and '*Kuang-yi*.'

These three ships 'are commanded and officered for the most part by young men who received their first foreign education in the United States. Their commodore is named Yü, and is reported to have seen some active service.' Most of the principal officers of the late Northern Squadron, it may be remarked, had also been taught the European methods of war, though the late Admiral Ting who was in command had not had such a training, being a purely native untrained Mandarin, his substantive appointment being that of a General of Cavalry; the Chinese have not yet learned with regard to government officials, in the words of Herbert Spencer, that 'the transformation of the homogeneous into the heterogeneous, is that in which progress essentially consists;' for a Mandarin is considered to be in a general way competent to undertake any duties, civil, military, naval, judicial, fiscal, or even those connected with civil engineering. The more progressive officials see that this plan will not do with regard to a navy on foreign lines, and consequently the inferior officers have been educated in Europe as well as at different places in China where naval colleges and arsenals have been established of late years. There has been an arsenal at Foochow for a number of years past, where Chinese youths are trained; besides this there are naval colleges at Wei-hai-wei, Tientsin, and Canton (Whampoa); and a new Naval College was opened at Nanking at the end of 1890 with a full complement of 120 cadets, which have been since reduced to 80. It started with 16 instructors, two of whom were English. There are two departments: one of navigation and one for engineering, the cadets being divided between the two. The course is to take five years, then four years on board ship, after which, will come the rank of midshipman.

It has been recently stated that the Foochow arsenal, which has fallen behind in the rapid advances that have taken place in recent years in naval construction is to be reorganised and brought up to the requirements of modern times.

A number of small gunboats are found at different ports in connection with the revenue service, the Imperial Maritime Customs, as well as others under the control of the high provincial authorities or others.

The purely native craft are uncouth looking objects, and utterly unfit to cope for a moment with foreign vessels.

Book recommended.—Brassey's 'Naval Annual.' 'The Statesman's Year Book.' For an account of the destruction of the Chinese fleet at Foochow, see 'The French in Foochow,' by J. F. Roche and L. L. Cowen, U.S.N.

NEWSPAPERS AND PERIODICALS.—At several of the Treaty ports there are foreign newspapers. In Shanghai three dailies are publised in English, viz.:—'The North China Daily News,' in the morning; and the 'Shanghai Mercury,' in the evening; there is also the 'China Gazette.' There are three weeklies: 'The North China Herald,' 'The Celestial Empire,' and 'The Temperance Union.' There is the 'Chefoo Express' at Chefoo. In Amoy a small shipping sheet is printed called 'The Amoy Gazette,' and a weekly appears named 'The Amoy Times and Shipping Gazette.' 'The Foochow Echo' is the one paper that that city boasts of. In Hongkong there are three dailies; 'The Hongkong Daily Press,' a morning paper, and 'The China Mail,' and 'The Hongkong Telegraph,' both evening papers. There is one weekly, 'The Overland China Mail.' There is also 'The Hongkong Weekly Press.' The *clientéle* of these are principally foreigners, but a few natives who know English subscribe to them.

There are several Portuguese papers in Macao and Hongkong, one of which publishes a portion of its contents in English.

Of periodicals, in English there is the 'China Review' published in Hongkong, and in Shanghai 'The Chinese Recorder and Missionary Journal' issued monthy and 'Woman's Work in the Far East' issued half yearly (See Article on Books on China.) Besides these, there are two or three journals of different societies, and 'The China Medical Missionary Journal' issued quarterly.

The first European journal publised in China was 'The Canton Register' issued in 1827.

As regards papers published in Chinese, many of which are commercial ventures, there are in Shanghai the 'Shun Pao' and the 'Hu Pao,' sold at the price of ten and eight cash each; these have a very large circulation, also the Sin Wan-Pao, Su-Pao, and Ku Chi Yi Wan Hu Pao.' Also a paper published for women called 'Nu Hsiao Pao.' There is the monthly illustrated journal 'The Wan Kwo Kung Pao;' 'The Chung Si Chao Hui Pao,' a monthly journal; 'The Shin Chang Hwa Pao,' issued twice a month. The Hwa T'u Sin Pao, a monthly journal; and the Yut Pao, a monthly illustrated journal. There are five Chinese daily papers in Hongkong: 'The Chung Ngoi San Pò,' issued from the 'Daily Press' office; 'The Wa Tsz Yat Pò,' or 'Chinese Mail,' published at the 'China Mail' office; 'The Ts'un Wán Yat Pó,' and 'The Wai San Yat Pò,' and 'The Höngkong T'ung Pò.' In Canton there are 'The Ling Nám Yat Pò,' 'The Kwong Chi Pò,' 'The Chung Sai Pò.' In Macao there is 'The Chi San Pò,' issued thrice a week, and the daily 'Ò Pò.' Tientsin and Hankow also possess native papers: 'The Kwok Man Pò' and 'The Hòn Pò. In Foochow there is a weekly paper 'The Man Shang Wúi Pò.'

All these native papers mentioned are the direct result of foreign influence, as before the arrival of foreigners in China the Chinese had no newspapers according to our idea of the term.

'The Peking Gazette' is the only newspaper the Chinese had till recent years, and it is the oldest newspaper in the world. It is published daily, being more of the nature of a Government Gazette than an ordinary newspaper.

It is simply the record of official acts, promotions, decrees, and sentences, without any editorial comments or explanations; and, as such, of great value in understanding the policy of Government. It is very generally read and discussed by educated people in the cities, and tends to keep them more acquainted with the character and proceedings of their rulers than ever the Romans were of their sovereigns and Senate. In the provinces, thousands of persons find employment by

copying and abridging the "Gazette" for readers who cannot afford to purchase the complete edition.'

'The printing is effected by means of wooden moveable types, which, to judge from some specimens examined, are cut in willow or poplar wood, a cheap if not highly durable material. o o o o An average Gazette consists of 10 or 12 leaves of thin, brownish paper, measuring 7½ by 3¾ inches, and enclosed between leaves, front and back, of bright yellow paper, to form a species of binding. The whole is roughly attached or "stitched" by means of two short pieces of paper rolled into a substitute for twine, the ends of which, passing through holes, punched in the rear margin of the sheets, are loosely twisted together, [This being the usual manner of "stitching" small pamphlets in China.] o o o o o o o The inside leaves, being folded double in the usual Chinese fashion, give some twenty or more small pages of matter, each page divided by red lines into seven columns. Each column contain 14 character from top to bottom, with a blank space equal to four characters in height at the top.' 'As everything which the Emperor says takes precedence of everything else, his replies to memorials appear in advance of the documents to which they relate and this produces an effect much like that of a Puzzle Department, where all the answers should be printed one week, and the original conundrums the next.'

Several newspapers and periodicals are published by the missionaries in different parts of China, some partaking more or less of a scientific and religious character as well as detailing news. A few of these have been mentioned already by name.

A few years ago it was stated that there were thirty-one newspapers and periodicals published in Chinese, of which 'fifteen are religious and sixteen secular;' but there are a good many more now.

There can be no doubt that the modern newspaper is destined to be an important factor for good in China, if it falls into judicious hands. Unfortunately, a tendency very occasionally reveals itself to pander to depraved tastes in articles not conducive to public morality, and a rabid hatred of the foreigner is sometimes visible in some distorted account of them and their doings, but on the whole, the 'tendency seems towards morality, &c.'

Books recommended.—'List of Periodicals in the Chinese Language,' being Appendix F. to Records of the Missionary Conference held in Shanghai 1890. 'The Peking Gazette:' being an article in 'The China Review,' vol. 3, p. 12. See also article on 'The Peking Gazette and Chinese Posting' by, E. H. Parker in 'Longman's Magazine' for November 1896. An article on the European Press in China, by M. Henri Cordier appeared in the 'China Mail' some time ago.

NOBILITY.—There is no real nobility in China. Mayers, in his invaluable work on Government Titles, says:—

'The existing Chinese system of conferring patents of nobility, and honorary titles is linked by an unbroken chain of descent with the history of the feudal states of the sixth century before Christ, perpetuating in its nomenclature, on the one hand, the titles of the semi-independent Princes of that era, and, on the other, the names of official degrees which have ceased for many centuries to exist in practical operation. ° ° ° ° The titles now conferred are not to be regarded as other than official distinctions of a peculiar class, and cannot rightly be considered as bestowing aristocratic position or privilege in the European sense. The nine degrees of nobility, indeed, which are conferred at the present day, and which are either heritable within certain limits, ° ° ° or hereditary for ever, ° ° ° are granted exclusively as rewards for military services.'

The five highest ranks of hereditary nobility then are Kung (Koong), Hau (How), Pak (Pahk), Tsz, and Nam (Nahm), generally rendered into English as Duke, Marquis, Earl, Viscount, and Baron. Each of these is subdivided into classes or degrees. 'To the titles of the first, second, and third ranks laudatory' titles or terms 'are appended, significant of the special services by which the rank has been earned.' We are not aware whether an attempt has ever been made to render the four lower ranks into an English equivalent. Any such attempt would probably be even less successful than than that already made as regards the five higher ranks. These lower titles 'have occasionally the degree next above them "annexed" * * * the bearer being thus enabled to rank "with, but after," possessors of the title immediately preceding.' All the different ranks, except the lowest, are 'hereditary during a specified number of lives, ranging from twenty-six' for a Duke of the first class, to one for the eighth rank, the next but lowest of all. Any of them also become hereditary by being 'conferred posthumously * * * on officers killed in battle.' Meritorious public servants are also rewarded by having hereditary official rank bestowed upon their sons, grandsons, younger brothers, or nephews. The whole principle it will thus be seen is against perpetuating hereditary rank, the son with but few exceptions—so few as to be scarcely worthy of notice—taking a lower title until at

length the status of a commoner is reached. The most noticeable exceptions are the following:—the lineal descendant of Confucius who is a Duke: and the descendants of Mencius, and of Koxinga (the Conqueror of Formosa) each of whom is a Marquis. The son of a man of exceptional renown, such as of the first Marquis Tseng, whose son, the well-known minister to England, has the title continued; but it goes no further unless the son's deeds have been such as to merit its bestowal on the grandson.

Titles of honour are also conferred as rewards 'for merit or service, or of Imperial bounty on occasions of rejoicing.' These are bestowed upon the official himself, his wife, parents, or grandparents while they are living, or 'as a posthumous distinction * * * to his deceased progenitors.' These titles differ for each of the nine degrees of official rank (See Article on Mandarin) and their subdivisons, making in all eighteen, while the wives have nine. Military officials also receive honorary titles of a martial character.

Posthumous titles of honour may be granted to officials losing 'their lives at sea or on any of the inner waters, whilst engaged in the public service,' and their eldest sons are given official rank. Most sensibly the Chinese have put before them merit as the cause of their nobility, and not the mere circumstance of blue blood. The class which in European lands would form the aristocracy, is in a very, comparatively, inferior position in China. There are certain classes who own titles on account of kinship with the Emperor; but here again heredity is the exception, and extinction of the title (which decreases in degree from father to son) happens in the case of descendants of a prince in about twelve generations. The only exceptions to this rule amongst these classes are the eight 'Iron-Capped Princes,' who are descendants of the Chieftains who immediately preceded the Sovereigns. Another, is the Prince of I, a descendant of the thirteenth son of K'ang-hi, the second Emperor of this dynasty. These all retain the title in perpetuity.

NUMERICAL CATEGORIES.—'Number has long exercised a peculiar fascination over the Far-Eastern mind. Europeans, no doubt, sometimes use such expressions as "The Four Cardinal Virtues" and "The Seven Deadly Sins," but it is not part of our mental disposition to divide up and parcel out almost all things visible and invisible into numerical categories fixed by unchanging custom, as is the case among the nations from India eastward,' so writes Mr. Chamberlain in 'Things Japanese.' The Chinese have thus grouped together any and everything into such classes, beginning with two and ending with ten thousand. The fact that Mayers 'Chinese Reader's Manual' has a second part, consisting of sixty-seven pages, devoted to this portion of Chinese literature, will show its importance, and even it is not an exhaustive list; to it we refer the curious reader, while we only give a dozen of the most common:—

THE TWO EMPERORS of Antiquity, Yao and Shun, who reigned B.C. 2357 and 2287 respectively.

THE THREE LIGHTS: The Sun, Moon, and Stars.

THE THREE POWERS OF NATURE: Heaven, Earth, and Man, which taken together are used in the sense of the universe or creation in general.

THE FOUR CARDINAL POINTS: North, South, East, and West. When the centre is included, they are called The Five Points.

THE FOUR BOOKS, which with THE FIVE CLASSICS may be called the Bible of the Confucianist. (*See* Article on Literature.)

THE FIVE BLESSINGS: Longevity, Riches, Peacefulness, and Serenity, the Love of Virtue, and An End Crowning the Life.

THE FIVE ELEMENTS OR PRIMORDIAL ESSENCES: Water, Fire, Wood, Metal, and Earth. 'Upon these five elements or perpetually active principles of nature the whole scheme of Chinese philosophy * * * is based.'

THE FIVE METALS: Gold, Silver, Copper, Lead and Tin, and Iron.

THE FIVE ESCULENTS OR GRAINS: Hemp, Millet, Rice, Corn and Pulse.

THE FIVE COLOURS: Black, Red, Azure (Green, Blue, or Black), White, and Yellow.

THE EIGHT GENII, *or* 'EIGHT IMMORTALS, venerated by the Taouist sect'; each celebrated for possessing some mystic power or owning some wonderful, magic-working instrument. One, if not two of them, were females. One went about with one shoe off and one shoe on; another, having gone up to heaven, and left injunctions that his body was to be preserved for seven days for his return, found on his soul desiring to re-enter it after six days, that his disciple, who had been left to watch it, had been called away to his mother's death-bed, and consequently his master had no vitalised body of his own, but was forced to enter that of a beggar just expired; another had a white mule, by which he was carried thousands of miles in a single day, and which was folded away and put into his wallet at night, and resuscitated in the morning by his master spurting water from his mouth on him.

THE EIGHTEEN ARHAN: Eighteen of Buddha's immediate disciples, which are found in Buddhist temples. Besides these there are THE FIVE HUNDRED DISCIPLES of BUDDHA, also found in some temples, the number is even carried up to ten thousand sometimes.

The following are in common use likewise amongst the people of Canton, and similar geographical and other combinations are doubtless used in other parts of China as well.

THE THREE DISTRICT CITIES, 'Nám, P'ún and Shun; that is Nam Hoi, P'ún Yü and Shun Tak.

THE FOUR GREAT TRADING MARTS, viz., Fatshan, Hankow, Kintak (the great porcelain manufactory), Chü Sin.

THE FOUR DISTRICT CITIES: Yan, Hoi and San, in concise terms; but in full, Yan P'ing, Hoi P'ing, San Ning, and San Wúí all in the Canton or Kwongtung Province.

THE LOWER FOUR PREFECTURES: Kó, Löü, Lim, and K'ing, in concise terms; in full Kò Chau fú, Löü Chau fú, Lim Chau fú, and K'ing Chau fú.

OPIUM.—The poppy seems to have been cultivated in China as an ornamental flower in the Sung dynasty or before and the healing virtues of its seeds were commended, while 'the medical use of the capsules was of course early known.' Opium was used for medicinal purposes, and it was a highly esteemed drug, being imported overland from Burmah and through Central Asia. There would appear not to be sufficient warranty for the opinion that the poppy was grown in China at an early date for other than ornamental purposes; everything points to a contrary conclusion. It was 'an article of trade at Canton in the middle of the last century,' but, up to nearly the close of that century, it was a limited trade.

We quote from Dr. Dudgeon, of Peking, a short summary of the origin of that destructive vice, opium-smoking:—

'Opium-smoking was introduced from Java by the Chinese from Chien-chieu and Chang-chow in the early years of the 18th century and towards the end of the reign of Kanghi 1662—1723. The first edict issued against it was in 1729, and was directed against the practice in Formosa, and was the result of a report of an official sent by Kanghi to inquire into the unseemly proceedings in the island. Kanghi died, and his successor was some six or seven years on the throne before steps were considered necessary ° ° ° to stop the evil there. It had been introduced by people from the above two prefectures on the mainland. From Formosa and these southern ports, the practice spread gradually and very slowly. As late as the end of the century, the import and consumption of opium, both for medicine and smoking, was comparatively trifling. The use of opium, first as capsules and then as an extract, is of older origin and was used solely as a medicine. Part came by land through Central Asia by the Mohammedan merchants and travellers, part by sea to Canton, and part also overland from Burmah and India. The opium which came overland was for the most part as tribute, and we read in the Ming history of as much as 200 catties for the Emperor and 100 catties for the Empress being presented as tribute. Other drugs were likewise presented. ° ° ° ° ° ° At the time when smoking began, a short bamboo tube filled with coir, opium, and tobacco was the regular mode of insufflation.

The present pipe is more modern, and is said to have been invented in the province of Canton. ° ° ° The native growth is of still more recent origin. The cultivation of the poppy, for the sake of its extract, began about 70 years ago. Since that time it has been gradually making its way over the Empire, until now there is not a province where it is not grown. ° ° ° The native growth and consumption of the native drug having thus largely increased in the North, it has, year by year, been driving the Indian article out of the market. This process bids fair to continue to increase, and at no distant day in all likelihood the foreign import will cease, unless it can compete with the native in price. Its superior quality and freedom from adulteration would in these circumstances always command a sale. ° ° ° The great dimensions to which the native growth is reported latterly to have grown is only, it is evident, within the past few years. The native growth has been stimulated by the growing demand for opium and its profitable nature, the poppy not being taxed as a cereal. ° ° ° The increase of the native growth is accounted for by the fact that it is profitable to admix with the Indian, and the proportion given is native $\frac{3}{10}$ with foreign $\frac{7}{10}$. ° ° The consumption of opium, where it was formerly strictly forbidden, has greatly increased since the relaxation caused by the late agreement, by which the Imperial Government collects both Import and Lekin duties at the ports, and opium is allowed to pass freely throughout the Empire.'

With regard to this increase of the native opium we are informed from another source that:—

'The Chinese are every quarter increasing the native grown opium ° ° the import of the foreign drug is steadily declining in consequence.' Again 'The Customs returns for 1895 show that the market falling in the import for 1894 was not arrested in 1895 but on the contrary the decline in the trade was even more conspicuous in the latter year. ° ° ° ° It is a question of cost. ° ° ° ° The poppy is rarely met with in Kwong Tung, and as the soil and climate are not favourable it is not likely to be extensively cultivated there.'

'In 1887, the value of the opium imported was Hk. Tls. 27,926,865, and the figure for 1897 stands at Hk. Tls. 27,901,056; but whereas in the former year the sum expended procured a supply of 74,350 piculs, the almost identical amount in 1897 purchase only 49,217 piculs. The cost of the foreign drug has increased since the closing of the Indian mints, and the quality of the native drug is said to be undergoing an improvement which brings it more into demand.'

It is but natural after this to find the following as a newspaper summary, made within the last few years, of one item of our Indian revenue: —

OPIUM.—Decrease Rx.1,550,000. This represents a distinct worsening of the financial position with no corresponding gain to the

people of India. This part of the revenue has nothing to do with the consumption of opium in India (which is taxed under Excise), and is in reality the profit of the Government of India as a monopolist manufacturer and exporter to foreign markets (chiefly China). At all times subject to great fluctuations, this source of income shows a steady tendency to decline.'

The following on the taxation of native opium in China was published in 1897 and will be interesting in this connection :—

'According to a memorial of the Board of Revenue recommending a new system of taxing native-grown opium, the chief opium producing provinces in China are stated to be Szechuan, which will produce this year a crop of 120,000 piculs; Yunnan, 80,000 piculs; Kueichou, 40,000 piculs; Chêkiang, 14,000 piculs; Kiangsu, 10,000 piculs; Kirin, 6,000 piculs; Anhui, 2,000 piculs; Fukien, 2,000 piculs; and the provinces of Kansu, Shensi, Shantung, Shansi, Honan, and Chihli, an aggregate amounting to 60,000 piculs, or a total of 334,000 piculs from 14 out of the 21 provinces which constitute the present empire of China—not including Outer Mongolia and Tibet. The memorial further states that according to the above estimate which the Board has reason to believe to be quite accurate, having been compiled by Sir Robert Hart at the Board's request, the duty on the native opium this year should amount to at lease 20 million taels, at the ordinary tax of Tls. 60 per picul; but, so far, not a third of this amount has found its way to the Imperial exchequer, the rest having gone to enrich the provincial authorities and their tax collectors. It is now proposed to begin with the provinces of Kirin, Szechuan, Yunnan, and Kiangsu, for the collection of native opium duty which is to be handed over to the I.M. Customs at Shanhaikuan, Chungking, Mêngtze, and Chinkiang, respectively.'

When the liking for it began the English, to their shame, be it said, continued to bring the fatal drug to administer to the depraved tastes of the Chinese, whose rulers made most piteous attempts to prevent its introduction. And the feeling of dislike to the English, and, through them, to the hated and despised foreigner in general, partially due to this cause, is not confined solely to the upper classes, as any one may find who knows the language and mixes with the people; for it is not an unfrequent question :—Why do you foreigners bring opium to China? And the only reply that can be given is :—There are bad people (there is no use combating the idea of the badness of the people who do such a thing—it is a foregone conclusion in a Chinaman's mind) in every nation as well as good; and if you Chinese would not smoke it, they would not bring it.

It is impossible to say what proportion of Chinese smoke opium, but immense numbers of all classes of the community do so; in some parts of the country the proportion is larger than in others. From the Imperial Palace down to the lowest hovel every class has its smokers, even women and children are in some places, preys to this insidious vice. Many smoke it, as we have already said, at the present day, and the number is increasing. It has been estimated that there are 25,000,000 of opium smokers in China; another estimate, considered to be moderate, puts them at 40,000,000, that is a ninth, or tenth, of the whole population. In the city of Foochow alone there are said to be 1,000 registered opium dens, they 'being more numerous than tea or rice shops.'

The habit is easily begun; the offering of it, as a glass of wine amongst may classes of Englishmen, easily leads the fashionable votary into the practice; the fast man takes it sometimes as an aphrodisiac; the prostitutes take it because their visitors do; others take it first to ease pain, or disease; while others are led into it by their friends and acquaintances. In this connection it is interesting to note that, 'figures taken from the Perak hospital returns during 1893 and part of 1892 show that no protective influence against malaria can be claimed by the opium smoker.'

Once formed, the habit is very difficult to break—some try, over and over again, to wean themselves from the pipe. One man actually came to a hospital no less than five times for that purpose. Five hundred smokers in the course of one year were desirous of entering a refuge, which was opened in Foochow, in order to cure themselves.

Opium is the most common means of committing suicide at present in China, and China is said to have the unenviable notoriety of being the country in which suicides are most frequent. 'Since the introduction of opium in China, suicides have become alarmingly frequent.'

The evils which arise from opium-smoking are many. It injures the health and physical powers, especially of the

working and poorer classes, whose wages are only sufficient to meet their necessities, and who curtail the amount spent on food and clothing to gratify their craving for the vice, and, consequently, are less able to resist its inroads on their system; whereas the wealthy buy certain foods with the purpose of nourishing and strengthening their systems against it. All these factors, and others, have to be taken into account; and it must also be remembered that there are some men who have such a resolute will (though like many other vices, the opium habit weakens the will power) that having fixed upon a certain amount as the limit of their indulgence, they do not overstep it, thus staving off some of the worst effects of opium-smoking. Those who have yieded to it for years, and who are slaves to the pipe, are miserable if circumstances should arise to debar them from their accustomed whiffs: it is extraordinary to see how perfectly wretched they are; every attitude, every feature of the face, every sentence, is a living witness that they are in agony till the craving is satisfied. The opium sots or 'opium devils,' as the natives term them, are pitiable objects emaciated almost to a skeleton, until they finally succumb to their vice.

As to wealth, it often melts away when the pipe is indulged in. The author remembers especially one case where a man smoked away a valuable property consisting of a number of houses advantageously situated in the city of Canton, and eventually smoked himself into his grave. It is a great waste of time, as the process of smoking is a slow one and requires long preparation, and, as the habit increases, more has to be smoked to produce an effect, and consequently longer time spent over it: from a quarter, or half an hour at first, it increases till hours are required, and a great part of the night is wasted in it instead of being spent in sleep. The smokers lie down in couples across a wide couch with a small stool-like table between them containing the opium-tray, on which are the pipe and pipe bowls, opium lamp, and the different instruments used in connection with the pipe. Taking up the pipe one of the smokers lifts up a small quantity of

opium on the end of a long needle-like instrument. The bowl of the pipe is held over the lamp, and the drug, which has been already prepared so as to be of the consistency of treacle, is worked by him in the heat of the flame into the small orifice of the pipe-bowl. This takes some time, and when all is ready, a few whiffs exhaust it, so that the whole process has to be gone over again, each smoker often taking the preparation of the pipe in turn. The following account by a doctor who has paid much attention to the subject gives with minute exactness the whole process summarised above :—

'The smoker, lying on his couch or divan, with the pipe, lamp, and other implements on a tray, takes a portion on the point of a wire and warms it carefully over the flame of the lamp. He dips it again into the little jar of opium until the requisite quantity adheres, alternately warming it over the flame and pressing it on the flat bowl of the pipe, turning it over and over and working it carefully on the end of the wire, until it is reduced to the state of a soft solid by the evaporation of a portion of the water. During this process it swells up into a light porous mass from the formation of steam within, and must therefore be heated up to the boiling point of water. When the little bolus has been brought to the exact state fitted for smoking, it is worked into a conical-shaped ring around the wire, the point of the wire inserted into the round hole of the pipe, and, by twirling the wire around while withdrawing it, the opium is deposited on the pipe, the hole in it corresponding to the hole in the bowl of the pipe. The stem of the pipe being applied to the lips and the bowl held over the lamp, the heat of the flame is drawn in over the opium, converting into vapour all the volatilizable material in the bolus. To understand what takes place, it is important to note that, preparatory to smoking, the bolus of opium has been slowly and carefully heated until steam has been generated in its substance. While in this heated state, and with water enough to prevent charring and to form more steam, the flame of the lamp passes over it, converting part of it into the so-called smoke, and leaving a solid residuum known as "in-she," opium dross, and also as "i-in," seconds.'

The vapour is inhaled into the lungs, and comes in contact with the immense surface of the respiratory mucous membrane, by which the alkaloids are absorbed into the blood, and thus act upon the whole system.

Notwithstanding the theory of some scientific gentlmen * * * * * that none of the alkaloids are carried by the smoke into the system, it is demonstrated a thousand times a day by every whiff a Chinaman takes of his pipe that *certain constituents of the watery extract of opium are converted into vapour*: and the sallow complexion, stupid visage, and wasted frame of old smokers, and especially the remorseless grip of the

craving on every fibre of their nervous system, afford strong reason to believe, if they do not absolutely prove, that every inhalation of the *vapour* conveys a portion of the alkaloids into the victim's blood.'

Opium-smoking induce laziness, idle habits, and unwillingness to exertion, shortens life, and diminishes vitality.

'Among the well-to-do, with healthy constitutions, good food, comfortable surroundings, and especially if there be pressing business to attend to, the drug may be used for a lengthened period without any apparent deleterious results, but at the same time it will be observed that any indulgence in the vice, even under the most favourablo circumstances, diminishes functional activity in the nervous system, impairs and arrests the process of secretion, and ultimately produces structural changes in important organs, and a general undermining of the constitution all round. Although the effects are more gradual, they are none the less sure. Vital resistance to its evil effects is soon diminished as the smokers become poor, thus depriving the victims, not of opium, for the supply must increase with the craving, but of the necessary sustenance, thus enfeebling the system, and rendering it more susceptiblc to its evil influence. ° ° ° Sooner or later retribution overtakes them, and they are suddenly cut off. ° ° ° ° That there is no more harm in its continuous use than smoking the mildest cigarettes is an utterly absurd statement. It is pernicious in itself apart from its too frequent conjunction with other well-know social evils. In such cases opium tells with redoubled violence ° ° ° The reasons for believing the habit to be harmless and that it can be abandoned without suffering, have been made by some to depend upon the bodyweight of the smokers when admitted to gaol and once a week afterwards. The weight is not much effected, provided the habit is not great nor of great duration, and the material surroundings are good.'

'After the imperious craving has been established, then the smoker smokes not for positive enjoyment but to relieve the pains and aches which the non-satisfaction of the craving sets up. It is ° ° foolish to read of the stalwart races which are addicted to opium. It is quite fallacious to reason thus, the Chinese are given to opium, but the Chinese are industrious, therefore, opium is beneficial. The poor, lazy, good-for-nothing people in China are the opium smokers,' and, if they are not that when they begin to smoke it, the vice soon does its best to hurry them to these conditions. 'No doubt immediately after the craving has been satisfied, there is unwonted brilliancy and activity, both physical and mental, and this requires constantly to be renewed. ° ° ° There does not seem much hope for the rejuvenescence of China so long as this terrible evil remains in their midst, the vice is enthralling, the craving is imperious, and the abandonment of the habit extremely difficult.'

A new vice, that of the subcutaneous injection of morphia, appears now to be following that of opium smoking, and the habit is spreading rapidly in some parts of the country at all events. It was making enormous advances in Hongkong until

put down by law a few years since. As an instance of what a hold the habit takes on the people already prepared for it by opium smoking, the following facts as to the practice taken from a British Consular Report, and the Imperial Customs Annual Report, may prove of interest:—800 ozs. were imported in one month in 1894 in Amoy, and there was a decrease in the import of opium. Some of it was doubtless used for pills, powders, &c., and not all for hypodermic injections.

The habit of injecting morphia was greatly on the increase in Amoy in 1894, there being many establishments in the city where the practice was carried on. 'Habitual opium smokers taking to morphine injections are enabled to abstain from the opium pipe, but are by no means cured of opium smoking, as a cessation of the injection habit inevitably leads to an increased indulgence in smoking.' In 1895 the total amount of morphia imported into Amoy was 4,835 ozs. and of hypodermic syringes 128, in Shanghai for the same period 64,043 ozs. were imported, being double that of 1894 and more than four times that of 1892. The Commissioner of Customs thus speaks of it in that part of the country:—'Though partly consumed as a liquid decoction, it is chiefly used to make pills and tabloids, which are taken as a substitute for opium by those who find it inconvenient to smoke during business or when travelling. This easily becomes a habit.' The Commissioner at Canton says, 'morphia * * * is largely being availed of amongst [opium] smokers.' In the general report on the foreign trade of China for the same year (1895) we find it noted that, 'there is a large increase in the importation of morphia, which indicates a greater use of so-called anti-opium pills and that indulgence in morphonism is spreading.' It appears that the amount and consequently the habit must be increasing for in the Annual Returns for 1897 it is stated that in Amoy, 9103 ozs. of morphia, valued at Hk. Tls. 15,473, passed the Customs,—the highest total yet reached. In Shanghai, for the year 1897, it had risen to 68,170 ozs.: and in Canton the amount for the same year was 1,580, value Hk. Tls. 2,429, as

against a value in 1895 of Hk. Tls. 954. A large quantity of opium pills are also made, and sold under the name of anti-opium pills. Some, in the endeavour to give up opium smoking, try these; but they seldom cure anyone of the habit; they simply, by the opium they contain, satisfy the longing of the smoker and enable him to stave off the desire to smoke for awhile. Those who take them can also conceal the opium habit from their friends for a while; they require less waste of time as they are swallowed at once, whereas the smoking, if much is taken, runs away with hours which a poor man can ill afford. They are mostly prepared from opium dross mixed with soft-boiled rice, or paste, and various medicines according to the different prescriptions. They would appear to be somewhat cheaper than the opium.

There are Chinese opium dens in the United States and in London. It was stated on good authority a few years ago, that 2,500 Chinese visit the port of London in the course of the year—chiefly sailors, firemen, carpenters, cooks and stewards employed on steamers running between China and England, as well as a few more permanent residents; so that there are quite sufficient out of that number to patronise these places and keep them going. Opium probably costs the Chinese at least 168,000,000 taels annually.

Books recommended.—'The Evils of the use of Opium,' by J. Dudgeon, M.D. 'British Opium Policy' by Rev. F. S. Turner, B. A., London, Sampson Low, Marston, Searle and Rivington, gives a good account of the opium question up to about 15 years ago.

PAGODA.—The word Pagoda is descended from the Sanscrit *Chagavati* through the Persian *bootkuda* or the Hindustanee *poutkhoda* or *bootkhoda*, and means 'the house of idols,' 'the abode of God,' or 'Holy House.' 'According to the original use of the word in India, it is a name given to the various buildings where they worship idols,' and it has been employed in the same indiscriminate way by some writers on China, but the majority of modern writers restrict the use of the term to the tower-like structure common in China, described as 'a peculiar class of buildings that rise several stories high in the form of a narrow and polygonal obelisk, whether tenanted by idols or not.'

These picturesque objects that crown a jutting eminence or stand on a swelling hill; that rise from the general dead level of the shanty-like buildings forming a Chinese city; or again are seen breaking the monotony of low-lying lands; so common that they seem almost a natural feature in a Chinese landscape: these are not native but of foreign origin, and introduced, so it is said, after the Christian era.

The great majority of pagodas in China are ancient, and in Chinese scenery take the place of the old and ruined castles to be met with in the West. The stiffness of the lines has been toned down by the kindly hand of time in the course of the centuries which have generally passed since their erection. Decay has dislodged a brick here and there in the galleries (placed often at each story) round the tall shaft-like structure, while sometimes the lightning in its play, or the wild winds in their sport, have robbed the ambitious tower of its topmost stories, or, at least, of its crowning glory, an imitation of 'a big bottle gourd.' Nature, in another of her aspects, has dropped a seed in the mother earth; unnoticed it has lain till, mixed with the other materials, it has been used in the building, and the fierce tropical sun has warmed it into maturity; or, failing that, the feathered songsters of the air have plucked the ripe berries and left the seeds on the pagoda; in either case the result is a growth of shrubs and bushes and young trees, which add to the beauty of the tower and also accelerate its decay.

Pagodas are usually of seven or nine stories in height, though any odd numbers such as three, five, eleven, or thirteen stories are known—odd numbers being most propitious: those above nine stories are very rare, though there have been one or two, if not more, constructed of that height. It has been the intention to erect some of thirteen stories, but want of funds or fear of destruction by the elements (the Chinese have no lightning rods) have caused the Chinese to desist from the attempt. With regard to their dimensions it has been stated that 'the average height of the loftiest

pagoda is about 170 feet.' The famous Nankin pagoda was 261 English feet high. The walls of pagodas are of great thickness especially at the base, reminding one of the old walls of castles in England. They decrease proportionately in circumference and in thickness as they ascend. One in Soochow (in which city there are five) is nearly 300 feet in circumference, or about 100 feet in diameter at the bottom, 'and its ninth or uppermost story is about one-third in circumference' of the base. They are generally hexagonal or octagonal in shape externally. The number in China must be enormous, Williams estimates there must be nearly 2,000 in the empire.

On each story are openings—doorways, or windows,—neither furnished with doors, nor glazed, adding much to the picturesque details of these interesting buildings. There are cornices at each story on the outside, forming at times only ornamental details, while at others they are developed into outside galleries, or balconies, going round the whole pagoda. These galleries are either unprotected or railed, and the openings in the brickwork of the tower, already mentioned, give on to these cornices or galleries. From them, magnificent bird's eye views of the city at one's feet, or of the surrounding country, are obtained, increasing in range as the visitor ascends succeeding stories; but it is not every pagoda that is open to ascent. Some are in too dilapidated a condition to be safe, and the officials prohibit visitors going up, and close the entries; others, though safe enough, have proved too common and easy a point of departure for giddy or weak-brained mortals to essay a flight into the great unknown. As to the modes of ascent they may be divided into two categories: none or some. In the former case, none being provided by the builders, the inhabitants in the neighbourhood appear with a long plank ready to assist, for a remuneration of course, the aspirant to giddy heights. This long plank is thrown from the windows of a lower story to those of the next, and, once crossed, it is pulled across and the further end

raised again to the next higher story. Thus slowly, stage by stage, the traveller ascends, crossing his improvised bridge, while a slip, or a fall of brickwork, would precipitate him to the foot of the hollow tower. A trick with the Chinese in the olden days was, when half way up, or when the top had been reached, to take possession of the plank and refuse to place it in position for the descent until their rapacity had been satisfied by the bestowal of some coin, thus cruelly extorted by them. A steady brain is required in such a mode of ascent, as well as when a staircase winds round the interior of the structure without any railing or protection whatever. In some pagodas, however, each stage has a floor. In one the author ascended at the District City of Tie-yea, near Swatow, such was the style and there were separate stair-ways round the interior of the building for each story. The lowest of all was unprotected for the greater part of its ascent, after which it entered the wall of the building and landed one on the first floor; the succeeding staircases being all within the thick walls. The galleries were protected by balustrades and were of sufficient width to allow of those going in one direction to push past those going in the opposite.

Buddhist temples are often erected at the foot of a pagoda, the primary object of a pagoda having been to preserve the relics of a Buddha or saint. The Chinese have improved on this, and firmly believe that, in order to conserve or improve the propitious geomantic influences of a place, it is necessary to have pagodas: and they consequently take a prominent position in the curious medley of superstition and glimmerings of natural science known as Fung Shui (see Article under that heading). Their presence is supposed to ward off evil influences and attract those conditions which go to make up the Chinese idea of a state of prosperity, so much prized by them, and for the attainment of which they will sacrifice almost everything. As a concrete example of the good they produce, it may be noted that the presence of a pagoda in a city will cause numbers of its studious

youths to gain literary distinctions in the Civil Service examinations.

The geomancers of Canton say that the two pagodas inside that city are like the two masts of a junk, the stern sheets being the huge, five-storied, barn-like structure on the walls at the north of the city. To an imaginative people, like the Chinese, such a comparison is highly felicitous. A large commercial centre is thus symbolised and a concatenation (of pagodas and buildings) producing such a symbol is looked upon as not only being an emblem of what the city actually is at present, but as a means of insuring (for such probably would be the train of thought evolved) a future continuance of such commercial prosperity as long as such emblems continue to exist. The prosaic Englishman spends thousands on a grand system of underground drainage to improve the sanitary conditions of the city he lives in: the Chinese knows nought of, and cares less about, sanitary science, but he firmly believes in spending money to secure long life, health and prosperity, and to preserve him from all the evils and dangers that surround him. He as firmly believes, as the Englishman in his system, that centuries of experience have proved that the means of obtaining such blessings is to erect new pagodas or to repair those already in existence in his district. The four winds may blow, but under the benign influences of the pagoda they are averted; the dire waters may flow, but the pagoda wards off their evil results.

An illuminated pagoda: such a sight is worthy of fairy-land, whether a mass of Chinese lanterns turns the slender, pointed tower into a tongue of fire against the dark background of a moonless sky, or whether each coign and vantage ground forms a resting place for a glimmer of light; but we question whether the reality comes up to the ideal, as 140 lamps for the Nanking Porcelain Tower, when it was in existence, seems but a small allowance for such a large building. They are hung at the windows and from each corner of the different stories.

The aggregate sum of money spent on the erection of pagodas in China must be something enormous. 'The entire building at Nanking cost the Imperial Treasury no less than 2,485,484 taels of silver—$3,300,000;' and the repairs of another cost $26,000. Sixty years were spent in the construction of one.

Besides the pagodas already written about, known as *fá t'áp*, flowery, or ornamented, pagodas, there is another variety, known as *mun t'áp*, or *put t'áp*, literary, or pencil, pagodas, which are very numerous in the South of China. They are often seen on the banks of rivers and are supposed, like the others, to exert a good influence on the neighbourhood.

Some people have been misled into thinking pagodas were intended as beacon towers; but beacon towers are quite different from them. The author saw three of the latter just behind some foreign houses in Swatow, in a grove of trees. They cannot have been used for some scores of years, and, hidden as they were, would not serve any good purpose now.

Pagodas are occasionally erected at the present day, but not often; the first was probably built in the third century.

Books recommended.—An article entitled 'Pagodas in China,' in the 'Transactions of the C. B. of the R. A. S.,' Part V., 1855. Williams's Middle Kingdom,' Vol. I., pp. 102, 743, 745. Archdeacon Gray's 'China,' Chapter 31.

PAWNSHOPS.—Towering above low-lying dwellings, and pierced by numerous small windows, the massive, square erections of the pawnbrokers' strongholds, are seen dotted here and there throughout the Chinese city or town. They are the objects which first attract the attention of the stranger, who naturally is surprised when informed that they are not fortifications but pawnshops.

Conspicuous they are in material substance, and they hold an equally prominent position in the social economy of the curious and complex product of Eastern life and prudential economy, which constitute the average Chinaman's life. The Westerner must dismiss from his mind all preconceived ideas of pawnshops and pawnshop-keepers. The

position these latter hold is a highly respectable one, and the business is one in which a moneyed man is glad to invest his hard-earned savings, or an official his surplus cash, as a share in the joint-stock concern which many of them are. Native banks would appear to restrict their operations more amongst trade, or business, people, while the pawnshop comes in for a share of the business which, in England, would otherwise be monopolised by the banks.

If its shareholders are merchants and officials—people of respectability and position—so its *clientèle* not only embraces, as in England, the spendthrift, the livers from hand to mouth, the hopelessly impecunious, those who are sunk in the lowest depths of poverty, the gambler, the thief, the robber, and the burglar, the opium-smoker (who takes the place so ignominiously filled by the drunkard in our countries of the West, though even the drunkard is found in China amongst those who frequent the pawnshop, for has not the poet Tu Fu sung:—

> 'From the court every eve to the pawnshop I pass,
> To come back from the river the drunkest of men.');

but they also still further boast, in almost equal numbers, of the most respectable classes of society amongst their numerous clients. Rumour now and again whispers that even in London some of those in good positions in the would, as far as family and connections are concerned, contribute customers to the sign of the three gilded balls, but these transactions are done *sub rosâ* and most indignant would these same customers be if they were taxed with them. John Chinaman, unlike John Bull, has nothing to be ashamed of—in fact any idea of such a thing as shame entering into his mind with regard to such a common and honest business transaction would not find a lodgment in his brain. The pawnshop is a safe repository for the gentleman's or lady's furs in summer, where they will be well taken care of and preserved from the destructive moth; and, again, in winter, the summer robes of thin and diaphanous material may be carefully housed in the same storehouse.

The aggregate sum of money spent on the erection of pagodas in China must be something enormous. 'The entire building at Nanking cost the Imperial Treasury no less than 2,485,484 taels of silver—$3,300,000;' and the repairs of another cost $26,000. Sixty years were spent in the construction of one.

Besides the pagodas already written about, known as *fá t'áp*, flowery, or ornamented, pagodas, there is another variety, known as *mun t'áp*, or *put t'áp*, literary, or pencil, pagodas, which are very numerous in the South of China. They are often seen on the banks of rivers and are supposed, like the others, to exert a good influence on the neighbourhood.

Some people have been misled into thinking pagodas were intended as beacon towers; but beacon towers are quite different from them. The author saw three of the latter just behind some foreign houses in Swatow, in a grove of trees. They cannot have been used for some scores of years, and, hidden as they were, would not serve any good purpose now.

Pagodas are occasionally erected at the present day, but not often; the first was probably built in the third century.

Books recommended.—An article entitled 'Pagodas in China,' in the 'Transactions of the C. B. of the R. A. S.,' Part V., 1855. Williams's Middle Kingdom,' Vol. I., pp. 102, 743, 745. Archdeacon Gray's 'China,' Chapter 31.

PAWNSHOPS.—Towering above low-lying dwellings, and pierced by numerous small windows, the massive, square erections of the pawnbrokers' strongholds, are seen dotted here and there throughout the Chinese city or town. They are the objects which first attract the attention of the stranger, who naturally is surprised when informed that they are not fortifications but pawnshops.

Conspicuous they are in material substance, and they hold an equally prominent position in the social economy of the curious and complex product of Eastern life and prudential economy, which constitute the average Chinaman's life. The Westerner must dismiss from his mind all preconceived ideas of pawnshops and pawnshop-keepers. The

position these latter hold is a highly respectable one, and the business is one in which a moneyed man is glad to invest his hard-earned savings, or an official his surplus cash, as a share in the joint-stock concern which many of them are. Native banks would appear to restrict their operations more amongst trade, or business, people, while the pawnshop comes in for a share of the business which, in England, would otherwise be monopolised by the banks.

If its shareholders are merchants and officials—people of respectability and position—so its *clientèle* not only embraces, as in England, the spendthrift, the livers from hand to mouth, the hopelessly impecunious, those who are sunk in the lowest depths of poverty, the gambler, the thief, the robber, and the burglar, the opium-smoker (who takes the place so ignominiously filled by the drunkard in our countries of the West, though even the drunkard is found in China amongst those who frequent the pawnshop, for has not the poet Tu Fu sung:—

> 'From the court every eve to the pawnshop I pass,
> To come back from the river the drunkest of men.');

but they also still further boast, in almost equal numbers, of the most respectable classes of society amongst their numerous clients. Rumour now and again whispers that even in London some of those in good positions in the would, as far as family and connections are concerned, contribute customers to the sign of the three gilded balls, but these transactions are done *sub rosâ* and most indignant would these same customers be if they were taxed with them. John Chinaman, unlike John Bull, has nothing to be ashamed of—in fact any idea of such a thing as shame entering into his mind with regard to such a common and honest business transaction would not find a lodgment in his brain. The pawnshop is a safe repository for the gentleman's or lady's furs in summer, where they will be well taken care of and preserved from the destructive moth; and, again, in winter, the summer robes of thin and diaphanous material may be carefully housed in the same storehouse.

There are several classes of pawnshops, but, for all practical purposes, they may be considered as separated into two divisions. They have different regulations as to rates of interest and the length of time unredeemed pledges are kept before being sold, &c. A very common rate of interest is thirty-six per cent. a year. A not unusual sight is a lot of pawn-tickets for sale on a street stall. Those who buy them have, of course, the right of redeeming the articles on pledge for which they are issued.

Pawnshops form a fine object of attack for burglars or robbers; and, notwithstanding all the strength of their construction, their massive doors, their narrow windows, and the piles of stones on the roof to throw down on the heads of their assailants, as well as all the precuations taken in early closing, the attacks made on them are sometimes successful. It is dangerous work to engage in, as, if caught, the penalty is death.

Book recommended.—Gray's 'China,' Vol. II. Chapter 20.

PHILOSOPHY.—We do no propose to enter on a long dissertation on Chinese Philosophy, whether it be ethical as applied to every-day morals, with its five virtues; or cosmogonal, as applied to the evolution of the finite from the infinite, the conditioned from the unconditioned, and the production of light and darkness. Here one appears to be on solid ground, but when one follows out the reasonings and statements of the ancient philosophy, and comes on stalks of milfoil, and the carapax of a tortoise, the eight diagrams, the eight trigrams—notwithstanding the assurance that 'it is very probable that there is underlying' them, the trigrams, 'a definite system of natural philosophy'—it all appears to the foreign reader, who has not imbibed the true Chinese spirit, which sees 'good in everything' Chinese, to the uncivilised barbarians, that the most of us are outside the pale of the Middle Kingdom, it seems a system of hocus pocus: the feeling is but little modified though one is assured that the Grand Plan is typified in them, that the dual principles of nature are working in their midst, and

that they 'typify the transformation which the dual principle of Heaven and Earth undergoes in the phenomenal changes of nature.' This is all *caviare* to the Westerner, who has o taste for Chinese delicacies; and to the general reader it l seems incomprehensible and unfathomable, for the ancient hilosophical worthy who devised these mystic combinations ppears to the common mind to have lost himself in the maze of his dreams and speculations. How incoherent the 'Yik King' ('the Classic of Changes') is, which deals *ad nauseam* with these diagrams and their commutations, may be gathered from the fact that the late Professor Terrien de Lacouperie asserted it to be a word-book of Accadian or Babylonian words, but the Chinese, by the aid of commentaries, have read sense and meaning into what would otherwise baffle the common intellect to fathom.

One turns with more pleasure to the speculations of the heretical Micius (Mih Tsz), who, shunned by the unappreciative, orthodox, Chinese scholars, laid it down as a principle 'to love all equally'; and the brilliant Chwang Tsz's paradoxes, his fables, his mysticism, are all more congenial to the Western mind—more practical in their bearings, notwithstanding all the defects and errors, than the dry sticks of the milfoil and the harder shell of the tortoise, who withdraws under his *testudo* and resists all the prying efforts of the seekers after knowledge.

We might wander amidst the speculations of different writers subsequent to the Confucian age, when many were 'distinguished for the boldness of their theories and the freedom of their utterance,' where, besides the names already mentioned, may be cited those of Licius (Leih Tsz), Mencius, Sun Tsz, and others, but time will not permit; nor can we follow the mazes of the speculative philosophy, which 'sprang suddenly into existence' under the Sung dynasty. In fact, the whole subject is a vast one, diverging into many branches, and worthy of an exhaustive treatise dealing with it alone. We refer the reader to our article on Taoism in this book for some notice of Chancius (Chwang Tsz), with his vivacity and

delirious fertility of imagination, whose writings have been described as 'a storm of dazzling effects.'

Books recommended.—Articles entitled 'Fragmentary Studies in Ancient Chinese Philosophy,' by Rev. E. J. Eitel, Ph. D., in 'China Review,' Vol. 15, p. 338, and Vol. 17, p. 26. The prolegomena to Vol. 2 of Legge's 'Chinese Classics,' and the 'Classic of Changes,' translated by the same author, published in the Sacred Books of the East' Series. Vol. XVI. 'The Doctrine of the Chi,' a very interesting paper by Sir Chaloner Alabaster in 'The China Review,' Vol. 18, p. 299. 'The Doctrines of Confucius: A Systematic Digest, according to the Analects, Great Learning, and Doctrine of the Mean, with an Introduction on the Authorities upon Confucius and Confucianism,' by Rev. E. Faber, TH. D., translated from the German by P. G. von Moellendorff. 'The Mind of Mencius, or Political Economy Founded upon Moral Philosophy: A Systematic Digest of the Doctrines of the Chinese Philosopher, Mencius, B.C. 325. The Original Text classified and translated, with notes and explanations by Rev. E. Faber, TH. D., translated from the German with notes and emendations by Rev. A. B. Hutchinson.' 'The Divine Classic of Nan Hua, being the works of Chuang Tsz, Taoist Philosopher,' by F. H. Balfour, F.R.G.S. 'Chuang Tzŭ, Mystic, Moralist, and Social Reformer,' translated by H. A. Giles, contains an interesting note, occupying twenty pages, on the philosophy of Chaps 1-7, by Rev. A. Moore, Oxford, pointing out the parallelisms of thought and reasoning between the Greek philosophy and the Chinese. 'Remarks on the Ethical Philosophy of the Chinese,' by Dr. Martin, in his 'Han Lin Papers.' A paper by Rev. Griffith John, in 'Journal N. C. Br. R. A. S.,' Sept. 1860, and one by Rev. J. Edkins in same Journal for May, 1859. 'The Philosophy, Ethics, and Religion of Taoism, chiefly as developed by Chwang Tsz,' by W. P. Mears, M.A., M.D., in 'China Review,' Vol. XIX. p. 225.

PIDGIN-ENGLISH.—When foreigners settled in China, finding the language difficult to learn, and the Chinese finding English nearly equally difficult for them to acquire, a middle course was struck and the outcome was the mongrel talk, called pidgin-English. We say a middle course was struck, for the words employed are generally English modified to suit the defective pronunciation of the Chinese. For example, the letter *r* is dropped and *l* substituted, while the idiom is Chinese, and, in the absence of inflection and declension, the Chinese is again copied. The result has been a most wonderful gibberish, especially when talked in its purity. It is, of course, not at all like Chinese, and is so unlike English, that new-comers require to learn it. The difference between it and proper English was once unconsciously and wittily expressed by a Cantonese shop-keeper, who, finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend, an American, and said: 'Moh

bettah you flen talkee Englishee talk, my no sabbee Melican talk.' A very few of the words employed in pidgin-English are Chinese so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary. Some residents have occasionally amused a leisure hour by putting a few of the gems of English literature into this jargon, with the result that diamonds of the first water have been changed into ashes. The soliloquy in Hamlet commencing, in pidgin-English, 'Can do, no can do, how fashion,' as well as 'Excelsior,' and other poems, have shared this fate. We give a specimen at the end of this article, but very few of any of the pieces put into this lingo represent it as it is really spoken, as *bs, gs, ds,* and *rs,* are all left in, letters which, when the Chinese speak it, are not pronounced, but *ps, ks, ts* and *ls* are used instead. The pidgin-English, as usually written, represents it as it is pronounced by the foreigner, but not as it is spoken by the majority of Chinese, and the latter we would maintain is the proper pidgin-English.

Fortunately for all concerned, this dialect of English, which has had an existence of more than half a century, seems doomed at last. The extended acquisition of some knowledge of English on the part of the Chinese, is superseding its use, we are thankful to say. One very curious feature in the employment of pidgin-English, is to find Chinese from different parts of the empire, who, on account of the difference in the language spoken by them, are unable to converse together, occasionally forced to use it, in order to be able to hold any communication with each other.

EXCELSIOR.

That nightey tim begin chop-chop,
One young man walkee—no can stop.
Maskee snow! maskee ice!
He cally flag with chop so nice—
Topside Galow!

He too muchey solly, one piecee eye
Look-see sharp—so—all same my,
He talkey largey, talkey stlong,
Too muchee cubio all-same gong—
Topside Galow!

Inside that house he look-see light,
And evely loom got fire all light,
He look-see plenty ice more high,
Inside he mouth he plenty cly—
Topside Galow!

Olo man talkee 'No can walk,
By'mby lain come...welly dark,
Hab got water, welly wide.'
'Maskee! My wantchey go topside.'
Topside Galow!

'Man-man,' one girley talkey he:
'What for you go topside look-see?'
And one tim more he plenty cly,
But allo-tim walkee plenty high.
Topside Gallow!

'Take care t'hat spoil'um tlee, young man,
'Take care t'hat ice. He want man-man.'
T'hat coolie chin-chin he 'Good night,'
He talkee 'My can go all light.'
Topside Galow!

Joss-pidgin-man he soon begin,
Morning-tim t'hat Joss chin-chin,
He no man see—he plenty fear,
Cos some man talkee he can hear.
Topside Galow!

T'hat young man die, one large dog see
Too muchee bobbely findee he,
He hand blong colo—all-same ice,
Hab got he flag, with chop so nice,
Topside Galow!

MORAL.

You too muchee laugh! what for sing?
I tink so you no savvy what ting!
Supposey you no blong clever inside!
More betta *you* go walk topside!
Topside Galow!

Book recommended.—Leland's 'Pidgin-English Sing Song' contains a vocabulary, and many pieces put into pidgin-English.

PLAGUE.—Of late years a mysterious disease, which from the reports received appeared to be a species of malignant fever, was prevalent in the Yunnan Province, and excited the curiosity of a few of the foreign residents in China, who eagerly scanned any accounts by travellers in the hopes of acquiring a fuller knowledge of this fatal malady, which seemed to have made its home in the mephitic valleys of that distant province. No fears were ever entertained that

this unwelcome guest of the Yunnanese would start on its erratic rambles and visit with its malign presence and virulent persistence the south-eastern coasts of the empire and commit its ravages beneath the very eyes and, in the British colony of Hongkong, in the actual midst, of those who had wondered what it was, thus throwing its defiance indeed in the teeth of Western medical science; but such was the case and the unknown visitant proved to be either the black plague of mediæval days, or closely akin to it. The black plague which we read of in our history books, in magazine articles, and in Defoe, and whose dread presence caused a stagnation of civic life and commerce, spreading a dark pall of misery and distress over merry England, making our centres of life, veritable cities of the dead, and finally reducing the population of the country to one half of what it had been before it expired, according to general opinion, amid the lurid glare of London in flames.

'Though not necessarily confined to such, in modern times plague, like leprosy, had become practically a disease of warm climates. The hygenic conditions which advancing civilisation has brought in its train have forced back these two diseases from Europe where, at one time, they were even more prevalent than they are in their tropical and subtropical haunts at the present day. They are typical examples of that large group of acute and chronic germ diseases whose spread depends on social and hygenic, rather than on climatic, conditions, and more especially on filth and overcrowding; conditions which now-a-days are found, to an extent and an intensity sufficient to ensure the endemic prevalence or epidemic extension of these diseases, only in warm countries.'

'The most potent circumstances which predispose to the epidemic outbreak of plague are extreme filth and overcrowding. In such circumstances the virus, once introduced, tends to spread. These conditions, however, are not all sufficient; for even in the filthiest and most crowded Oriental towns and without any apparent alteration in the habits or circumstances of the population, the disease, after having become epidemic, dies out spontaneously. It may be difficult to indicate the exact way or ways in which filth and overcrowding operate, but certain it is, as experience has shown, that in sanitary hygienic conditions plague does not spread even if introduced, and that in opposite conditions it may for a time spread like wild fire.'

'Filth and overcrowding imply close proximity of the sick and the healthy; an atmosphere saturated with the emanations of the sick; a lowered tone of the general health; abundant saturation of soil and surrounding media with animal refuse, fitting them as a

nidus for what might be termed natural culture of the germ; abundance of bodily vermin of all kinds [See Article on Insects]; abundance of other vermin, such as rats and mice, which serve as multipliers of the virus; carelessness about personal cleanliness, about wounds of the hands and feet, about clothing, and about food, dishes, and water. One can understand how in such circumstances the germ has opportunities to multiply and spread.'

'Plague, though "catching," is not nearly so infectious as are scarlet fever, measles, small-pox, or even typhus. Medical men, and even nurses, in clean airy hospitals rarely acquire the disease, provided they have no open wounds and do not remain too long in close proximity to their patients. In cities, the cleanly districts are general spared. This was well exemplified in the late epidemics at Canton and Hongkong where the airy, cleanly European quarters and the relatively clean, well-ventilated boat population were practically exempt; whilst the disease ran riot in the adjoining filthy, overcrowded native houses only a few yards away.'

It is thought that the disease may be conveyed to man in food and drink.

'As far as present knowledge extends, it seems certain that plague is also communicated by the breath, inasmuch as the special bacilli were found in the saliva of the Vienna victims.' 'The most hopeful branch of the inquiry, as far as we can see at present, is that which relates to the preparation und administration of preventive or curative serums.'

Before proceeding to an account of its manifestations in China in recent times, it may be interesting to give a short summary of the known history of the plague.

'Plague is perhaps the one disease of which we have an authentic description at periods of time coming down from 430 B.C. to mediæval times (1348) and so through the Great Plague of London (1665-66) to this last epidemic in 1894 [in Hongkong and adjacent country]. The character of the disease seems not to have altered in any way since the time of Thucydides. The sudden invasion and the other symptoms, the buboes and hæmorrhages, are all as plainly marked in the Hongkong epidemic as they were in Athens 2,500 years ago. There is one similarity between the epidemic at Athens and the plague of 1665 which we do not find mentioned in Dr. Lowson's report of the Hongkong epidemic, so perhaps the same conditions did not obtain—*i.e.*, the absence of other diseases.' The Emperor Julian's physician mentions the plague. We learn from him that it was 'endemic in Egypt and Syria from the beginning of the second century before Christ.' It appeared in Europe in the sixth century. This, it is said, was the first time in history when 'this formidable disease assumed the character of a great epidemic. Breaking out in Justinian's reign (A.D. 542) the disease quickly occupied the whole of the known earth, and began a tragic course which has continued even to our own time.' The black death which swept over the

continent of Europe in the 14th century had several of the symptoms of bubonic plague but it differed essentially from it, (but see Dr. Manson's opinion below) so one writer informs us, and he proceeds to tell us that Egypt seems to have been the seat of origin of bubonic plague and Cathay some centuries later of the black death. The ravages of the latter in London in 1665, when 70,000 died of it are well known as well as the outbreak in 1720 in Marseilles after which it appeared in neither England nor France, retiring to the Easternmost part of the Turkish Empire in the beginning of the nineteenth century and disappearing altogether from the continent of Europe in 1841. 'Prior to 1661, there are almost continuous records from year to year of the presence of the disease in Northern Africa, Asia, and Europe generally, and it is worthy of note that as first one country and then another in Europe adopted some systematic form of drainage and improved habits of life, so soon did the plague disappear from these countries.' To epitomise:—'For 1,200 years it was pre-eminent among pestilential maladies. In the 16th century, when quarantine was established, 69 outbreaks were recorded in Europe; in the 17th century, 56; in the 18th, 28; in the first half of the 19th, 15. In 1844 it apparently became extinct. But about ten years afterwards it again showed itself in the Levant and has since occurred in various parts of Asia and North Africa and even in Europe.'

A most interesting account is also contained in 'Tropical Diseases,' pp. 144-146 of the history of the plague which does not quite agree with the extract given above and is fuller, in fact too long to be inserted here.

After the foregoing, especially after the last sentences, a few notes by Dr. Manson in 1878, prefatory to a translation of Mr. Rocher's account of the plague in Yunnan are very interesting. Speaking of Mr. Rocher's statement, he says:—

'They prove unmistakably the existence of bubonic plague in China, and that this dread disease has spread over a larger area of late years than is generally known. They are of great value as showing that the disease did not entirely disappear between the years 1844 and 1873 as some epidemiologists believe, and thus do away with the supposition that in the latter year there was a re-creation of the plague virus.

In 1844, the plague disappeared completely from Egypt and Turkey in Asia, and we were told to congratulate ourselves on being finally rid of the most terrible of all epidemic diseases. For years there was no sign of it in its favourite haunts, and there seemed good reason for the belief that it had become a thing of the past. But in 1873, after an absence of nearly thirty years, it once more broke out in Mesopotamia, and ever since has been steadily extending its area, till last year it reached the shores of the Caspian. To account for this reappearance after so long a period of complete absence, some epidemiologists have propounded their belief in the spontaneous

generation of the plague virus, as it is absurd to suppose that parasites could retain their infective powers for nearly thirty years. But in the light of Mr, Rocher's notes such a thing is unnecessary, as his dates bridge over twenty years at least of the thirty during which the disease was supposed to be dead, and show that an extensive epidemic may rage in mid Asia, and Europe be in complete ignorance of the fact. In such a country as Central Asia, where the distances are great and travelling very slow, we can understand that such a disease as plague would take a long time to pass from west to east and back again from east to west, and that an interval of thirty years might elapse before the disease returned again to the place whence it started. Our knowledge of the countries to the north of the Himalayas is so meagre, and communication with them so difficult, that the plague might pass through them without our hearing about it at all, and one can readily suppose that it did actually pass thus from Yunnan to Mesopotamia or Persia to originate the epidemic at present raging in these countries. Mr. Rocher's description of the disease is sufficiently clear to justify us in calling it plague.'

The first time we are aware of it in China was in 1844, but it did not work so much havoc as in 1894. One of the first authentic accounts, as far at all events as is known at present, of it in this land is contained in the following paragraph from the 'Overland Friend of China' of 23rd May, 1850:—

'The city of Canton and the neighbour-towns and villages are afflicted by a malignant fever. It is commonly called typhus; some European physicians are of opinion that it is akin to the yellow fever of the West Indies; *others think that it resembles the plague which desolated London two centuries ago.* The disease is said to be fatal invariably, its victims linger three or four days, though in some instances they have died in twelve hours. More than one European doctor cheerfully tender their services,—but the Chinese are obstinate in their adherence to old custom—old ignorant quackery. The distemper has not made its appearance at the Factories, and as it may arise from a want of cleanliness among the people, we are in hopes that it will not extend to Europeans.'

We are unable to say what the death rate was during this visitation, though hundreds are said to have died, nor can we tell whether there had been previous epidemics of it in Canton. Chinese accounts, with their utter ignorance of all medical knowledge, are so meagre and untrustworthy when dealing with historic invasions of sickness that they are extremely unsatisfactory and the diseases they mention are difficult of identification, especially would such be the case were the plague the subject matter of a terse, short paragraph by a Chinese historian. We should almost suppose that had

it approached anything to the horrors of the epidemic at Canton in 1894, more extended notice of it would have been taken by the foreign papers published in the South of China. For even before the end of its duration in Hongkong in the epidemic of 1894, the deaths in the city of Canton alone were estimated from the beginning of the outbreak until the 18th of June, at 35,000, while the number of deaths in the villages around could not be ascertained.

We learn from a missionary lady, resident for some time in the Pok-lo District, in the Canton Province, that in that district or in the Hakka country near there, the Chinese say they have had the plague several times; but it had never been so fatal as in 1894, ninety *per cent* dying in that year, whereas only sixty or eighty *per cent* of those who took it died previously. We have endeavoured to learn from inquiry amongst natives of different districts of country whether there were local traditions of visitations of the plague in their respective districts; but all the evidence we were able to gather, and it was but small in quantity, was of a negative character. There would appear to be 'very little literature on the subject.' One would fancy there would be not a few notices of such a dreadful disease; some may yet be discovered; but we have examined book after book to try and find some little mention of it. They almost all display a a most wonderful unanimity in keeping a discreet and profound silence on the subject. We carefully looked through a standard Chinese work on the Canton Province only to be disappointed. Authorities appear in their voluminous tomes to flee all references to epidemics almost even as their authors would fly from the plague itself.

Before proceeding to an account of this 1894 epidemic, which brought the plague under the immediate purview of European medical science and knowledge, it would be more historically correct to call attention to its ravages in the province of Yünnan. We are indebted for accounts of it in that province to the narratives of travellers and notices by one or two of the few residents in that distant portion of

China. From the Notes on the route followed by Mr. Grosvenor's Mission through Western Yünnan, from Tali-fu to T'êng-yueh, reprinted from the Parliamentary Report, China, No. 3 (1878) we extract the following :—

'Another strange disease which haunts this and some other of the valleys of Yünnan bears, in some respects, a resemblance to the plague of London described by Defoe.

Its approach is indicated by the eruption of one or more minute red pustules, generally in the arm-pits, but occasionally in other glandular regions. If several pustules appear, the disease is not considered so hopeless as when there are few. The sufferer is soon seized with extreme weakness, followed in a few hours by agonising aches in every part of the body ; delirium shortly ensues, and in nine cases out of ten the result is fatal.

It often happens that the patient suddenly, to all appearance, recovers, leaves his bed, and affirms that, beyond a slight sensation of weakness, he feels thoroughly convalescent. This is invariably a fatal sign ; in about two hours the aches return, and the sufferer dies.

True recovery is always very gradual. This is the account given us by a French missionary, who has spent half a lifetime in Yünnan. The native version includes all the above facts, but involves them in a cloud of superstitious accessories ; for instance, all parts of the sick-room are occupied by devils ; even the tables and mattresses writhe about and utter voices, and offer intelligible replies to any one who questions them.

Few, however, venture into the chamber. The missionary assured me that the patient is, in most cases, deserted like a leper, for fear of contagion. If an elder member of the family is attacked, the best attention he receives is to be placed in a solitary room, with a vessel of water by his side. The door is secured, and a pole laid near it, with which twice a day the anxious relatives, cautiously peering in, poke and prod the sick person to discover if he retains any symptoms of life.

Père Fenouil ° ° ° had himself witnessed many cases of the disease and lived in infected towns. He attributes his own safety to the precautions he took of fumigating his premises and keeping charcoal braziers constantly burning, to such an extent, indeed, that his house on one occasion actually took fire. He states that not only human beings, but domestic animals and even rats are attacked by the pestilence.

Its approach may often be known from the extraordinary movements of the rats, who leave their holes and crevices and issue on to the floors without a trace of their accustomed timidity, springing continually upwards from their hind legs, as if they were trying to jump out of something. The rats fall dead, and then comes the turn of the poultry ; after the poultry have succumbed, pigs, goats, ponies, and oxen successively die off.

The good father has a theory of his own that the plague is really a pestilential emanation slowly rising in an equable stratum from the ground, and as it increases in depth all animals are, as it were, drowned in its poisonous flood—the smaller creatures being first engulfed, and man, the tallest of Yünnan animals, suffering last.

The Christian converts suffer less than their pagan countrymen, from the superior cleanliness which, as we were informed, their faith inculcates.

We ourselves never saw any cases of the plague; but we met one native of South-western China, no less a personage than the Governor of the Yünnan province, T'sên, a quiet, sober-spoken veteran of a hundred battles, deeply marked between the eyes with a scar inflicted by a rebel bullet. He had undergone two attacks; the second was less violent than the first. He remembered nothing of the acute period of the illness, but in both cases his recovery was gradual and protracted.

He attributed it to the influence of demons; and we afterwards heard a characteristic instance of his faith in his own diagnosis. The head quarters of his division during the Mohammedan rebellion were situated in a plague-stricken town, and when the infection began to attack his troops, T'sên had all the gates closed except that in the southern wall, and then sent in his soldiers with orders to slash and pierce the air in every corner that could possibly harbour a demon. After this preliminary slaughter the men were formed in line against the inside of the north walls, and gradually advanced upon the south gate, hemming in the invisible fiends, and ultimately driving them with a final rush through the gate, which was immediately closed and a strong guard placed outside. But somehow or other the goblins contrived to regain the interior of the city; by what means has not been ascertained; but it is surmised that they climbed over the wall.'

The following summary of Mr. Rocher's account of the Plague was prepared by the author and appeared in one of the Hongkong local papers in 1894:—

'Some interesting notes on the plague are appended to M. Rocher's "La Province Chinoise Yünnan," as well as some observations on it in the body of the work itself.

Any information about this disease at the present time being desirable, we have embodied what was to be gathered from the above work in the following paragraphs, so that others who may not have the book in their libraries may have the opportunity of seeing what has been said about it.

M. Rocher informs us that the plague is known in that part of the country by the name of *yang-tzu*. In Hongkong,

however, we find the Chinese speak of it as *wan-yik*, the epidemic. Not only does it claim numerous victims each year in Yünnan, but it also commits its ravages amongst the Laos, as well as on the frontier of the neighbouring province of Kwei-chou.

From the information given to M. Rocher, he was led to believe that this disease came from Burmah by means of the caravans passing between that country and China. The time of its first advent seems uncertain, some being of the opinion that it first showed itself in the centre and east of the province at the time of the great Mohammedan rebellion; while a few hold that it was known in the west of the province at Ta-li-fu some years before that event.

A very curious feature noticed in Yünnan is the susceptibility of the lower animals to what is believed to be the malignant miasma which causes the disease. The inhabitants of the sewers or the dwellers underground are the first that are attacked by this fell plague. The rats, driven from their holes, rush into the houses, maddened by the mephitic vapours which they have inhaled, and shortly give up the ghost; but more often the foul odours from their dead bodies under the flooring is a proof of the deadly work which is going on. All animals, large and small, are subject to the same infection: buffaloes, cows, sheep and goats, and the poultry to a lesser extent. Some, at all events, of the animals seem to suffer less than man from it.

On his arrival in these parts, M. Rocher refused credence to the stories of the natives, believing them to be due to the effect of imagination or to superstitious fears; but on the pest bursting forth in the very district in which he was, and having then ocular demonstration of the truth of the reports he had heard, his unbelief was changed to faith.

The precautions taken nearly everywhere were to light fires in all the rooms in order to purify the houses; and the people in certain cities and districts abstained from the meat *par excellence* of the Chinese—pork.

M Rocher describes this bubonic plague as commencing with a high fever (we can scarcely do better than give what immediately follows in his own words) 'accompanied by an intense thirst; some hours after a deep red tumour appears in the armpits, the groin, or the neck; the fever increases and the patient soon loses consciousness; the tumour usually increases in size until the second day, after which it remains stationary. The patient then appears to recover his senses, but he is still in great danger; for, if the tumour which up to that time has been very hard becomes soft and if the fever does not diminish he is considered as lost; on the contrary, if the tumour is pierced on the outside, which rarely happens, there is hope of saving him; but at this stage the patient is so weakened that although the tumour may have broken he dies of exhaustion.'

Strange to say, notwithstanding the extreme repugnance the Chinese have to the surgeon's knife, M. Rocher tells us that some of the Chinese doctors have tried the effect of cutting or excising these tumours; but whether it be that the operation is put off too long or unskilfully performed, very few of the patients have survived the amateur efforts of their physicians. The strongest remedy that they employ under these circumstances is musk, which is prescribed in strong doses as a last resource. Dr. Porter Smith informs us that musk is 'believed by Chinese authors to be a rousing, stimulating, anti-spasmodic, deobstruent, expectorant, diaphoretic, ecbolic, anthelmintic, and vulnerary remedy, . . . and enters into the composition of ointments for dressing ulcers and sores.'

M. Rocher saw a great many cases of the plague in Yünnan and most of them had a fatal result. The proportion of the inhabitants affected by it differs in different places; in some spots, where it may be described as simply passing, from 4 to 6 per cent. were attacked by it; while in other localities the population was completely decimated by this awful scourge, whole families even being swept away by it. The inhabitants in such districts, driven from hearth and

home, even leave their crops, and flee from the fell foe to the heights. Nor does flight ensure their safety at all times, for we are told that even to these upper regions the plague very often follows them, invading the mountains after having ravaged the plains, and on these higher levels likewise claiming numerous victims, the neighbouring heights near the cities also suffering from it.

The insanitary habits of the Chinese with regard to the disposal of those who succumb to the disease—so much in accord with similar methods prevalent in many parts of the Celestial Empire, where the dead are often of more importance than the living—contributes greatly to aggravate the situation, so M. Rocher informs us is his opinion; and we can readily believe it when we are told by him that instead of burying the bodies of those who have died from the pest, the natives are content to place the coffins in the open air, either on the slopes of the hills or on the plains exposed to the fierce rays of the tropical sun, with what results it does not need even the help of a lively imagination to picture.

In the years 1871, 1872, and 1873, the plague began in May and June, the time of the planting of the rice; the summer season, which is the rainy season, seemed to check its activity; but it redoubled its energies and claimed the most of its victims during the period extending from harvest till the end of the year.

A strange circumstance noted by M. Rocher is that the epidemic at several places in the middle and north of the province overleapt certain spots in its course, or passed them by, and left them untouched until several months after or even until the following year, when it returned to the places thus apparently forgotten. Having attacked nearly all the villages in the plains, the plague sought new fields for its devastations by ascending to the mountains and committing numerous ravages amongst the aborigines. M. Rocher gathered, from what he had seen and from the irregular manner in which the disease appeared, that it must have

been imported into these higher localities by the men and women who go at certain times of the year to work in the plains. More colour appears to be given to this view from the fact that it is after the rice has been planted or when the harvest is ended that this scourge leaves the low-lying country for the heights.

An interesting sketch map is given in the book to illustrate the course of the plague in 1871 and 1872 and in 1872 and 1873, showing the places where the most victims succumbed and the spots where the visitation simply passed with slight mortality. This map was prepared from official sources of information and from other knowledge of the matter obtained by M. Rocher. It appears to have followed a most curious zigzag route on both occasions in its erratic course. M. Rocher also informs us in a note on the map that certain cities and principal towns of the west of the province have been successively visited by the pest, and in some districts it has remained during several years permanent amongst the troops which were carrying on operations against the rebels.'

The late Mr. Happer, Commissioner of Customs at Mêngtzŭ for some years, thus writes about it in 1889:—

'In spite of such a favourable climate, Mêngtzŭ, in common with other parts of Yünnan, has suffered annually, for a period of years, from the plague ° ° ° which has carried off a number of its inhabitants. Indeed the presence of fallow land in the near neigbourhood of the city is attributed to the decimation of the farming population by the pest. ° ° ° A curious fact about the disease [in Yünnan] is, that it never descends to places under 12,000 of altitude above the sea, and it rarely scales heights over 7,200 feet high. Strangely enough also, it seldom attacks people sojourning in Yünnan from other provinces, its victims being confined to the aborigines, and to native born Chinese.'

With regard to it in 1895, it is stated:—

The season in Mêngtszŭ in 1895 'up to July had been very dry, but the first few days of that month were wet, and shortly afterwards the plague began with its wonted virulence. The disease was prevalent and fatal during July and August, and remained till towards the end of September. Various estimates of the number of victims are given, from 800 to 1,500. The neighouring towns suffered severely, the malady even raging in Lo-lo villages considerably over 6,000 feet above the sea level. At the commencement of the epidemic the

Chinese thought it would disappear with the arrival of the autumn (8th August), but the disease prevailed till it had ran its course, which requires about three months' time, as shown by the records kept since the establishment of the Mêngtszú Customs in 1889.'

'The plague appeared in Mêngtszŭ as usual, [in 1897] but it was not, apparently, as virulent as in former years and ran a shorter course. The first death was reported on 31st May and no deaths were reported after 6th August. The estimated mortality from plague in the city was from 250 to 300.'

It still continues at Mêngtzŭ and it is said to have been worse in 1896 than it has ever been before. The deaths were then estimated to number thirty per day out of a population of 30,000. 'Every evening the Taotai has his troops drawn up in the courtyard of the Yamên to fire their rifles in all directions to frighten the plague demons.'

A more recent report (1899) says that it appears to be dying out in that neighbourhood, though this has been denied.

The plague has been endemic for many years at Pakhoi, a small treaty port situated in the Kwongtung Province and on the Gulf of Tonquin; but takes an epidemic form there at intervals of five or ten years or even more frequently. It first occurred there in 1867, recurring at certain intervals; severe outbreaks took place in 1877, 1882, and 1894. In the last year it began in 'March, continuing with lessening severity till the end of June, but at Lien Chow city, twelve miles distant, it lasted till August.' The mortality was estimated at Pakhoi in 1882 to be 400 or 500 out of a population of 25,000, the average a day, when at its height, being ten The people were almost panic striken at its commencement and fled the town. Rats were attacked, but no other animals. There were three groups of symptoms of the disease as it manifested itself respectively in Pakhoi, Yünnan and India. In 1894 it was worse in point of mortality than ever before — 300 or 400 having died at Pakhoi by the middle of May when it was abating. From Chinese sources it is learned that before 1875 only about 100 people had died in any year of plague at Pakhoi: in 1884, 50 or 60; in 1891, about 40 or 50. We have already mentioned the mortality in

1882 and 1894. 'Native doctors in Pakhoi prescribed what they call "cooling remedies," such as rhubarb. It appears they do not treat the bubo locally.' The natives at Pakhoi 'burn joss-stick and a plant, the sweet flag, which are supposed to have prophylactic power as disinfectants.' In 1894 they bought a great deal of foreign disinfecting fluid. Dr. Deane of Pakhoi says of it: —

> 'The disease appears in one locality and seems as restricted as though it were in a bottle. One house may be so bad that anyone entering it will be seized, but the next house quite free from all danger.' 'Many perfectly healthy men take the disease and die next day.' 'It is endemic to a particular locality.' 'In Pakhoi it does not appear as an epidemic generally, but only in the most evil-smelling quarters.'

Pakhoi escaped the epidemic in 1895, being practically free from it, though Kotak, a village near the port, had a slight visitation.

It is curable in Pakhoi when brought to the missionary hospital as soon as the symptoms appear, but 'nothing can be done in the advanced stages.'

The plague in essentially a disease 'born of filth and insanitary surroundings.' The simple drainage systems in vogue in Chinese cities are periodically flushed by nature at the season of the year when they would prove most dangerous to the inhabitants, viz., during the hot and sultry summer which is the rainy season in the South of China. So effectively do the torrential rains sweep away the accumulation of weeks and months that it would be extremely difficult for man to compete with them. But their work is stultified to a large extent by the crass ignorance of all sanitary matters by the Chinese and by their utter indifference to the offensive odours which give warning of the dangers to life and health around them. No, or but very little, supplementary aid is given to the cleansing rains, so when a period of draught ensues the inhabitants naturally suffer from their neglect of the filth which surrounds them and the effluvia therefrom, whose subtle essence permeates the whole atmosphere which they breathe. Given such conditions, the

plague, if once introduced, runs a wild riot in its congenial surroundings, resisting and defying all the puny efforts put forth by the natives for its extermination. It revels in its filthy haunts; it ensconces itself in the malodorous districts and fetid precincts of a Chinese city, town, or village, where filth is never wanting, where the soil is saturated with the escaped drainage of centuries, where every street corner is a dust bin, where every vacant lot is a dirt heap, where the frontage of the houses on the rivers is a rubbish shoot, and the banks are a dumpage-ground for all refuse, where every house is an *omnium gatherum* of dust, dirt, and cobwebs; where in some cases the kitchen is a urinal and the market gardens are fertilised with night soil, and where in the midst of houses the public latrines scent the whole neighbourhood with their filthy odour, where in the early hours of the forenoon the scavengers almost render the family streets impassable to a foreigner by their necessary offices for the houses in which the modern conveniences of Western civilisation are unknown; where the most elementary sanitary laws are never dreamt of and utterly ignored by the inhabitants, where even the well-to-do are often unclean and filthy in their habits, in their clothing, in their surroundings; where the poorest wear their scanty clothes in rags and alive with vermin till it almost drops in pieces from them, and where overcrowding prevails to the utter disregard of ventilation and fresh air. What wonder then that with such a welcome reception ready for it, the plague, like the evil spirit in the parable, returns again, not often, however, like the evil spirit to find the place swept and garnished, but with the same filthy conditions ever present, inviting its return. What wonder also that year after year the visit is repeated.

'Plague is developed under three sets of conditions, (a) local conditions affecting communities, (b) certain relations between persons sick of the disease and healthy persons, (c) particular seasonal influences, (a) ° ° ° The conditions "which determined and favoured" the disease among communities were dwelling upon alluvial and marshy soils, notably those found near the shores of the Mediterranean, and on the banks of certain great rivers, such as the

Nile, Euphrates, Danube, and Yangtsz, a warm and humid atmosphere; low, badly ventilated and crowded houses; great accumulation of putrifying animal and vegetable matter in the vicinity of dwellings, unwholesome and insufficient food, excessive physical and moral misery and neglect of the laws of health as well public as private. Although outbreaks of plague occur in marshy soils, it is not confined to them, as evidenced by its persistence in Kumaun on the Himalayan mountains and the ° ° outbreak in Hongkong. Colvill and Cabiadio ascribe poverty as the influential condition in promoting plague. (b) Persons living in the same house are peculiarly liable to suffer, while those who are only brought into occasional contact (as the physician) are rarely affected. ° ° ° ° (c) Seasonal changes. In Mesopotamia, it was noticed that the disease became dormant with the setting in of the hot weather, reawakening in the winter and gathering force with the advancing spring. In Constantinople, on the contrary, the disease was dormant in the colder months and active during the hotter. The same was true of the great plague of London, the records showing that September was the month of greatest prevalence, the disease rising through July and August.'

The plague would appear to be one of Nature's scourges for the punishment of those who disobey her laws and for instruction in the elementary rules of sanitary science. Unfortunately Orientals find the lesson a difficult one to learn, and the innocent dwellers amongst them also suffer with the guilty.

We now come to the terrible visitation of the plague in Hongkong in 1894. It was probably introduced into this British Colony from the city of Canton, only distant 90 miles, between which places there is constant daily communication by native boats and foreign steamers, there being 11,090 passengers every week from Canton; many patients were fleeing from the plague in that city where it had began in the February of that year. The deaths in Canton from it during the first four months of 1894 were to be numbered amongst the tens of thousands.

The first official knowledge of the plague in Hongkong was in May, 1894, though it is suspected that it had been present in the Colony for some weeks at least before that, though unknown to the authorities, any cases of death from it having probably been registered as due to fever or other causes, no medical certificate of death being required from

the Chinese. The native quarters of the city presented an exceptionally favourable field of operations for it, and it spread with great rapidity through the narrow streets, in the blind alleys, amid the crowded tenements, claiming its victims from young and old alike whether at home or abroad, for several cases occurred of men dropping down dead in the streets.

No rain had fallen for a considerable time and there was a scarcity of water in the Colony, an intermittent supply being furnished to the inhabitants; the drainage system which had been begun without any system in the early days of Hongkong and had not kept pace with the requirements of the population was in a transition state towards a complete renovation. Taipingshan which formed the headquarters of the epidemic was built at the foot of a steep mountain side and facing the north, the breezes being kept off, as in a great part of the city, to a considerable extent by the Peak. The filth which had accumulated in the dwellings is almost indescribable, and would scarcely be credited by those who do not know how the Chinese live; the soil was saturated and reeking with half a century's sullage water and leakages from sewers; while the ground floors, really no misnomer in many cases, as whatever flooring tiles there might originally have been were often covered by inches of dirt and hardened mud, a compost teeming with germs of disease; underground basements were occupied not only by workmen during the day as workshops, but were used as sleeping dens at night; the rooms small and ill ventilated enough already were in the majority of cases further diminished in size and the atmosphere rendered more foul by being subdivided by low board partitions into cubicles, and, not content with this, a horizontal division of the apartments was effected by cocklofts, or mezzanine floors, and these latter were in some cases even partitioned off into little tiny rooms, and in some rooms, a second cockloft would even be found; the streets and lanes were narrow and intricate; the houses which had originally been built low and of only one or two stories, of late years were

in many cases being replaced by higher dwellings and every available piece of ground in the city was being rapidly built over, so that what was once a sparsely populated district was soon converted into a congested mass of buildings with but little means of ventilation; where even in some houses an open verandah would offer some chance of fresh air, the Chinese would, unless under constant supervision, quickly economise the space by either enclosing the verandah or putting up bedrooms in it.

The enhanced price of land, the raising of rents, the attempts to solve the problem how to live upon next to nothing—all tended in the one direction, that of rendering the native quarters a hot-bed of disease, by favouring the overcrowding of houses on the land, and the overcrowding of the inhabitants in those houses. Every facility was thus offered for the spread of the disease and once fairly started it continued to hold its ground all through the summer, the number of cases rapidly increasing, the deaths keeping almost equal pace with it, until the latter reached the number of 70 or 80 *per diem;* but by this time half the Chinese population had fled the Colony in terror, ill and well, all attempting to get away from the plague-infected city, the streets presented a very different aspect from the period when a full tide of life flowed through them, business was seriously affected, the foreign trade of the Colony greatly hampered, the outlook was dismal in the extreme, many steamers were afraid of calling at the port, the law courts were nearly deserted, the schools were almost forsaken; in the foreign offices, pots of chloride of lime stood at every desk, or disinfectants were freely used about the premises. The plague proclamation was in force in Hongkong for nearly four months from the 10th May until the 3rd September, 1894, and during that time there were 2,547 deaths in the Colony from it. How many really died of it will, however, never really be known, as many fled the Colony, going up to Canton and the neighbouring country while ill.

As soon as the Government and the foreign residents realised what this dreadful disease that had come amongst them was, energetic measures were taken to cope with it. A committee was formed to advise and direct operations, bodies of the troops, residents, police, and officials formed 'whitewash brigades,' which went to the infected houses, tore down the cocklofts and partitions, cleared out the rubblish, and burnt the *débris;* a burial party was formed in which sailors under the leadership of an official did gallant service. The greatest praise is due to all we have mentioned and to many whom we cannot mention, for with the greatest bravery they ran unknown risks for the benefit of their fellow men. Several of the soldiers and one officer succumbed to the infection—if there be any glory in death itself at all, theirs was a more glorious death than on a field of battle. Doctors came from different places to assist, and much was added to our knowledge of the plague during this visitation in Hongkong. A Japanese doctor, Dr. Kitasato a student of Koch's in Berlin, first discovered the plague bacillus in Hongkong in 1894, and Yersin a French doctor afterwards, while another of the Japanese who come to the Colony to investigate the disease died from it.

The efforts of the Europeans were often misunderstood by the ignorant Chinese, and the strong hand of the law was required to enforce obedience, in fact many of the natives had fled from the Colony in consequence of the measures taken to cope with and overcome the plague.

Concerning infection from this much dreaded disease, Dr. Lowson says that it is stated that 'skin to skin infection is impossible unless the one to be infected has some wound and the infecter's skin has been soiled by fæces, blood, or the contents of buboes,' but there are sufficient other methods of infection known, or suspected, to render the horrible dread the Chinese had of it well founded. The period of incubation may extend to nine days, though in the case of rats it is two or three. This would therefore seem to furnish a reason why these rodents are affected before human

beings, besides the idea already propounded that being near the ground they first receive the infection. With regard to human beings this period of incubation is sometimes even shorter than nine days.

In the first commencement of the plague the symptoms may be varied, an anxious terrified expression is common and fever and buboes are also signs, but not of course infallible, the temperature as a rule rises gradually 'and in most severe cases the tendency is for the temperature to keep about the same level for some time'; but we cannot go into a full report of the symptoms. Those who are interested in them will find them fully described in Dr. Lowson's valuable paper. The death rate amongst those attacked in Hongkong in 1894 was as follows :—

Chinese	93.4	per cent.
Indians	77	„
Japanese	60	„
Eurasians	100	„
Europeans	18.2	„

The Chinese lacked efficient medical attendance—in many cases they would have nothing to do with foreign doctors, while Europeans called in properly trained physicians and that, in most cases, right early. At the same time there is no doubt that the European constitution was better able to withstand this fearful disease. Judged by the percentage of deaths in those attacked, the Eurasians would appear to have the worse constitutions of all.

'About ten acres of the most densely populated part of the city was closed by the Government at the height of the epidemic and the inhabitants turned out of their dwellings and housed elsewhere. The streets were walled up and constables were stationed to prevent egress to the "forbidden city."' In this quarter of the city, Taipingshan, nearly every house had plague in it and most of the houses were unfit for habitation. The Government resumed all the land and houses in this portion of the city, giving compensation to the owners;

the wretched dwellings were eventually pulled down, and the streets are now laid out on an improved plan.

During the next two years the plague played havoc in the neighbourhood of Canton, Hongkong and Macao, now visiting, during the hot months of the year, one part of the country and now another. Hongkong escaped in 1895, except for a few sporadic cases, amounting to some 44 in number, but Macao was visited by a severe epidemic of it in April and May 1895. The city of Canton was reported to be practically free in 1895.

In Canton, when the plague was raging in 1894, a reward was offered for the bodies of rats that had died from it, and in consequence 21,000 were collected. The plague during these last few years also visited Amoy, Swatow, and other places in the south-eastern part of China, reaching as far north even as Shanghai, where a few cases occurred.

A recurrence of the bubonic plague took place in Hongkong in 1896. It commenced early in the year: —

'The disease was at its worst stage in April and May and was not finally stamped out till the end of September. The total number of cases brought to notice was 1,204, of which 1,097 ended fatally. Europeans attacked numbered fifteen, of whom seven, including two soldiers and one Inspector of Nuisances, succumbed to the disease. ° ° ° One of the two sisters who were engaged in nursing at the Plague Hospital was also attacked by the disease but fortunately recovered. The largest number of fresh cases in one week was 100, from the 23rd to 30th May, and the greatest number of deaths was 87, for the week ending 9th May.'

But it has spread so over different places in China that to give an accurate and full account of its visitations would require more space than we have at our disposal, several hundreds are said to have died of it in Kaulung City in 1898.

The plague also visited Formosa in 1896; and considerable alarm was caused in 1896 and 1897 by a serious outbreak of it in Bombay and elsewhere in India. A new phase of it in Bombay was that pigeons were attacked by a disease which presented points of resemblance to the plague, and died in large numbers. In this connection the following extract from the 'Bombay Gazette,' as published in the

London 'Daily Chronicle' of the 14th January, 1897, proves of more than passing interest :—

'Mr. Hankin has set himself to investigate an important branch of the subject—the means by which the pest becomes diffused, and is brought in contact with the population which becomes subject to its ravages. The time has not come to enter into details, but it is permissible to state that there is evidence proving beyond all doubt that rats, living and dead, and ants play a large part in diffusing the disease and establishing it in buildings which become in their turn centres of infection. Rats which have the plague deposit the germ of the disease on the floors over which they pass. When they die their bodies are eaten by ants, which absorb the germs and deposit them in cracks and crevices, especially when there is any lurking moisture. Ants require water, and consequently they frequent the neighbourhood of taps and sinks. The bacilli have been found in ants a fortnight after they received them from preying on dead rats. A house near Dhobie Talao, in which two deaths took place, was searched for dead rats. Their bodies were dug out and the holes closed up. The man employed on that work took the plague. Some days afterwards Mr. Hankin succeeded in picking out from crevices ants which were found to have the bacilli. Some of the surface of the ground near the sink had bacilli, though it had been flushed with phenyle the day before. The bacilii were doubtless deposited by the ants after the phenyle had become dry. It is not to be supposed that ants have any monopoly in the diffusion of bacilli. Insects which have never been held in such general esteem for industry and self-help have unquestionably their share in that deadly work. But keeping in view the proved fact that rats get the plague and die of it in large numbers, that their dead bodies under the floors and among the rafters of old buildings are sources of infection, intensified by the action of myriads of ants, Mr. Hankin has come to the conclusion that the segregation of human beings who get the disease can have but a very small effect in preventing the spread of the disease. The danger lurks in the house, and he recommends that the other inmates should be removed whether the patient elects to stay there or not. In the Himalayas and in all countries the segregation of the healthy has been the one effective means of stopping the spread of the plague.'

Monkeys and squirrels are also affected by plague.

With regard to the plague amongst the lower animals, Dr. Manson says :—

'It seems to me that they have to be reckoned with in the future, more than they have been in the past, in devising schemes of quarantine, and in attempts at stamping out the desease in already infected localities. It seems to me that the wholesale destruction of domestic vermin should go hand in hand with the isolation of plague-stricken patients.'

'In an article on the plague in the *Annales de l'Institute Pasteur*, Dr. Simond says that both amongst rats and men the infection is carried by fleas, which are the chief instrument in the propagation of the disease.'

Dr. Yersin, a French physician who went to Hongkong in 1894 to study the plague has since made a series of experiments with the plague bacillus which has resulted in his discovering what he believes to be a cure for the plague. By the injection of the serum he prepared, he cured one case in Canton; of twenty-three cases in Amoy, fifteen were cured, two died and of the remaining six cases he unfortunately left before a cure was effected, though he had every hope that it was in progress. It takes twenty-four hours to effect a cure and it must be taken at once as soon as the symptoms develop. 'Haffkine practised during the Bombay epidemic a system of proplylactic inoculation,' the figures were encouraging in 1897; in 1899 the accounts are very encouraging.

'Inoculation against plague bids fair to become universal in India; one town of a population of about 40,000 having only about 5,000 uninoculated, while many have been inoculated twice. The results justify the practice, a report for one week in September [1898] showing only 69 attacks among 32,000 inoculated persons, and 417 attacks among 8,500 uninoculated.'

The bubonic plague is 'known in India by various names. In the Bombay Presidency it is called "Pali plague" because it was very rife in Pali in 1836.' As a general rule the following may be said to be fairly demonstrated by experience, namely 'that the attacks of the plague fall upon subjects living wholesome lives under good sanitary conditions and succeed * * upon those living in unhealthy surroundings or whose system has been weakened by other disease.' As a rule doctors seem to escape, though not always. It is those who are constantly with patients that are more liable, though the immunity that nurses and others usually enjoy seems wonderful, a few cases have occurred of even these taking it.

In some epidemics of plague it is said that patches are seen on the surface of the body after death, hence one name it formerly got was that of the Black Death.

In the epidemic of 1898 in Hongkong there were 1315 cases, 75 of which were non-Chinese: 26 of these latter being Europeans, two of the nurses at the hospital being victims of

this frightful disease. Though a less severe epidemic than that of 1894, the cases in some instances were more severe. 65·3 per cent of non-Chinese who took it died; whereas amongst the Chinese the mortality reached the high figure of 89·6 per cent. Dr. Clarke, the Medical Officer of Health in Hongkong, in his report makes the following interesting statement:—

'I am strongly inclined to apply tentatively Sanarelli's theory concerning the bacillus of Yellow Fever, namely, that the vitality of the bacillus, outside the living bodies of men and animals, depends largely upon the co-existence of vegetable moulds by which it is nourished, to the infective material of this disease also. It is already well known that a moist atmosphere, defective ventilation, a moderate amount of heat, and the absence of sunlight are the most favourable conditions for the development of the Bubonic Fever bacillus, while they are the conditions which encourage the free growth of the vegetable moulds, and it is not unreasonable therefore to surmise that this property of symbiosis, which has been observed by Metchinkoff in connection with the bacillus of cholera, may have not a little to do with the persistence of the bacillus of Bubonic Fever in damp and ill-ventilated dwellings.'

The plague recurred again in Hongkong in 1899, the mortality gradually rising to some forty or fifty deaths in the course of a week in the beginning of May, one European being attacked by it, while the following account of it at about the same period of the year shows the ravages it was committing in the neighbourhood of Canton:—

'The plague is more than recrudescent in many of the towns and villages of the delta. In Canton and Fatshan, it is reported as "bad," but not so bad as in some of the inland cities.

The city of San Ning might correctly be named, at present, "The City of Death." The plague is ravaging with special virulence, and carrying off its victims in large numbers. Shops and dwelling houses are closed, and their inhabitants have fled into the country, carrying the infection with them. Business is, for the present, paralysed. The streets, meanwhile, are reeking in filth and all drains choked with rubbish. Behold the remedy employed! In one street, I observed no less than three matsheds erected, in which were seated, in calm complaisancy many idols which are implored to exert their power to stem and turn back the tide of death. Moreover, over almost every door are hung branches of cactus, or other thorny shrubs, also a piece of fine netting, and a bag of small cockle shells. It is believed that the malignant devils cannot well avoid all these obstacles and enter the house! They *may* be frightened by the

rattling of the shells, as boys used to frighten birds from the corn-fields by the rattle of a tin pan. If the devils yet attempt to enter, they must pass through the mass of thorns, but can scarcely avoid the small netting.

It is almost past belief that men's minds are so dark, minds, too, that have spent years in America or Australia. Yet, there it is. It is altogether tragic to see such things, and to look behind and contemplate the sorrow, bereavement, and blank despair that hover over the houses and paralyse the hearts of those who crouch in terror within. One may well ask oneself the question, can such things exist? Furthermore can it be possible that those enshrouded in such mental darkness can dare to assert, and venture to dream, that they stand on an equality with the people of the West? In the interests of humanity, there is every reason why all agencies, religious, educational, and commercial should continue their propaganda, and endeavour to penetrate and dissipate this terrible gloom.'

The plague was also at Kwang Chow Wan, the new French port in the Kwangtung province, in April or May 1899: it was prevalent among the natives; one European soldier died of it and another who was attacked with it, was cured by the Yersin serum.

'Speaking of the persistence of the contagion of the plague microbe, which is causing so much anxiety in Austria and Germany, the journal *La Suisse*, Geneva, cites a characteristic case. "In 1660 the Dutch city of Haarlem was devastated by the plague. Whole families perished, among them a family by the name of Cloux, whose various members were buried in the Haarlem Church. Thirty or forty years ago it was found that the masonry of the tomb was out of repair, and the vault was entirely rebuilt. The masons in charge of the work descended into the vault and remained there during more than a day. Now although more than two centuries had passed since the epidemic, all these workmen were attacked with the infectious bubo [characteristic glandular swelling] of the plague and had to undergo long treatment at the hospital. Nevertheless, there were no symptoms of the plague proper, and all recovered." '

Books recommended.—The local papers published in Hongkong contain, during the prevalence of the plague, many interesting particulars about it. Trever's 'Diseases of India,' Article on Plague in Encyclopædia Britannica.' Davidson's 'Tropical Medicine.' An article in the 'London and China Express,' as quoted in the 'Hongkong Telegraph' of 9th July, 1895. Dr. Manson's 'Report on the Health of Amoy' for the half year, ending 31st March, 1878, in the 'Medical Reports of the Imperial Maritime Customs,' 15th issue. 'Notes of an Epidemic Disease observed in Pakhoi,' by J. H. Lowry, L.R.C.P. Ed., L.R.C.S. Ed., in 'Medical Reports of the Imperial Maritime Customs, 24th issue, for the half year ending 30th September, 1882. 'The Imperial Maritime Customs Decennial Reports' pp. 654 and 671. M. Rocher's 'Yunnan.' Dr. James Lowson's Report on 'The Epidemic of Bubonic Plague in Hongkong, 1894,' published in the 'Hongkong Government Gazette.' 'Report on the Outbreak of Bubonic Plague in Hongkong to the International Congress of Hygiene and

Demography, held at Buda-Pest, 1894,' by Dr. P. B. C. Ayers, C.M.G., Colonial Surgeon, Hongkong, and Dr. James Lowson, M.B., 'Acting Superintendent, Government Civil Hospital. H.E. Sir Wm. Robinson's speech reported in the 'Hongkong Weekly Press,' 9th Dec., 1896. 'Tropical Diseases: A Manual of the Diseases of Warm Climates,' by P. Manson, M.D., L.L.D., from which we have made large extracts. Also see 'Annual Reports by the Medical Officer of Health for Hongkong' for years 1897 and 1898.

POETRY.—The East is the land of poetry. Here Nature is found in her happiest moods: she lavishes all the tints of her wonderful palette on her gorgeous sunrises and sunsets; she instals her electric lights—the bright stars in the blue depths of the unfathomable sky—and so pure is the atmosphere, that one can see beyond their clear shining into the illimitable space; her full-orbed moon floods the whole landscape with a silvery light but seldom seen in the West; the sun glows with such an intense heat, that, aided by the tropical showers, the earth is clad with a hot-house growth of plants and shrubs; nor are her grander moods unrevealed to man, for towering crag and rugged mountain hem in the meandering river, and the soft lights of sunset play amidst their gloomy rocks and sheltered ravines, while the noon-day clouds cast passing shadows on the lovely scene; anon, amidst the thunder of the storm and the vivid flashes of the lightning, the God of Nature reveals Himself, while all the latent forces of destruction seem let loose in the howling, whistling wind, the dashing wave, and the fierce battling of the elements of the dreaded typhoon.

The Chinese have been the worshippers of nature for centuries and millenniums, both in the literal and figurative sense of the term: long before we in the West awoke to her wild charms and sylvan beauties, ages before the ponderous Dr. Johnson saw nothing to admire in the wild Hebrides and the rugged mountains of Scotia, the Chinese had sung the praises of similar scenes in their native land; 'Chinese poets manifested a passionate love of nature thousands of years before Scott or Wordsworth.' A suggestion, a reference, a line, or a word points to some aspect of nature, such as—

'The white clouds fly across the scene,'

to find its response in the next line of—

'The distant hills are clothed in green,'

while others will revel in some descriptive piece of solitary scenes.

But, unfortunately, much Chinese poetry is incapable of translation: it loses its essence in the transfer into another and barbarian speech, and becomes tame prose, and prosy at the best. As the wild flowers which adorn the hill-sides in this land, with their bright pinks and rich crimsons, soberer mauves and clear pure whites, when gathered by the enthusiastic botanist and treated by his careful hands with the greatest tenderness, fade and wither, lose their fresh bloom and bright tints, turn to a uniform brown and black, and smell musty and dry; so the flowers of Chinese poetry lose their freshness and beauty—the sparkle of wit and the point of allusion are lost to unappreciative Western ears, the rhyme and rhythm are gone, and they are interesting alone to the sinologue's ear. Occasionally, however, by a happy chance, the brightness and sparkle of a ballad or song are retained, or even improved upon, as in Stent's translations.

The Chinese language lends itself readily to the poetic art—harsh consonantal sounds are wanting, and the combination of consonants and vowels is often musical. Though largely monosyllabic, the diphthongs give a somewhat dissyllabic character to many of the words. The cadence and modulation required are to be found in the tones of the Chinese language, and every word takes the place occupied by a metrical foot in our Western poetry.

'In the hands of an accomplished writer, the Chinese language is capable of a condensed picturesqueness and vigour such as can be rendered into no foreign language less ideographic in its mode of writing unless by means of wordy paraphrases. Each character in its (often numerous) component parts carries a wealth of imagery to the sense, and whole series of metaphors are embodied in a single epithet. A language of this kind lends itself especially to the description of the scenery, and the most superficial analysis of Chinese poetry reveals the fact that the productions which are most applauded in this branch of literature consist simply of elaborate word-painting whose beauty resides rather in the medium of expression than in the author's thought. Hence it happens that when odes renowned for centuries among Chinese readers are transposed into the naked

languages of Europe, it is found that their charm has vanished, as the petals of a flower are dropped from the insignificant and sober-coloured fruit.'

As Giles puts it, they are :—

'Strains that to alien harps can ne'er belong,
Thy gems shine purer in their native bed.'

One of the classical works of the Chinese, the Shi-king, (B. C. 500) is a collection of ancient songs, &c. 'The bulk of these curious vestiges of antiquity * * do not rise beyond the most primitive simplicity, and their style and language, without the minute commentary, would often be unintelligible.'

Here is one translated by Dr. Martin :—

A speck upon your ivory fan
You soon may wipe away ;
But stains upon the heart or tongue
Remain, alas ! for aye.

Another put into English verse by Mr. Jennings :—

BRIDAL SONG.

Ho, graceful little peach tree
Brightly thy blossoms bloom !
Go, maiden, to thy husband ;
Adorn his hall, his room.

Ho, graceful little peach tree
Thy fruit abundant fall !
Go, maiden to thy husband ;
Adorn his room, his hall.

Ho, graceful little peach tree,
With foliage far and wide !
Go, maiden, to thy husband
His household well to guide.

The reader is referred for further specimens of these 300 odes to the Shi King, or Book of Odes, itself. It has been well said by Professor von der Gabelentz 'that in this whole collection of Odes * * * there is not a line to be found which may not be read aloud without any hesitation in the most prudish society.'

Epics and pastorals are not found in Chinese poetry; but almost every other description is to be seen, as well as poetic effusions of a character unknown in the West, such as proclamations by the Magistrates in rhyme.

It is very extraordinary to find an Edward Allan Poe in Chinese literature, B.C. 200. The Chinese prototype was an eminent statesman, Kia Yi by name, who was also 'no mean poet'

A CHINESE 'RAVEN.'

THE FU-NIAO, OR BIRD OF FATE.

'Twas in the month of chill November,
As I can very well remember
In dismal, gloomy, crumbling halls,
Betwixt moss-covered, reeking walls,
An exiled poet lay—

On his bed of straw reclining,
Half despairing, half repining;
When athwart the window sill.
Flew in a bird of omen ill,
And seemed inclined to stay.

To my book of occult learning,
Suddenly I thought of turning,
All the mystery to know,
Of that shameless owl or crow,
That would not go away.

"Wherever such a bird shall enter,
'Tis sure some power above has sent her,
(So said the mystic book) to show
The human dweller forth must go,"——
But *where* it did not say.

Then anxiously the bird addressing,
And my ignorance confessing,
"Gentle bird, in mercy deign
The will of Fate to me explain,
Where *is* my future way?"

It raised its head as if 'twere seeking
To answer me by simply speaking,
Then folded up its sable wing,
Nor did it utter anything,
But breathed a "Well-a-day!"

More eloquent than any diction,
That simple sigh produced conviction,
Furnishing to me the key
Of the awful mystery
That on my spirit lay.

"Forture's wheel is ever turning,
To human eye there's no discerning
Weal or woe in any state;
Wisdom is to bide your fate;"
This is what it seemed to say:
By that simple "Well-a-day."

A poem of great repute among native scholars is 'The Dissipation of Sorrows,' written by Yuh Yuen (B.C. 450), whose untimely end is commemorated by the annual Dragon Boat Festival (See Article under that heading).

Here is a husbandman's song as rendered by Mr. Giles :—

Work, work—from the rising sun
Till sunset comes and the day is down
I plough the sod
And harrow the clod,
And meat and drink both come to me
So what care I for the powers that be.

Here is a little ode addressed by 'Su Wu to his wife on setting out on an embassy to the Court of the Grand Khan of Tartary,' 100 B.C. The English is from the rendering by Dr. Martin :—

Twin trees whose boughs together twine,
Two birds that guard one nest,
We'll soon be far asunder torn,
As sunrise from the West.

Hearts knit in childhood's innocence,
Long bound in Hymen's ties :
One goes to distant battle-fields,
One sits at home and sighs.

Like carrier bird, though seas divide
I'll seek my lonely mate ;
But if afar I find a grave,
You'll mourn my hapless fate.

To us the future's all unknown,
In memory seek relief ;
Come, touch the cords you know so well,
And let them soothe our grief.

Poetry flourished most in the T'ang dynasty, (A.D. 620-907) in the ninth and tenth centuries, which have been described as the Augustan age in China of poetry and letters. 'The collected poems of the * * * T'ang dynasty have been published by Imperial authority in nine hundred volumes.' Among the most celebrated poets of this time is Li Tai-po, (A.D. 720) an anacreontic poet whose adventures are famous, as well as his sonnets. His works were published in thirty volumes. He attained high government distinction, but was drowned, falling overboard from a boat when under the influence of

his favourite wines. He is thus described by one writer: 'the best known of China's countless host of lyric poets, famous for his exquisite imagery, his wealth of words, his telling allusions to the past, and for the musical cadence of his verse.'

Dr. Edkins describes Li Tai-po's characteristics as a poet, as follows:—

'This poet is fond of deep passion, fear and pathos. All his power is devoted to the production of these sentiments in the readers' mind. He loves quick transitions, and one touch is enough for one thought. Another thought crowds after it, and then a third, ° ° ° Burns collected old songs, and infused them with the fire of his genius. That class of Western poets, of whom Burns is a shining example, would be the fit companions of Li Tai-po, whose poems are often filled up with lines gathered from the wide range of early-song literature. ° ° ° Li Tai-po had a consciousness of power, and this made him careless in regard to rules. He uses short lines whenever he pleases, and it is often hard to punctuate his lines. His nation admires him so much, that when he is irregular in the choice of his words and the length of his lines, they still praise him. His genius was intuitive. No one took less time than he to write. No one made such leaps from one subject to another as he did. This recklessness was a great aid to him, because he did not need to take time to polish his style and smooth down his roughnesses. He vaulted over difficulties and expected his reader to follow him, without asking: Why this leap? or, Where is my master intending to go? He left the reader to fill the gap, and he himself always wrote brilliant sentences, and dealt in the pathetic and the sublime. All faults are readily forgiven if a writer can do this, for there is nothing that readers so much delight in as in having the tender sentiments of the heart stirred from their depths. Our poet wrote verses as he travelled, and his poems are a running comment on his visits to various localities in his native country.' The manner in which he was able 'to find in the rounds of nature the interpreter of his thoughts, and to throw himself into nature ° ° is proof of his high character as a poet. Here he seems to resemble Wordsworth, who, with Coleridge, passionately loved every wild and sublime scene in nature, but was not less moved by quiet landscapes. His heart was open to every suggestion that could be made to spring from wheat field, grove, or sunset glory. ° ° ° But he greatly exceeds Wordsworth in popularity, having a whole nation at his feet, and there is to the present time no diminution of his fame.'

Of him, it has been said that he was 'without doubt the greatest of Chinese lyric poets.' One of the emperors said of him that 'a god had become incarnate in his person.'

We give a few specimens of Li Tai-po put into English, first an impromptu which shows his early genius, being produced at the age of ten :—

TO A FIREFLY.

Rain cannot quench thy lantern's light,
Wind makes it shine more brightly bright;
Oh why not fly to heaven afar,
And twinkle near the moon—a star!

A VISIT TO THE CLEAR COLD FOUNTAIN.

Alas, that day should lose itself in night!
I love this fount so clear, so passing cool;
The western glow pursues its waters' flow:
The wavelets symbolise my silent thoughts,
And murmur forth a wordless hymn of praise.
I watch the moon among the clouds so grand,
The waving pines, athwart the sky so tall
Anon do blend their rusting with my song.

A VISIT TO THE RAPIDS OF THE WHITE RIVER.

I cross the stream just as it starts to life,
From man and all his deeds afar I roam.
The isles are clad in nature's living hues,
And set in scenes of sweetest beauty rare.
The deep-blue sky is mirrored in the stream,
Whose broad expanse reflects the passing clouds.
I watch them as they sail away to sea,
My leisured mind next wanders where the stream.
Is full of fish that dart adown its course,
The setting sun doth end my day-long songs,
By silv'ry moon-lit rays I hie me home
To where my humble cot a-field doth lie.

THE POET.

You ask what my soul does away in the sky,
I inwardly smile, but I cannot reply;
Like the peach-blossom carried away by the stream,
I soar to a world of which you cannot dream.

Here is a short lyric translated by Dr. Martin which he describes as 'characterised by simplicity of expression and naturalness of sentiment, rather than by strength and elevation.' :—

A SOLDIER'S WIFE TO HER HUSBAND.

'Twas many a year ago,
How I recall the day!
When you, my own true love,
Came first with me to play.

A little child was I;
My head a mass of curls;
I gathered daisies sweet,
Along with other girls.

You rode a bamboo horse,
And deemed yourself a knight,
With paper helm and shield
And wooden sword bedight.

Thus we together grew,
And we together played--
Yourself a giddy boy,
And I a thoughtless maid.

At fourteen I was wed;
And, if one called my name,
As quick as lightning flash
The crimson blushes came.

'Twas not till we had passed
A year of married life
My heart was knit to yours,
In joy to be your wife.

Another year, alas!
And you had joined your chief;
While I was left at home,
In solitary grief.

When victory crowns your arms,
And I your triumph learn,
What bliss for me to fly
To welcome your return.

Tu Fu (A.D. 712-770) was another poet of the T'ang, and one of some distinction, who has been described as 'one of China's greatest men in poetic genius.' The Chinese rank him 'as second only to Li Tai-po.' 'He lived in the eighth century, dying of hunger in A.D. 768 * * in a temple in which he had been compelled to take refuge.' We give some specimens of Tu Fu's poetry:—

IN ABSENCE.

White gleam the gulls across the darkling tide,
On the green hills the red flowers seem to burn;
Alas! I see another spring has died.....
When will it come—the day of my return?

The Chinaman's ardent desire to return to his native land, dead or alive, though due to a very great extent to the cult of ancestral worship and all the customs that group themselves round this central idea, setting and crystallising into a rigid system through the course of long ages—though his wish to return is apparently almost entirely based on this; may it not be that underneath the frost of ice-bound

custom there flows the natural love of home which the ordinary celestial is unable to express, but which wells up from the heart of the poet? Other selections might be made which express this longing in stronger language than the above.

THE DESERTED WIFE.

Once fair beyond the fairest dame on earth,
Within the mountain dell I live perdue;
And scion of a virtuous house I am,
Though shrubs and trees are now my sole support.
Our troubles came within the walls amain:
Not long ago my brothers met their end.
Their rank was high. Alas! it mattered not;
For e'en their stiff, cold clay was lost to us.
I care not for the present age, no charms
It hath for me. Life flickers like a wick:
A passing breath blows all our joys away.
A new fair wife, as fair as clearest jade,
Is now my husband's love in place of me.
The libertine hath turned away from me.
Th' acacia knows the hour to close its leaves,
The turtle-dove without its mate doth pine;
He only sees the new wife's witching smile,
He heeds not how his former love doth weep.
Upon the mountain top the rill is clear;
But at its foot the stream is muddy, thick.
My maids go out to sell my lustrous pearls:
And with a wisp they mend the patchèd roof.
I pluck the wayside flowers, but wear them not;
And then I gather cones from off the firs.
My broidered sleeve is thin for gusty winds,
As morn and eve I lean my pensive form
Against the tall bamboos with drooping sprays.

Another name to be mentioned is that of Han Yü (A.D. 768-824) 'foremost among the statesmen, philosophers, and poets of the T'ang dynasty, and one of the most venerated names in Chinese literature.' From his pen are the following:—

THE WOUNDED FALCON.

Within a ditch beyond my wall
I saw a falcon headlong fall.
Bedaubed with mud and racked with pain,
It beat its wings to rise, in vain;
While little boys threw tiles and stones,
Eager to break the wretch's bones.
O bird, methinks thy life of late
Hath amply justified this fate!
Thy sole delight to kill and steal,
And then exultingly to wheel
Now sailing in the clear blue sky,
Now on the wild gale sweeping by,

Scorning thy kind of less degree
As all unfit to mate with thee.
  But mark how fortune's wheel goes round;
A pellet lays thee on the ground,
Sore stricken at some vital part,—
And where is then thy pride of heart?
  What's this to me?—I could not bear
To see the fallen one lying there.
I begged its life, and from the brook
Water to wash its wounds I took.
Fed it with bits of fish by day,
At night from foxes kept away.
My care I knew would naught avail
For gratitude, that empty tale.
And so this bird would crouch and hide
Till want its stimulus applied;
And I, with no reward to hope,
Allowed its callousness full scope.
  Last eve the bird showed signs of rage,
With health renewed, and beat its cage.
To-day it forced a passage through,
And took its leave, without adieu.
  Good luck hath saved thee, not desert;
Beware, O bird, of further hurt;
Beware the archer's deadly tools!—
'Tis hard to escape the shafts of fools—
Nor e'er forget the chastening ditch
That found thee poor, and left thee rich.

HUMANITY.

Oh spare the busy morning fly!
  Spare the mosquitoes of the night!
And if their wicked trade they ply
  Let a partition stop their flight.

Their span is brief from birth to death;
  Like you they bite their little day;
And then with autumn's earliest breath,
  Like you too they are swept away.

Here is one specimen which shows that the poetic taste is present in what seems to many a Westerner the unpoetic Chinese.

TASTE.

The landscape which the poet loves is that of early May,
When budding greenness half concealed enwraps each willow spray.
That beautiful embroidery the days of summer yield,
Appeals to every bumpkin who may take his walk afield.

YANG CHÜ YÜAN.
(8th & 9th Cent. A.D.)

Another famous poet was Su Tung-po, (A.D. 1036—1101) of the Sung dynasty, which has been described as the Elizabethan age of Chinese letters. His poems are contained in one hundred and fifteen volumes. He was 'an official of remarkable talents, a statesman, poet, essayist, and man of letters,' who spent many of his latter years under a cloud, being banished to the south of the empire, a punishment he partly brought on himself, owing to his satire. Of him it has been written that 'under his hands, the language of which China is so proud, may be said to have reached perfection of finish, of art concealed. In subtlety of reasoning, in the lucid expression of abstractions, such as in English too often elude the faculty of the tongue, Su Tung-po is an unrivalled master.' We give also a few specimens of Su Tung-po's poetry. The first we extract from 'Gems of Chinese Literature.'

THE SONG OF THE CRANES.

Away! away! My birds, fly westwards now,
To wheel on high and gaze on all below;
To swoop together, pinions closed, to earth;
To soar aloft once more among the clouds;
To wander all day long in sedgy vale;
To gather duckweed in the stony marsh.
Come back! Come back! Beneath the lengthening shades,
Your serge-clad master stands, guitar in hand.
'Tis he that feeds you from his slender store:
Come back! Come back! Nor linger in the west.

Su Tung-po's eulogies of departed worthies are fine specimens of writing. He 'never failed to clothe his thoughts in beautiful language,' 'with great facility he collects all the meritorious deeds of his heroes, and places them in a very strong light; he then makes some allusion to the ages long gone by, and traces their resemblances to celebrated personages concluding with his own panegyrics. These eloquent pieces were not only printed but also engraved on solid stone.' We give one of these eulogistic inscriptions.

IN MEMORIAM: HAN WEN KUNG.*

High mounted on the dragon's back he rode
Aloft to where the dazzling cloudlands lie;
The glory of the sky he grasped amain;
The splendour of the stars, his sparkling robe.

* The same as Han Yü.

The zephyrs' breath him gently wafted on
From earth's domain up to the throne of God.
On earth his practised hand swept off the chaff,
The husks which hid the grains of truth from sight.
He roamed the wide would o'er from pole to pole,
From east to west his rays so bright were shed,
And nature's darkness clothed upon with light.
The third amidst the three of genius great,*
His rivals strove in vain to reach his height,
And panted, dazzled by his glory's glare.
Buddha was cursed by him ; his priests denounced.
His sovereign's wrath was poured upon his head.
He journeyed to the distant South afar ;
And passed upon his way the grave of Shun ;
And wept, wept o'er the daughters of ancient Yao,
The spirit of the deep before him went,
And stilled the noisy waves tumultuous roar,
As 'twere a lamb the monster fierce he drove.†
In heaven above the golden harps were still,
And God was sad, and called him to his place
Beside his throne. I now salute him there,
And now present to him my off'rings poor :
The red lichee, the yellow plantain fruit.
Alas ! Why lingered he not then on earth ;
But passed so soon away with flowing locks
Into the future world—the great unknown ?

It will be seen that the sentimental is not wanting in the Chinese character, though it is kept down to a great extent by their customs and manners :—

MY NEIGHBOUR.

When the Bear athwart was lying,
And the night was just on dying,
And the moon was all but gone,
How my thoughts did ramble on !

Then a sound of music breaks
From a lute that some one wakes,
And I know that it is she,
The sweet maid next door to me.

And as the strains steal o'er me
Her moth-eyebrows rise before me
And I feel a gentle thrill
That her fingers must be chill.

But doors and locks between us
So effectually screen us
That I hasten from the street
And in dreamland pray to meet.

* The other two were Tu Fu and Li Tai-po.
† Referring to the crocodile which he is said to have driven away.

Poetry is held in high estimation by the Chinese. Capping verses is a pastime of scholars; and at the competitive examinations the candidates have to try their hands at the composition of verse. This mechanical art they have first to learn at school, as, with us, boys waste their time at public schools and colleges in composing Latin verse. The consequence is, that all the educated men are verse-makers — we cannot call such poets. To this cause is partly due the mechanical structure of much of Chinese poetry, but it is also due to the peculiarities of its construction. Nor is the art of poetry confined to men. China has had her burning Sapphos who loved and sang and her lyric Corinnas. The lower classes are passionately fond of the recitations of ballads by men who go from house to house for the purpose.

We append a piece translated by the late G. C. Stent :—

CHANG LIANG'S FLUTE.

'Twas night--the tired soldiers were peacefully sleeping,
The low hum of voices was hushed in repose;
The sentries in silence a strict watch were keeping,
'Gainst surprise, or a sudden attack of their foes.

When a mellow note on the night air came stealing,
So soothingly over the senses it fell—
So touchingly sweet—so soft and appealing,
Like the musical tones of an aërial bell.

Now rising, now falling—now fuller and clearer—
Now liquidly soft—now a low wailing cry--
Now the cadences seem floating nearer and nearer—
Now dying away in a whispering sigh.

Then a burst of sweet music so plaintively thrilling,
Was caught up by the echoes who sang the refrains
In their many-toned voices—the atmosphere filling
With a chorus of dulcet mysterious strains.

The sleepers arouse and with beating hearts listen,
In their dreams they had heard that weird music before;
It touches each heart—with tears their eyes glisten,
For it tells them of those they may never see more.

In fancy those notes to their childhood's days brought them,
To those far-away scenes they had not seen for years;
To those who had loved them, had reared them and taught them,
And the eyes of those stern men became wet with tears.

Bright visions of home through their mem'ries came thronging,
Panorama-like passing in front of their view;
They were *home-sick*, no power could withstand that strange longing,
The longer they listened, the more home-sick they grew.

Whence came those sweet sounds ? Who the unseen musician
That breathes out his soul which floats on the night-breeze
In melodious sighs—in strains so elysian—
As to soften the hearts of rude soldiers like these ?

Each looked at the other, but no word was spoken,
The music insensibly tempting them on :
They *must* return home :—ere the daylight had broken,
The enemy looked, and behold, they were gone !

There's a magic in music—a witchery in it,
Indescribable either with tongue or with pen ;
The flute of *Chang-Liang*, in that one little minute,
Had stolen the courage of eight thousand men.

Books recommended —'The Poetry of the Chinese,' by Sir. J. F. Davis, Bart, K.C.B., F.R.S., &c. This book gives an account of the structure of Chinese poetry and a number of specimens. An article on 'Chinese Poetry,' by the late Sir Walter Medhurst, in 'The China Review.' Vol. IV., p. 46. 'The Jade Chaplet,' by G. C. Stent; 'Entombed Alive, and other Verses,' from the same author's facile pen. For accounts of Su-Tung-po, see 'China Review,' Vol. I., p. 32. where two or three further specimens of his poetry are given, and Vol. XII., p. 31. 'The works of Su-Tung-po, an article in 'The Chinese Repository,' Vol. XI., p. 132. 'Li-Tai-po as a Poet,' a short account of Li-Tai-po's poetry in 'The China Review,' Vol. XVII., p. 35. 'Chinese Legends and other Poems, by W. A. P. Martin, D.D., L.L.D. 'Chinese Poetry in English Verse,' by H. A. Giles, M.A., L.L.D., from which we have culled a number of our specimens given above.

POPULATION.—Much has been written on the population of China and various surmises and estimates have been made of the number of the inhabitants.

If it is well night impossible to find the exact number of any one people in our Western lands, much more difficult is it in the East. There are several things that militate against an exact return being made of the population in a country like China. To begin with, the object of taking a census in this land has often been simply for the purposes of revenue, and infants and young children as well as very aged men were not included, though, at the present day, a fuller method of taking the census is in vogue. Then again people who do not have the fullest confidence in their rulers have not probably been willing to give the fullest returns to these rulers. And, again, anyone who knows anything about Orientals can readily understand how difficult it is for them, brought up with such a want of precision in their habits of thought and expression, to realise the importance of contributing their quota of statistics with the care and exactitude

they demand. Notwithstanding all these things, the different censuses taken by the Chinese in the past are worthy, on the whole, in many instances, of a considerable amount of credence; and, in fact, form the only returns available for the entire empire. Compared with estimates made by foreigners, they are tolerably trustworthy.

There have been considerable fluctuations in the number of people in China at different periods: wars, rebellions, famines and floods have exerted a most depopulating effect on large tracts of country and have acted as a drag on the continual tendency to increase.

Notwithstanding all these minimising effects, during the centuries and millenniums the empire has been in existence, the inhabitants have increased from some 21,000,000 to the 380,000,000 which some eighteen or nineteen years ago formed what was considered on the best native data to be the present population of this immense country.

Had it not been for the gigantic T'ái-p'ing rebellion its population might now have been reckoned at 450,000,000. To this figure of 380,000,000 must be added the population of Manchuria and of the vast regions of Ili and Tibet, which may be anything from 15,000,000 to 27,000,000 more: so that, perhaps, all things considered the round sum of 400,000,000 may be taken as that of the whole of the dominions ruled over by the Emperor of China; it is, probably, not much less, and it may be considerably more, than that.

As to the population to the square mile, it is said the Eighteen Provinces have an average of 1,348,870 square. miles, though this statement is not supposed to be accurate. With a population of say 380,000,000, and the total of square miles given above, there would be nearly 282 Chinese to a square mile of their territory. But the density of the population differs greatly in different parts of the country: 'that of the nine eastern provinces in and near the Great Plain, comprising 502,192 square miles, or two-fifths of the whole'

is nearly three times that of 'the nine southern and western provinces constituting the other three fifths' of the eighteen Provinces of China. 'The surface and fertility of the country in these two portions differ so greatly as to lead one to look for results like these.' Taking the countries of France, Germany, Great Britain, Italy, Holland, Spain, Japan, and Bengal for comparison with China, we find that only two of them—Great Britain and Bengal—exceed the density of the average population of China 'taken as a whole, while none of them come up to the average of the eastern provinces,' but fall far short of it. From an estimate of one district in Shantung, it was calculated that in that spot the population to the square mile was 531, 'or considerably above the average of the Kingdom of Belgium (the most densely populated country in Europe), which had in A.D. 1873 an average of only 462 to the square mile.' In another spot the actual number of families in each village was taken, so far as the number was known to the natives, the number of individuals to the family being reckoned as five, though it is often far larger than that. This other spot gave a result of 2,129 to the square mile.

'So far as appearances go, there are thousands of square miles in Southern and central Chihli, Western and South Western Shantung and Northern Honan, where the villages are as thick as in this one tract, the contents of which we are thus able approximately to compute. But for the plain of North China as a whole, it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled districts and from 1,000 to 1,500 for the more thickly settled regions. In any case a vivid impression is thus gained of the enormous number of human beings crowded into these fertile and historic plains, and also of the almost insuperable difficulties in the way of an exact knowledge of the facts of the true "census."

The province boasting the largest population is Kiangsu: the inhabitants are 37,800,000 in number: from this they dwindle down to between five or six millions in each of the two provinces of Kweichau and Yunnan.

'Living as the Chinese, Hindus, Japanese, and other Asiatics do, chiefly upon vegetables, the country can hardly be said to maintain more than one-half or one-third as many people on a square mile as it might do, if their energies were developed to the same extent with

those of the English or Belgians.' 'The social and political causes which tend to multiply the inhabitants are numerous and powerful. The failure of male posterity to continue the succession of the family, and worship at the tombs of parents, is considered by all classes as one of the most afflictive misfortunes of life; the laws allow unlimited facilities of adoption, and secure the rights of those taken into the family in this way. The custom of betrothing children, and the obligation society imposes, when arrived at maturity, to fulfil the contracts entered into by their parents, acts favourably to the establishment of families and the nurture of children, and restricts polygamy. Parents desire children for a support in old age, as there is no legal or benevolent provision for aged poverty, and public opinion stigmatises the man who allows his aged or infirm parents to suffer when he can help them. The laws require the owners of domestic slaves to provide husbands for their females, and prohibits the involuntary or forcible separation of husband and wife, or parents and children, when the latter are of tender age. All these causes and influences tend to increase population, and equalise the consumption and use of property more, perhaps, than in any other land. The custom of families remaining together tends to the same result.' 'The reasons just given why the Chinese desire posterity are not all those which have favoured national increase. The uninterrupted peace which the country enjoyed between the years 1700 and 1850 operated to greatly develope its resources. Every encouragement has been given to all classes to multiply and to fill the land. Polygamy, slavery, and prostitution, three social evils which check increase, have been circumscribed in their effects. Early betrothment and poverty do much to prevent the first; the female slaves can be and are usually married; while public prostitution is reduced by a separation of the sexes and early marriages. No fear of overpassing the supply of food restrains the people from rearing families, though the Emperor Kienlung issued a proclamation, in 1793, calling upon all ranks of his subjects to economise the gifts of heaven, lest, erelong, the people exceed the means of subsistence.'

Books recommended.—William's 'Middle Kingdom,' Vol. 1, pp. 258—288, where the whole subject is gone into most exhaustively. An article by Rev. Arthur Smith in 'The Chinese Recorder and Missionary Journal' for January, 1893, entitled 'Estimating the Population of China.' Other articles on the same subject have appeared in the same journal.

PORCELAIN AND POTTERY.—The word procelain, it is said, was introduced by the Portuguese, (in the sixteenth century) who first brought such ware in any quantity to Europe from China. The name 'refers to the exterior appearance resembling the shining white of the *Cypræa* or porcelain shell (Portuguese *porcellana*)' 'so called from its carved upper surface being supposed to resemble the rounded back of a *porcella*, or little hog.'

Marco Polo saw the manufacture of it in China in A.D. 1280, and informs as that it was sent all over the world, and evidences of this early trade in it are found in India, Persia, Egypt, Malayia, and Zanzibar.

'The Chinese from the most ancient times have cultivated the art of welding clay, and they claim the invention of the potter's wheel, like most of the great nations of antiquity.' Like the origin of many Chinese things, the invention of porcelain is shrouded in mists of antiquity, and no certain date can be assigned to it. 'It is generally ascribed by them to the ancient Emperor Shun, who is supposed to have reigned during the third milliennium B.C.; but some attribute it to his more famous predecessor, Huang-ti, who is given a Director of Pottery' among the officers of his court.

'In a book published in the Chow dynasty, 'there is a short section on pottery, in which the processes of fashioning on the wheel and moulding are distinguished. Among the productions we read of coffins, sacrificial wine-jars, and altar dishes, cooking utensils and measures, all made no doubt of simple pottery, and it is doubted whether this was ever covered by a vitreous glaze—the employment of which is so ancient in Egypt. Different potteries are mentioned in the Wei and following dynasties.' 'The manufacture of articles of pottery for domestic use then was known to the Chinese as early as B. C. 1700.'

This is one view, but, unfortunately, the term used for porcelain in Chinese is one of those words which every language possesses, namely, words which have changed from their original significance—this word, having first been applied to all pottery, affords no sure clue for fixing dates as to the original production of porcelain. St. Julien places the invention as early as between B.C. 185 and A.D. 83. 'It has been objected to this, with justice, that the Chinese statements on which he bases his theory, are, like those of Marco Polo, very superficial and indefinite, and most probably relate to quite other clay-wares.' Therefore, the statement that porcelain was produced in the Han dynasty (B.C. 206 to A.D. 220) is unfortunately incapable of proof. Were it possible to discover any indubitable productions of that epoch, all doubt might be set at rest, but at present it is not

known that any exist. Were archæology more of a science among the Chinese than it is, some hope might be entertained that such would be the case. Some have been sceptical enough to suppose that it was not known 'long, if at all, before the Ming dynasty (A.D. 1368),' while again, on the other hand, it is asserted that porcelain was invented when, in the middle of the ninth century, certain pieces were produced of a white colour, like ivory, and giving a clear sound when struck.

It is supposed that the Chinese endeavoured to imitate ivory in their whole porcelain, which is known in France as *blanc de Chine.*

The cups, produced at Ta-i, of this ware, have had their praises sung by Tu-fu, a poet of the T'ang dynasty (See Article on Poetry.) The decorations were effected before the baking and were not elaborate, being confined to such subjects as fish, flowers, &c.

'This was the time when the cobalt decorations under glaze were first employed, which from then till now have played such an important part in the ornamentation of Chinese porcelain, especially for domestic use among the Chinese themselves.'

'At whatever period or by whatever happy chain of circumstances porcelain was invented, we have tangible evidence that the Chinese potters produced wonderful works at a very early period of our era, and have gone on producing them up to our own day. Speaking on this subject, M. Phillippe Burty remarks:—"The Chinese ceramists succeeded to a marvellous degree in their manipulation of porcelain; in their hands it became a truly magical substitute, receiving every form and gradation of colour that caprice could dictate. In their porcelain productions we have proof that the decorative taste and imitative skill of the Chinese artists are almost faultless. You see, for instance, * * a carp and carplings with distended gills slipping amongst a clump of reeds; a garden rat devouring a peach; a toad crawling up the involuted root of a bamboo; or a beautiful water-lily in full bloom, forming a cup, of which the tea-pot is so constructed that not only have its concentric, movable rings been carved out of a solid mass, but they revolve upon each other, causing us to wonder how adherence could have been prevented in the firing. The origin of the great superiority of the Oriental potters is, that they start, in nearly all instances, with a more or less free or capricious imitation of some natural production; and the article, peculiar in outline and treatment, will, however, readily suggest to the mind some affinity with the real object. All the productions of the natural world, and, indeed, the beings and monsters with which they crowd

the supernatural world, are alike resorted to for fresh inspiration ; and their habits of careful observation of nature supply them with countless delicate subtleties."'

'It is unquestionably to this great appreciation for, and unremitting study of the works of nature that we are indebted for the marvellous variety of works produced by the artists of China and Japan. No one can review a collection of Oriental porcelain without being struck with the masterly handling of form and colour it displays. In flower vases, perfume burners, and water vessels, every shape that the mineral, animal, and vegetable kingdoms could suggest has been adopted, and the colouring studiously imitated.' 'The early procelain of the Chinese appears to have been remarkable for its form, and the beauty of its material. At one time, it is probable, white procelain only was made; but it is evident that at a very early date the art of covering the pieces with a rich coloured enamel had been invented, and also the mode of producing the crackled appearance in the enamel discovered. Many varieties of white procelain have been produced by the Chinese potters, and some are of great beauty, not only on account of the perfection of their paste, but likewise from the tasteful manner in which they are decorated, Some have flowers or conventional designs, carefully modelled in relief, while others have designs so engraved that they are visible only when held up to the light.'

'The old Chinese potters do not appear to have worked in grooves, or styles, beyond what a limited demand on the part of their patrons rendered necessary. No sooner had some experiment or accident introduced a new colour, combination of colours, or some peculiar surface decoration, than articles were produced siutable for the display of the same; and we are of opinion that in many cases such essays were never repeated, until attempted in the recent periods of imitation to meet the demand of European collectors. There are, no doubt, such things as unique Chinese porcelain in the cabinets of collectors in China and Europe, and it is highly probable that they have been unique from the day of their fabrication. Many specimens, now so much prized, may have been spoiled pieces in the eyes of their makers, and, not turning out to be what was desired or expected at the time, were never repeated. This argument applies to the highly curious, and at times extravagant specimens of the splashed or enamelled ware which are met with, and which carry with them evidences, in their distorted shapes and slag-like vitrification, of their accidental decoration.'

The paste of porcelain-ware is prepared usually from two ingredients; these are finely mixed and pulverised; the one is known as *kaolin*, so called, it is said, from a hill to the east of the Chinese Imperial Porcelain Manufactory, King-teh-chin, *kao* meaning high in Chinese, and *lin* (properly *ling*), a ridge, or high peak, 'which hill, however, does not yield the product of decomposition which we in

Europe call *kaolin* ("porcelain or pipe clay") but a phyllite, whose chemical composition resembles that of the Swedish Hälleflinta (?)'; the other ingredient consists of some mineral 'rich in silicic acid, the so-called flux——usually felspar or pegmatite, porcelain stone (* * these porcelain stones, which are wanting in our porcelain industry, contribute greatly to that of China and Japan), or some other white-burning form of quartz is used in the finer ceramics.' The proportion of the two and the degree of heat in firing depend upon whether porcelain or faïence is to be produced. Some of the colours which were used by the Chinese six hundred years ago to decorate their porcelain 'we are not yet able to imitate.'

The white Ting porcelain would appear to have been in existence during the seventh century. The Ting-Yao was made at Ting Chau in Chihli, whence its name. It was also known as white Ting porcelain from its colour being mostly of a brilliant white. It is probably one of the oldest kinds. There were three varieties of it—plain, smooth, and that having ornaments in relief. The sign of its being genuine is that of having marks like tears on it. It is to be distinguished from the creamy white of another species of porcelain, the kien-yin made in Fuhkien. Commencing with the beginning of the seventh century, it seems probable that the manufacture of porcelain 'began to flourish in various parts of the Empire.' Of the different kinds produced during the T'ang dynasty, no specimens, as far as is known, are extant, but those of the Sung period are to be found in the market; these, from their age, command a good price. Unfortunately, however, many of this period were of such a delicate make as to be unfitted for survival during the centuries that have intervened. Some, especially those of an indestructible nature, have been handed down; the others are only known from the descriptions given of them in books. Amongst the best of them were the Ch'en and Ju kinds. The Ju was of a pale 'bluish-green.'

At the same time as the Ta-i cups, mentioned above, were produced at Yueh-chow for the Emperor's use, the

class of porcelain styled Pi-se was made, the colour described as 'a hidden colour' has given rise to some discussion as to the precise meaning. So fine was certain porcelain made here that it was described 'as transparent as jade and so resonant as to be used in sets of twelve to play tunes upon.' But few, if any, specimens of these ancient examples of ceramic art are in existence. No kind of painted decoration appears to have been used before the Sung dynasty, as writers are silent about anything of the kind.

The tenth century is marked by progress, both in the perfected operations and in the art of the decorator, which felt the influence of Buddhism bringing Indian art in its train, and improving the taste of the natives. The Chinese describe the porcelain produced at this epoch (A.D. 960) in the following terms:—'Blue as the sky, bright as a mirror, fragile as paper, and sonorous as a plaque of jade-stone; they were lustrous and of a charming delicacy; the fineness of the crackle and the purity of the colour are distinguishing features of them: they eclipse by their beauty all preceding procelains.' They were called by the highly poetical name of *Yu kwo tien tsing*, cerulean blue in the cloud rifts as it appears after the showers; they were highly valued and even broken fragments were treasured up as jewels would be, and formed into ornaments. We shall find that later on these were imitated with good effect.

Amongst numerous manufactories opened then throughout the empire, that of King-teh-chin in Kiang-si, established in A.D. 1004, takes the pre-eminence. It is still the Imperial manufactory and 'supplies all the fine porcelain used in the country.' It was almost wholly destroyed by the T'ái-'p'ing rebellion. A million workmen were employed there previous to that event, when they were dispersed, either joining the insurgent ranks or dying of want; but according to latest accounts these manufactories are resuming their prosperity; five hundred kilns, it is said, are constantly burning.

'And bird-like poise on balanced wing
Above the town of King-te tching,
A burning town or seeming so,—

Three thousand furnaces that glow
Incessantly, and fill the air
With smoke uprising, gyre on gyre,
And painted by the lurid glare,
Of jets and flashes of red fire

Longfellow 'Kéramos.'

Rapid progress was made in the art, and at the end of the tenth century coloured enamel was first applied on the pieces baked in biscuit, and various colours, such as several shades of violet and blue, as well as yellow were used. Buddhist and Taoist figures, flowers, and the Chinese written characters, which have for so many centuries lent themselves readily to decorative art, all were employed, as well as fillets in relief.

The Chün is another of the oldest kinds of porcelain. The factories for its production were in existence in the tenth century, at the beginning of the Sung dynasty. One native work says:—

'The highest quality consists of pieces having a colour as red as cinnabar, and as green as onion leaves and kingfishers' plumage, ° ° ° and the purple brown colour of the skin of an egg plant fruit, or of pieces red like rouge, green like onion leaves and kingfishers' plumage, and purple like ink-black, these three colours being pure and not in the slightest degree changed during the firing.'

Kuan-yao, mandarin porcelain, as its name implies, was produced in certain Government factories.

Dr. Hirth describes the specimen seen by him as 'of a peculiar brownish green, a sort of bronze colour,' called by the Chinese ch'á-ch'ing, tea green, but the varieties described as of the Sung dynasty are 'white and thin like paper'; 'another was very much the same as *Ko-Yau* [the ancient céladon crackle] with three gradations in colour constituting their value, viz.: (1) a pale *ch'ing*-green; (2) a fallow white; and (3) gray. The *Ko-ku-yao-lun* speaks of *ch'ing*-green playing into pale scarlet, the shades being very different though; the best ones having the "crab's claw pattern," and "a red brim with an iron coloured bottom."'

Another division of porcelains was the *Lung-ch'üan-yau* and *Ko-yau*, 'the real old céladons' described as of 'a sea-green mixed with bluish or grayish tints, neither a decided green nor anything like blue.' The qualities it possesses are 'thickness, heaviness, rich olive or sea-green enamel, white

paste, and a * * ferruginous ring on the bottom'—the paste, which was originally white, turned red in the fire. These were produced in the Sung and Yuen dynasties (A.D. 960 to 1368) and seem to have been carried by the current of mediæval Chinese trade into 'Arab possessions and other foreign countries.'

We quote the following interesting account of crackle from Gulland's new and interesting work 'Chinese Porcelain':—

'This [crackle], like the following class [céladon], consists of a glaze, white or coloured, generally covering a coarse paste resembling stoneware, which is sometimes of quite a red colour. Although now artificially produced, it is said originally, at an early period, to have been discovered by accident. Crackle, it is said by the Chinese, was known during the southern Sung dynasty (A.D. 1127—1278). There seems to be various ways of producing this effect, which appears in the main to have been caused by exposing the piece to a sudden drop in temperature, thus causing the glaze on the surface to contract faster than the paste or biscuit, and so break into sections, which, when baked, become crackle. In these small cracks in the glaze, Indian ink or a red colour were sometimes rubbed, thus heightening the effect. The Chinese were so completely the masters of the process, that they could turn out at will crackle of any size, now known as large, medium and small crackle, the latter being called by the French truité, from its resemblance to the scales of a trout.'

The crackled porcelain known as *tsai-k'i* in the thirteenth century was also a product of this first or primitive period of the ceramic art in China. 'The beautiful coloured ground tints, chalcedony, dull violet, yellow and Turkish blue, so much valued by collectors, began to be used in the thirteenth century.'

The second period, the Siuen-tih, comprises the reigns of Siuen-tih, Ching-tung, and King-tai, lasting from A.D. 1426 to A.D. 1465. Ceramic art was still in a formative stage at the commencement of this period, notwithstanding the advances made in the last period. Its characteristic type was the decoration of blue flowers under the glaze. This blue was the su-ni-po, and took after the firing a pale blue. This porecelain is highly esteemed by the Chinese. M. Paléologue describes the pieces thus produced in the following terms:—'Elles ont, en effet, un charme doux de coloris et

de composition, une pureté de ton, une delicatesse d'aspect qui n'ont jamais été surpassés.

Red was also put into the enamel for the first time before the glaze was applied, being 'painted on the paste so that the red designs shone through the glaze, dazzling the eyes. It is described as obtained by powdering rubies from the West, but this is impossible.' It was a copper silicate; and the red for painting over the glaze was prepared from sulphate of iron and carbonate of lead. 'This mixture produced a fine coral red,' and, to procure a deep enough red, cornelian was employed.

Amongst other work produced at this time may be mentioned some pottery known by the Portuguese as *boccaro* : the fine kind of this ware was formed into teapots and other objects, while the coarser sort was employed as ornamentation on walls, it being used in the famous Porcelain Tower of Nanking, which was built A.D. 1415-1430.

The reign of Siuen-tih 'is celebrated for its porcelain, which is held [by some] to be the finest produced during the Ming dynasty: every production was of the highest artistic value. Cups were made of a bright red or of sky blue. The surface on some cups was granulated like the skin of a fowl or the peel of the sweet orange. There were vases crackled like glass, or with veins as red as the blood of the eel, rivalling in beauty the porcelain of Jou-chou and the Kuan-yao. The bowls decorated with crickets were of extraordinary beauty.'

'The most flourishing period of Chinese porcelain making, however, like that of most other branches of its art industry, was during the Ming dynasty, especially in the second half of the fifteenth century. During this period its manufacture occupied a new position owing to the employment of many coloured decorations upon glaze after the article had been baked. This was a new development, and was called "the five-coloured porcelain," because more than one colour was employed, but the number was not necessarily confined to five. We shall refer again to these under the K'ang-hi period. With this advance the artist proceeded to more difficult subjects for decorative purposes, such as the human figure, historical, legendary, and religious scenes and landscapes. Porcelains in which green predomiated were particulary prized.' 'Gold and gold purple were not used till the year 1690.'

The third epoch, that of Ching-hwa, includes the reigns of Hung-chi, Ching-teh, Kia-tsing, and Lung-king, and lasted

from A.D. 1465 to 1573. Blue porcelain was still manufactured, less pure materials being employed in place of the su-ni-po.

At the same time advances are noticeable in other points, such as arrangements of colours and skill in designs, &c. An improved quality of cobalt seems to have been used (A.D. 1521) and a new dark blue was produced; the objects made in it commanded a high price.

'In the Ching-hwa period [that of the reign of that sovereign A.D. 1465-1487] lived several celebrated artists. One made jars which he decorated on the upper part with the *moutan* [tree peony] in flower, and below a hen and chickens full of life and movement. There were also cups with handles, painted with grapes; wine cups, ornamented with figures and the lotus; others as thin as paper, painted with blue flowers; others with locusts. The enamelled were especially esteemed. The blue on the ware of this period is inferior to the Siuen-tih, but its paintings and colours surpass any that preceded them.'

Gilding, which was first empolyed during the Yuen dynasy, was brought to perfection during the reign of Ching-hwa, (A.D. 1465-1489).

'In the Kia-tsing period (A.D. 1522-1566) the dark blue vases were alone in favour.'

Immence quantities of porcelain were ordered to be manufactured for Imperial purposes in A.D. 1571: no less a number than 105,770 pairs of different kinds of articles, and in 1583 as many as 96,000 pieces, but remonstrances were made by the censors, and in some instances, at all events, the amounts were reduced. This wholesale ordering and consequent enormous production has flooded the streets of Peking with procelain of that date, 'where a street hawker may be seen with sweetmeats piled on dishes over a yard in diameter, or ladling iced syrup out of Ming bowls, and there is hardly a butcher's shop without a large Ming jar.'

The Fourth period is styled the Wan-lih period, though it covers the reigns of Tai-chang, Tien-ki and Chung-ching of the Ming dynasty, as well as that of Shun-chí of the present, or Ts'ing dynasty, and lasted from A.D. 1573 to 1662.

Green and the five coloured porcelains were the chief products. Two drawbacks were experienced at this time:

one was the giving out of the clay employed for the fine porcelain; and the other was the cessation of the importation of the blue—the Mohammedan blue as the Chinese termed it—just, as a century before, the su-ni-po blue had failed. To meet the new condition of affairs and to hide the grayish character of the only products procurable with the materials at their disposal, a rich brilliancy of enamel was employed, and the importance attached to the outer surface hid the inferior products below.

During the reign of Lung-King, the last Emperor of the last period, as well as during that of Wan-lih, the first of the period now under review, 'the Imperial manufactory produced pieces which showed the greatest artistic skill.'

The latter Emperor 'had cups for the altar as white as jade, and of extraordinary beauty. The glaze of the vases was creamy, "like a layer of congealed fat." The surface was granulated, as if covered with grains of millet, or like the flesh of a fowl; some are said to appear as if covered with buds of the azalea, and others shagreened like the peel of an orange.' During this same reign there 'lived a celebrated artist of the name of Au, who excelled in poetry, writing, and painting. ° ° ° He withdrew from the world and retired to a manufactory, where he produced, in secret, porcelain, remarkable alike for its quality and the beauty of its colours. Among these the most sought after were large cups, ornamented with red clouds, brilliant as vermilion, and egg-shell cups, of dazzling whiteness, and so fine that some of them did not weigh more than twelve grains.' 'The white pieces of the Wan-hih' reign, 'were very celebrated.' 'The manufacture of porcelain continued at the King-teh-chin Imperial Potteries under the present dynasty (the Ts'ing or Manchu Tartar A.D. 1662) with equal success.' During Shun-chi's reign, however, as well as the latter part of the Ming dynasty, 'there seems to have been a great decline in the manufacture of fine porcelain; therefore little artistic work is found during this period.'

'The Monochrome porcelain of the Ming and Kien-lung periods, the ruby, *sang de bœuf*, Imperial yellow, crushed strawberry, peach-bloom, moonlight blue, camellia-green, apple-green, and other rare enamel porcelains of old China always have been, and still remain, inimitable.'

'The secret of the Chinese coloured enamel porcelain vases consisted in 'the art of using vitrifiable enamels, which required the second firing over the glaze at a low temperature.'

The Fifth epoch is that of the reign of the Emperor K'ang-hi (A.D. 1662-1723) in which the art of the manufacture of porcelain attained its greatest eminence, as M. Paléologue says about it:—

'C'est la belle époque de la porcelaine. Les procédés se sont perfectionnés, les ressources des céramistes et des peintres sont plus riches; d'autre part, les formes sont plus heureuses et mieux pondérées, la composition plus savante et plus variée; les colorations ont une harmonie douce ou une puissance d'éclat que les pièces anciennes, avaient rarement réalisées.'

Mr. Gulland calls attention to the fact that: ..

Kanghi 'seems to have been a very able man, fond of art and science, willing moreover to avail himself of the assistance of the Jesuit missionaries and it was probably their aid that led, as Sir A. W. Franks says, "to many improvements in the porcelain manufacture and to the introduction of several new colours." It is said that two Jesuit lay brothers were at this time employed at the royal factories of King-te-chin.'

Ysbranti Ides, ambassador to China from Peter the Great in A.D. 1692, speaking of the porcelain of the country says:—

'The finest, richest, and most valuable China is not exported, or as least very rarely, partieularly a yellow ware, which is destined for the Imperial use, and is prohibited to all other persons. They have a kind of crimson ware [probably the *sang-de-bœuf*], which is very fine and dear, because great quantities of it are spoiled in the baking. They have another sort, of a shining white, purfled with red, which is produced by blowing the colour through a gauze, so that both the inside and outside are equally beautified with crimson no bigger than pins' points; and this must be very expensive, since for one piece that succeeds a hundred are spoiled. They have a kind of China purfled in the same manner with gold. Also a kind which looks like mosaic work, or as if it had been cracked in a thousand places and set together again without cement. There is another kind of violet-coloured china, with patterns composed of green specks, which are made by blowing the colours through a frame pierced with holes; and this operation succeeds so rarely, that a very small basin ie worth two or three hundred pounds. They have a kind of whits china, excessively thin, with blue fishes painted on the material between the coats of varnish, so that they are invisible except when the cup is full of liquor.'

The most of the porcelain of this period may be grouped under the four heads of white porcelain, green, rose, and coloured glaze.

This white porcelain was made in Te-hoa in the Fuh-kien province; the Chinese call it *peh-tsz*, that is 'white porcelain.' It 'is very lustrous and polished,' but it is very thick. It was used with good effect in the construction of

statuettes of Buddhist idols. M. Paléologue thus describes one that he saw :—

'Certaines statuettes faites de cette pâte ont un charme singulier ; une déesse Kouan-yin, que nous vîmes à Pékin, avait, dans son immobilité hiératique, une délicatesse de formes, une grâce pensive, une douceur de physionomie et une suavité d'expression que n'ont jamais dépassées les plus beaux bronzes sacrés.'

The white is not confined to one shade, but runs through all the varieties.

With regard to the green porcelain, two schools sprang up : one, while following the models of antiquity, introduced a grace and beauty and an improvement in style wanting in the old works. Flowers, sprays of trees, grasses, flights of birds, beetles, and dragon-flies, all lent their aid to the decorations of these objects, and the love of nature, so inherent in the Chinese, had full scope, while in combination with the dominant green, appeared red and touches of yellow, blue, and violet; the other school, while paying less attention to colouring, had able brushes and skilful hands, which were employed in depicting 'historical or religious scenes, full of life and movement,' but unfortunately an Imperial edict in A.D. 1677 put an end to the production of such scenes.

Several new colours were discovered about A.D. 1680. The rose colour had different shades of 'exquisite sweetness,' The commonest subjects employed were flowers and birds, amongst the former, the lotus and chrysanthemum were favourites. This kind of porcelain, however, was further perfected in the following period. Of the remaining porcelains, of this epoch, the céladons and the flambés are to be particularly noticed. With regard to the former they were not first produced during this epoch, but some manufactured now were perfect gems in brilliancy. 'Turquoise-blue, sea-green, and a suspicion of violet' is one description of what céladons are, and all these tints are often met blended in one.

Gulland describes Céladon as '"single coloured glazes," known as "whole" or "self" coloured pieces. To lovers of colour this is probably the most interesting class. It was much appreciated by the collectors of last century, and still brings long prices. Of all the various descriptions, it is, perhaps, the one that lent itself best to French skill in ormolu mounting. The distinctive feature of this class is that the coloured glaze was applied to the "paste," and thus exposed to the extreme heat of the first firing. This often caused the glaze to change colour, hence the variegated hues to be met with, known to the French as *flambé*, and to us as "splashed." In course of time the Chinese no doubt could produce this effect pretty well at will, and perhaps sometimes used glazes of more than one colour to obtain their end. The word céladon is unfortunately used in two senses—as a general term where the substance of which the vessel is made is hid from view by the coloured glaze with which it is covered; in the other, as indicating that particular range of greens known by this name. ° ° ° ° ° In no class do we find greater variety or brilliancy of colouring than in this; nearly every colour and shade thereof is to be met with.'

The list of shades, thirty-four in number, given on page 139 of Mr. Gulland's book will show what a variety of colours are to be met with in this interesting division of porcelain.

We must really again quote M. Paléologue, who is so in love with his subject that he would make an enthusiast of almost any one. He says of these céladons :—

'Les céladons dits "bleu de ciel après la pluie," en souvenir des porcelaines, de Che-tsong dont ils étaient l'imitation, nous offrent les plus délicats spécimens de ce genre. Mais les céladons ornés de dessins gravés ou imprimés en relief dans la pâte du fond sont encore plus séduisants peut-être par les effets de modelé et de coloration que réalise la couverte accumulée sur le décor : la fluidité des teintes, la sorte d'ombre dont elles s'enveloppent par places n'ont jamais pu être reproduites dans les porcelaines de fabrication européenne. Notons enfin, dans le même groupe céramique les céladons bleu empois dont la couverte, préparée au cobalt, a un aspect lumineux, semi-translucide.'

'Céladon porcelain is manufactured by applying the green glaze to the ware before it has been fired at all; by this means, the peculiar depth of surface is given to it, the burning process thoroughly incorporating the glaze into the body.'

The spotted céladons which were the rage in France in the eighteenth century were also the products of this period.

There were some beautiful specimens of flambés at this time: one is described as resembling precious stones blended

together; but it is in the next period that these works were the most finished.

During K'ang-hi's reign crackled China was brought to perfection:—

'Perhaps the most characteristic ware produced by the Chinese potters is the crackled. Many varieties of this ware exist, but they are all produced by the same means, namely, the unequal contraction of the glaze and the body. There is little doubt that the first crackled piece was the result of an accident, or what might as properly be called, a blunder; the glaze had not been of the usual quality, and in cooling, contracted so much more than the body, that it split into a thousand pieces.'

'The crackle glaze is highly esteemed by the Chinese, and in their hands has been made in many varieties quite decorative. There is a style of large crackle with the intervening space filled with a fine crackle, the fine cracks never passing beyond the enclosing lines of the coarse. There are other specimens with zones of fine crackle, with intervening spaces without crackle, ornamented with markings to suit the fancy of the artist. But one of the most decorative crackles is produced by making the fissures of the first glaze as wide as possible, and then rubbing colouring matter into the interstices; the piece being again fired to fix these colours, after which a smooth transparent enamel is applied over all, often giving the piece the appearance of mosaic work.'

Amongst other noteworthy productions of this epoch are to be named the *tsang*, the enamel of which was serpent green, gold yellow, pale yellow, violet or light green; and this variety took all the colours of bronze.

A very curious coloration is produced on vases by the workman blowing the colouring, 'after the base colour' was applied, which was matter 'usually of a reddish brown' colour, 'through a piece of gauze fastened at the end of a tube of bamboo.' 'This metallic colouring strikes in a spray, and, after firing, the specimen has a fine metallic lustre not very unlike what is known as gold stone.' Some vases have been subjected to this mode of treatment more than once, receiving a miniature shower of different coloured rain. This kind of decoration is known by the name of soufflé, and the finest of it was produced during the Kang-hi period.

Quite a variety of these decorations were produced, one of which at least is very beautiful. By some means the

colouring material was 'blown from the tube' and lighted 'upon the piece in small bubbles, some remaining as such, while most of them' broke and formed 'rings, many of the rings, in turn,' broke 'at their lower side, the colours running a little, often giving a beautiful agate appearance, in fact, such pieces are called agate specimens. Soufflé porcelain was also made in the Kien-lung period, but not of so fine a quality' as that just described.

'The best blacks were made in the reign of Kang-hi, and with their fine enamel some specimens are quite beautiful; the black is produced by uranium oxide. Plain reds were not much used, it seems, during the time of Kang-hi, but a lovely tint was employed in connection with other colours in the decorations. ° ° ° what is known as the five-coloured decoration, was introduced during the Ming dynasty, but brought to its greatest degree of perfection during the time of Kang-hi. The five colours are red, yellow, green, blue, and black. These are all produced from metallic oxides or minerals; no other colouring matter will stand the high degree of heat required to produce underglaze decoration. In using these colours in combination it required a great amount of experience and manipulative skill, and so the range of colours must necessarily be limited, for all material used must be of a character to fuse on the one hand before the fusing point of the paste, and on the other not evaporate and spoil the shade required, while enduring the heat necessary for the underglaze firing; and then again, some colours are much more refractory than others; no two fuse at the same temperature. Therefore the most refractory colours must in all cases be applied first, then the piece fired to the fusing point of this colour, then, for the shading of this colour, more must be added to points requiring the heavy shades, and fused again until this colour and its tints are satisfactory; then the next refractory colour is applied in the same manner, fired to the fusing point, and so on until the last and most easily fusible colour has been applied, whereupon over all an enamel is fused which is less refractory than any colour. The fine specimens of the five colours have probably been fired from fifteen to twenty times. Then if the piece comes out at the last finished, without break, crack, warp, or the colours having run, and possessing all the brilliancy and shading desired, the piece is valuable; many are spoiled during this fiery ordeal. With very limited exceptions the finest artists that ever existed in China lived during the K'ang-hi period.' During this 'time Chinese porcelain was brought to its highest degree of perfection and artistic beauty, with perhaps the exception of the beautiful Ming greens. The exquisite *sang-de-bœuf* when perfect is of great beauty. To describe its brilliancy would be most difficult, yet, if attempted, one might say, take a plain, undecorated porcelain vase and immerse it in the freshest arterial blood, and, while dripping, fix the colour with a deep transparent enamel. While one piece is nearly perfect, a thousand are more or less spoiled in the firing. They come out of the kiln from the beautiful colour above described to a much darker

red, often badly blotched; from the latter they run through all the shades until lost in an ash colour tinged with only the slightest blush of red. There is a beautiful blue which seems engraved into a creamy paste over which a liquid enamel is fixed, the enamel often being crackled, and also an exquisite white described as having the appearance of congealed fat. Perhaps with these exceptions, no Ming porcelain or decorations equal, in quality of paste, beauty of form, purity of enamel, brilliancy and happy combination of colours, and high artistic decorative skill, the porcelain made during the reign of Kang-hi.'

'With the exception of the beautiful blue and the creamy tinted white (often crackled), which belong to the Ming dynasty—these specimens are often rare—all other fine old blue and white china belongs to the K'ang-hi period, often inaccurately marked Ming in Chinese chracters on the bottom. Many of the specimens are very beautiful; they have a clear white ground and brilliant blue ornamentation, and have this virtue, that in whatever light, and from whatever distance the colour of the piece is seen, it is always blue. These blues are formed from cobalt oxide. All the fine yellow with a deep transparent enamel which lights up with a delightful brilliancy, was also made in the K'ang-hi period; these are often decorated with a lively green, usually with a dragon,' a lion, 'or some mythical creature.' 'Yellow is the present Imperial colour. The turquoise variety was probably first made during this reign, and is among the most highly prized. The colour is derived from a copper oxide, and like the *sang-de-bœuf* of the Mings, it seems to have been somewhat incorporated with the glaze, which is translucent, and, if it can be properly expressed in words, would appear as though you were looking into a depth of brilliant colour; when pure it is very beautiful, and has the property of retaining its character in artificial light. Green was the Imperial colour of the Mings, and was brought to a fair degree of perfection, having a jade-like brilliancy; in fact real jade was reduced to a fine powder and incorporated with ordinary colouring material, chromic oxide, so that in firing, a good jade green was the result. These fine greens were well preserved, but very much improved upon in true jade brilliancy during the K'ang-hi period. The plain green of the Mings called *truité* is highly prized.'

'Towards the end of the reign of K'ang-hi a new style of decoration appears in the "famille rose" distinguished by a totally different tone of colouring with its prevailing half tints and broken colours, including pink and ruby enamel derived from gold.'

This kind of porcelain attained its highest excellence during the following reign, that of Yung-ching.

The Sixth epoch is that of Yung-ching and Kien-lung, A.D. 1723 to A.D. 1796. The commencement of the period marked a new era in ceramic art, and the modern school may be said to have then begun. The artists of the modern school as regards the processes and technical skill are the

equals of their predecessors, 'in some points they are even superior to them,' as for example in the egg-shell china produced by them; but at the same time there are distinguishable the causes which resulted in the decadence of the Chinese porcelain later on, for the ornament is overdone, the tendency being to cover the whole surface with arabesques, branches, and foliage.

During Yung-ching's reign, a period of thirteen years, 'the ceramic art declined, and very little fine work was done.' Yet what was done is of interest. There is a fine egg-shell specimen, very thin, often decorated. Some pieces were of the colour of an egg, and as shining as silver. Others were imitations of the ancient wares, especially the five-coloured Ming, true to the colour of the porcelain, which is of a grayish white, but rather coarse in appearance instead of a clear white, like the K'ang-hi work. The colours used and the style of decoration are so exact that it would be difficult to detect the difference, were it not, perhaps, for the introduction of certain fruits, the peach and pomegranate, for instance, and the peculiar modified shapes of at least the beakers.

'The "hawthorn pattern"—really the "prunus," which produces its blossoms before its leaves—is to be met with bearing very early date-marks; but it is now generally held that none are genuine previous to Yung-ching (1723-1736), "and the finest and most prized examples were probably made about this date."'

In Kien-lung's reign many varieties of china were produced, but 'the principal types may be ranged into four classes': —the rose porcelain, egg-shell, flambé, and that for exportation. We have already mentioned the first under the reigns of K'ang-hi and Yung-ching; the egg-shell porcelain which reached its perfection about A.D. 1732 was a most delicate production; the flambé porcelain presents the appearance of a play of colours and, as we have already said, of precious stones fused together; currents of air were rapidly

directed on the vase while it was in the fire; the Chinese have taken their inspiration as colourists of porcelain from nature whenever rich tones or a play of colours presented themselves; the porcelain for exportation consists of several varieties such as Mandarin porcelain where these functionaries figure as the decorations. This porcelain is sent to Europe and is very inferior in character. There is also porcelain with Persian designs for the Persian market; and Chinese porcelain exported and decorated in Europe.

During the reign of Kien-lung (A.D. 1736-1796) 'the ceramic art was brought nearly to the perfection it was left in by K'ang hi; yet altogether it fell a little short. However, one artist, named T'ang, decorating in the five colours, surpassed all others, before or since, in his wonderful skill in drawing flowers and fruit. He represented fruit in all stages; sometimes the skin of the ripe grape or peach was broken, the juice running on to the stand or table on which it was lying; even a broken bit of this porcelain is of value, while a perfect specimen brings a large price.' The Kien-lung as a whole is a little below the K'ang-hi 'in quality and decoration. There is, however, a great variety of plain reds called dragon's blood, many are fine specimens, but not equal to the *sang-de-bœuf* of the Mings, though perhaps better than any K'ang-hi red. Also a good turquoise was made but inferior to the brilliant K'ang-hi specimens, and a very large variety of flambés Probably this flambé was at first an accident caused by one colour running into another; evidently the cue was taken from the accident, and a high degree of ornamentation followed. One of the most charming effects perhaps is produced by streaks of whitish blue running down over a dragon's blood red, giving one something of the sensation of delightful minor music. The other coloured enamels are almost countless, an endless variety being obtained by admixture of different tints, by dusting, sprinking, and splashing. These enamels appear to be laid upon the porcelain while it is in a biscuit state, and fused at a great heat; the firing does really the artist's duty in works of this class, changing the tints, combining and running them over into one another in the most fantastic manner. If seems every attempt was made in mixing colours to produce new tints; even new colours were discovered among them, violet and pink. It is probable that the endeavour to get a greater variety of tints by mixing colours was one reason of the Kien-lung decoration falling short in brilliancy of the simple colour decoration of K'ang-hi.'

The Seventh epoch is the present period commencing with A.D. 1796. It has seen no progress, but is rather a period of decadence, partly due to the excessive demand for Chinese porcelain of any style or character in the West, and also as well to the diminution of artistic judgment in China.

The marks on Chinese porcelain chiefly consist of a date, or rather the name of the reign of an Emperor, or that of a dynasty, or both combined. The workman's name does not appear, as 'in China every piece passes through the hands of a number of workmen, each contributing his fraction to the decoration. All these decorators being other than the potter who turned the vase, and the workman who glazed it, no single specimen could be marked as the work of one man.'

With the Chinese collector, age is the first requisite and beauty is a secondary consideration. It is amusing to hear the laughter from a Chinese crowd round a stall when the Chinese stall-keeper offers an ugly ginger jar of a hideous glaring yellow, with the recommendation of its age, and the European purchases it.

Books recommended.—'Ancient Porcelain: a Study in Chinese Mediæval Industry and Trade,' by F. Hirth, Ph. D. An article on 'Chinese Porcelain before the Present Dynasty' by S. W. Bushell, M.D. 'L'Art Chinois,' by M. Paléologue. 'An Essay on Chinese Porcelain,' by G. O. Rogers, D.D.S. We are indebted to all of these in the above article. For a popular magazine article see 'Harper's Magazine,' for April, 1885, the paper is entitled, 'A collection of Chinese Porcelain': by R. Riordan, with illustrations. 'Chinese Porcelain,' by W. G. Gulland. This book is finely illustrated with 485 illustrations. 'One of the most expensive books ever produced in America, and perhaps in the whole world, is a volume on Oriental Ceramic Art. The price of the work is £100, and the issue is limited to 500 copies. But £50,000 will barely cover the cost of publication. Mr. Louis Prang, of Boston, alone had courage to tackle the job, which it has taken him seven years to accomplish. The result is said to be a triumph of skill and patience, many of the plates having passed forty-four times through the press. Dr. S. W. Bushell, the physician to the British Embassy at Peking, supplies the text, which is virtually a complete history of Chinese porcelain, and to his judgment and zeal Mr. Walters, from whose collection the specimens illustrated are taken, owes many of his finest specimens.'

POSTS.—There was no Post Office department in the Chinese Government similar to our General Post Office and its branches. The Government sent its despatches by means of couriers, who were under a department of the Board of War, and for whom relays of horses were provided; the greatest speed attained by these Government couriers was 200 miles a day. This courier service was simply for governmental purposes; the common people did not share

in its advantages and convenience. Commercial enterprise provided for the general community a system of local posts 'entirely independent of the State.' In most places, of any importance, letters were received by certain shops or agencies, (private postal agencies), and on payment of a sum, its amount being contingent on the distance the letter or parcel of silver had to be carried, it would probably have a good chance of reaching its destination. To better secure this result, it was sometimes customary to write on the envelope that a certain further sum would be paid to the postman on delivery, who had thus an incentive to try and find the addressee. The postage from Hongkong to Canton was twenty cash (2 cents), but from Hongkong to Fat-shan, which is about twelve miles further than Canton, it was double that amount, viz., forty cash; this was one of the advantages which would have resulted from foreigners been allowed to run steamers on all the inner waters of the Chinese Empire—a cheapening of the postal rates—for there are regular lines of American river steamers running between Hongkong and Canton. There are also steamers of the same kind running on the Yangtsz between Shanghai and the Riverine Ports.

Sir Robert Hart, the Inspector-General of the Imperial Maritime Customs, established a postal system between Peking and Shanghai, &c., which was of great benefit, not only to the Customs service, but to the foreign mercantile community. When the northern ports were ice-bound, a courier carried the letters; and a series of postage stamps were in use, of different denominations, such as one, two, and five candarins, having a dragon in the centre. We wrote some few years since that 'it is to be hoped that this will be the nucleus from which shall expand a general postage system for the whole of China.'

This has fortunately now been taken in hand and an Imperial Postal Service has been instituted by Sir Robert Hart with Europeans at the head of it, which will doubtless in time be extended to the whole of this vast empire, even to its remotest corners. Different issues of

postage stamps, &c., have appeared during the last few years, some of which are now rare and consequently expensive, and the ardent philatelist has all the varieties of surcharges, &c., to delight himself with.

Book recommended.—A short article in the 'Cornhill Magazine, re-published in 'The China Mail' of the 20th August, 1891.

PÒ-TSZ AND OTHER GAMES OF CHANCE.—Pò-tsz is only one of the many games of chance with which the Chinese are familiar: it is more a Hakka game than Cantonese, though Cantonese play it as well. Cards and dominoes are used like checks for umbrellas at public places of entertainment in England, one been handed to the gambler and one being kept by the holder of the gambling stall. These are placed with the gamblers' counters and serve to identify them as theirs: for counters are also used, viz., a large cash, a white, and a black, porcelain counter or bead, draftsmen (like Chinese chessmen) with the amounts they stand for cut in them. The amounts represented by these may, for example, be as follows—the cash, ten cents, white bead, $1, black do, $5, and the rest $10, and so on. and stakes are made. The materials for playing pò-tsz consist of two hollow cubes of brass, the one smaller than the other, and fitting one into the other, and a cube of black wood, which fits into the smaller brass cube, but does not quite reach up to the open top of it, so that often a piece of metal is placed below it to raise it, though this is not always done. On each surface of the cube of wood are two characters, cut into the wood and coloured white and red respectively, the characters are generally t'ung and pò, which are two of the characters on a Chinese cash, as these coins were first used to play pò-tsz. The first character (t'ung) is white, and the second (pò) red; white wins, and red loses. There is a board or table with one, two, three, and four written on each side, or they are often not written on the board, as one is always near the holder of the stall, two at his right hand, three opposite him, and four at his left hand. The cube of wood is put in the smaller hollow cube of brass which is open at one side for this reason and then the smaller brass

cube has the larger cube put over it as a cover, one side of this larger cube being also left open for that purpose. The owner of the gambling stall puts all these things together unseen by the players, and then spins them round. Any of the players is also at liberty to do the same after he has done so. The cube must stop plumb square with the sides of the board or table and must be spun until it has done so. Then the cube is lifted off and whatever number on the board the white character is next wins, red losses. The cube of wood is occasionally turned round inside the smaller brass cube for luck, and after the holder of the stall has done so, the others may look at it and change it themselves as well. False cubes with loadstone in the wood, and iron in the larger cube are made, and a confederate, when lifting the cover off after the spin, is able to attract the wood in the small cube round to a more favourable side, the crowd being hoodwinked, or prevented from seeing what is going on, by the confederates. The stakes on the white side of the metal, of course, win.

FÁN-T'ÁN is more widely known by the European resident in China. Stakes are laid on the number of cash that will be left, whether one, two, or three, after raking out, four at a time, a number of cash from under aud round an upturned bowl.

The WAI SING LOTTERY.—Another well-known form of gambling is the Wai Sing Lottery which is based on the Government Civil Service Examinations. Some time before the examination, the monopolist, who runs the lottery, finds out the surnames of the candidates of a certain district, and the players select twenty names on which to stake, having previously endeavoured to find out for their own guidance the capabilities of the candidates. Having made their selection, they send in the names and receive a receipt or ticket. These tickets are differently priced, but a book with half-dollar tickets amounts to $500, as each book contains a thousand tickets. Of this money, $50 goes to the monopolist for expenses, leaving three prizes of $300, $100, and $50

respectively, subject to be reduced by a ten per cent. commission and a further deduction of a considerable amount for the expenses of printing the books and distributing the prizes. The winners are, of course, those who have the highest number of names of successful candidates on their tickets. A perusal of our article on Examinations will show that, from the limited number allowed to pass at an examination, the element of chance must enter very largely into this lottery, and this, notwithstanding the efforts to obtain some idea of the attainments and capabilities of the candidates.

PÁK KÒP PÍÚ is the name of another well-known lottery. Eighty characters (words) at the beginning of 'The Thousand Character Classic' are printed on a flyleaf (the characters in this book are largely used by the Chinese as numbers, or as we might use the letters of the alphabet in English to distinguish objects. No two characters in the book are alike), and twenty of them are winning numbers. A ticket to cover ten characters may cost four cash, and, if less than five characters are winning numbers, the gambler loses his four cash, while if he has five winning characters, he makes a profit of a cash or so; each additional winning character adds immensely to his gains till they culminate in ten taels, should all his characters be winning numbers.

The TSZ-FÁ LOTTERY has, in place of numbers, the names of thirty six ancient Chinese celebrities; the prices for a name running from one cash upwards. The prizes of the winning names amount to thirty times the prices paid for them. Rhyming themes are issued which disclose in an enigmatical manner, to those who may be able to make a lucky guess, the winning name. Women, however, trust often to dreams to guide them in their selection: but the men rely on their knowledge of history and the incidents in the life of the celebrities, to make a good selection.

Another very common gambling amusement, and one often seen on the streets, is staking on the number of seeds in an orange. If a number of Chinese are seen surrounding

a fruit hawker's stock of oranges in Hongkong, it will generally be found that this form of gambling is the attraction. Each player has a good look at the orange, a loose-skinned one, and makes a guess at the number of seeds in it, staking his money accordingly. After all have staked, the fruit-dealer skins the orange and opens each division so as to count the pips carefully. The one that guesses right wins treble the amount of his stakes, whilst the two nearest in their guesses to him each win double theirs.

But time would fail to enumerate and describe all the different modes of gambling resorted to on street stalls: some known in the West, and some entirely Chinese or Oriental. The Chinaman is deeply imbued with the spirit of gambling. He is brought up to it from his earliest youth, by first venturing a cash or two when buying a 'sweety,' a cake, or fruit; the women spend much of their ignorant leisure in games spiced by the naughtiness of bets and stakes; while the coolies amuse their unemployed moments by winning or losing their hard-earned cash on a game of chance; the gambling sheds in the purlieus of the cities are always swarming with votaries, and at New Year time a saturnalia of gambling is indulged in by all, even by those who religiously abstain from it at other times.

Of games of dice the Chinese have several, played with different numbers of dice of different sizes. The spots on them range from one to six, and are arranged in the same way as on European dice and those of ancient Greece and Rome, but the four and the one are red on the Chinese and the other numbers black. The dice are thrown generally into a bowl, which is sometimes set into a casing of chunam (inside a tin box) to deaden the sound.

KÒN MÍN YÖNG 'driving or pursuing sheep,' is played with six dice and by any number of players. Single and double stakes are deposited on the table and up to any amount, the different throws of the dice deciding whether the players shall win or lose singles or doubles.

HAU LUK is played with three dice, the principle of this game and the last being much the same otherwise.

CHÁK T'ÍN KAU is played with two dice. 'In this game the twenty-one throws that can be made with two dice receive different names, and are divided into two series or suits, called man (mun) "civil" and mò, "military."'

CHONG YÜN CH'AU. Little bundles of bamboo tallies with Chinese characters on them are found for sale in certain shops, and these are employed in playing this game. The word ch'au means a tally and Chong-yün is the Optimus at the Han-lin examination (See Article on Examinations). 'Two or more persons may play, using six dice and sixty-three bamboo tallies' each drawing the tally, or tallies, he is entitled to from his throw of the dice, 'the one who counts highest becomes the winner.'

The SHING KÚN T'O, the celebrated game of 'The Table of the Promotion of Officials' is another famous game which 'is played by two or more persons upon a large paper diagram, on which are printed the titles of the different officials and dignitaries of the Chinese Government. The moves are made by throwing dice, and the players, whose positions upon the diagram are indicated by notched or coloured splints, are advanced or set back, according to their throws.'

CHINESE DOMINOES.—There are thirty-two dominoes in a set, there are duplicates of each domino, and no blanks. Several games are played with dominoes and dice; they seem rather complicated. Shap-tsai, P'ái-Kau, and T'ín Kau, are names of such games.

CHINESE CARDS.—The cards used for playing the game of Ch'á-kam have the same name as dominoes, and have the same number of spots on them. They are long narrow bits of pasteboard about the size of a small finger. The pack contains thirty-two cards. In the game of Ngau-p'ái the pack contains thirty-six cards, and the cards are about two

inches in length and half an inch wide. It is said to be a very ancient game, and was first played by cowherds, hence its name 'cow-cards;' such, at least, is the Chinese account of the origin of the name.

Books recommended.—'A Book on Chinese Games of Chance' by Ng Kwai-shang. 'Chinese Games with Dice,' by Stewart Culin, a paper intended to be the first of a series on dominoes, playing-cards, and chess.

PRIMITIVE MAN.—It is impossible in our present state of knowledge to write an article on this subject. The whole matter is at present uninvestigated as regards China. One or two little discoveries have been made which show undoubtedly that relics of man in his earlier stages of want of civilisation are to be found in China. There may be some faint attempts in the earlier records of the Chinese to describe man in his original condition, but it is impossible to separate out any grains of wheat amidst all the chaff of myth and fable of these early stories The Chinese are very fond of collecting antiquities—ancient bricks even claim their attention, and when once they are put on the right course by western scientists they will no doubt be able to add to our knowledge of early man and even some skull to rival the Neanderthal may yet be found in China, or rudimentary attempts at drawing be discovered. Mr. Baber obtained a polished stone axehead of serpentine and a good specimen of one of polished flint in his journey of exploration in Western Sz-chuan. Yunnan is another province where celts may be found. A writer in 'Notes and Queries on China and Japan,' also mentions having had a bronze celt brought to him.

The Chinese still retain many of the customs associated with the remotest antiquity, amongst which may be cited the 'adoration of stones as objects of worship which has been a prominent feature of barbarian religion,' and the universal prevalence of ancestor worship in the 'all under heaven' as the empire is called.

PRINTING.—The Chinese classics, which form the foundation of a great portion of Chinese literature, also gave the first hint to the Chinese for printing. They were

engraved on stone, A.D. 177, and impressions (or possibly rubbings) taken from them. Printing from wooden blocks, the system now in general use throughout the Empire, was known as early as A.D. 581-618, being practised during the course of the next three hundred years in the T'ang dynasty; and was adopted by Imperial order in reproducing the classics in A.D. 952, thus anticipating Caxton's discovery in Europe by about five centuries. The wood used for the 'blocks,' as they are technically called, is generally that of the pear or plum. It is cut into small slabs about the size of a foolscap sheet of paper and about the thickness of an inch or less. These are soaked for some time in water. The book to be printed is written out most carefully by a good writer in the square form of the character employed in printing, and then pasted face downwards on the block; the block-cutter with his wetted finger rubs off the paper, leaving the impression; he then, with different graving instruments, and a piece of wood to act as a mallet, cuts away, to the depth of a quarter of an inch or so, all the surface of the wood which is not covered by the writing, thus leaving the writing in relief; the block is often cut on the under surface as well, and can thus be printed from on both sides. Each surface of the block generally contains two pages of the Chinese book to be printed. This done the block is delivered to the printer who, adjusting it on a table in front of him with nails and pads of paper, prepares to print. Sitting down in front of the block, at his right hand is a board with a curiously shaped circular brush on it, the handle being also round, and thick enough to be grasped comfortably by the hand. The whole brush looks something like a bouquet of flowers turned upside down. An earthen crock with liquid ink is next to the ink-board, and a small brush, something like a diminutive circular carpet broom, with a long handle, lies in it. Beyond the block is a pile of paper cut into the right shape, that is, a little larger than the block. Within convenient reach is a pad made of coir, perfectly smooth on the surface; the brushes are likewise made of the same fibre. These then are the

printer's primitive materials. Ready to begin work he takes up a quantity of ink on to the ink-board with the small brush; after which he works this ink into the large circular brush and then rubs it all over the surface of the block; putting down the brush he adroitly takes hold of the two nearest corners of the topmost sheet of paper, lifting it by the thumb and forefinger of each hand, giving it a jerk at the same time in order to keep it from falling limp; judging by his eye how much margin to leave, he lays it neatly on the surface of the block, and lifting the pad or pressing brush, he passes it deftly and lightly over the paper, exerting sufficient pressure for an impression to be taken. Printers get to be very quick at this work; it is easily learned. A good block-cutter gets a dollar per thousand characters cut. After about sixteen thousand impressions are taken off, the blocks get somewhat worn, but they can be retouched, when another ten thousand can be printed from them. It is a cheaper mode of printing a few small books than by metallic type, as the initial expense is slight compared with that of providing founts of type and expensive presses; the blocks for a large book take up a great deal of room and are very cumbersome and easily destroyed by insects. There is a softness and mellowness about the character which is wanting in the clear cut metallic type.

PROVERBS.—It has been said that 'a Chinese proverb is something almost, if not utterly, indefinable. Of course it bears, in several features, a strong likeness to other branches of the family in various countries; but, of "that sententious brevity," which is said to "constitute the principal beauty of a proverb"—of that brevity, without obscurity, which is said to be the very soul of a proverb, it is often totally lacking. Other features it has which are peculiarly its own, and which impart to it a terseness, beauty, and symmetry, inimitable, at least in the English language.'

Proverbs are very numerous in China. We give the few following samples:—

'To make a man of yourself you must toil: if you don't, you won't.'
'Strike a flint, and you'll get fire: strike it not, and you'll not get even smoke.'
'No pains no gains' is represented by 'never was a good work done without much trouble.'
'If an ox won't drink, you can't made him bend down his head.'
'Everything is difficult at first.'
'Done leisurely, done well.'
'It is easier to know how to do a thing than to do it.'
'Cheap thing are not good: good things are not cheap.'
'Better take eight hundred than give credit for a thousand cash.'
'All unskilful fools.
'Quarrel with their tools.'
'Two of a trade hate one another.'
'Our daily bread depends on Heaven.'
'There is dew for every blade of grass.'
'A stick's a stick whether short or tall.
'A man's a man whether great or small.'
'As the twig is bent the mulberry grows.'
'There are pictures in poems, and poems in pictures.'
'Learning is far more precious than gold.'
'You cannot open a book without learning something.'
'You may study to old age and yet have things to learn.'
'No pleasure equals the pleasure of study.'
'Some study shows the need of more.'
'Extensive reading is a priceless treasure.'
'Strike while the iron's hot.'
'To persuade gentlemen not to gamble is to win for them.'
'The two words pure and leisure no money can buy.'
'Man's life is truly a performance.'
'Wine is a discoverer of secrets.'
'Speak carefully and be slow to speak.'
'He who talks much must err: he excels who says nothing.'
'True gold fears no fire.'
'He has the mouth of a Buddha, the heart of a snake.'
'The human heart is bad to fathom.'
'Do good, regardless of consequences.'

Books recommended.—'A Collection of Chinese Proverbs' by Rev. W. Scarborough. 'Chinese Proverbs' by Rev. A. Smith. 'Enigmatic Parallelisms of the Canton Dialect' in 'China Review,' Vols. XVI. and XVII., by Rev. T. W. Pearce and the Hon. J. H. Stewart-Lockhart. 'Chinese Proverbs in the Amoy Vernacular,' in 'The China Review,' Vol. XV. p. 298. 'Chinese Proverbs,' an article in 'The China Review,' Vol. XX. pp. 156-166, contains Hakka and Swatow proverbs by M. Schaub and Miss C. M. Ricketts.

RACE.—The Chinese as a nation are not of pure blood.—What nation is? Doubtless, when the present inhabitants of China poured into the land they absorbed some at least of the original inhabitants, the Miao and the Man, while later, in historic times, 'large immigrations or bands of captives consisting of Tibetans, Huns, and the Mongolic Hienbi,' have each furnished their quota towards the amalgam, to

say nothing of Manchu Tartars and others. These and climatic conditions have probably had something to do in differentiating the Southern Chinaman from the Northern, the former being well described by Ross as 'short, small, 'cute,' and the latter as 'tall, stout, stolid, and slow.'

This amalgamation of aborigines and Chinese goes on slightly still on the borders of the habitats of the former, as a few Chinese are to be found who have married wives from the different tribes. (See Article on Chinese, Physical Characteristics of).

RAILWAYS.—China would seem to be an ideal land for a gigantic system of railways, for it is a 'land of magnificent distances'; but it is also a land of 'stupendous prejudices'; it is therefore not surprising that the railway is in its infancy in China. 'Europe has a mile of railway for every 2,400 inhabitants; China has not even a mile for every million of her inhabitants.' The splendid waterways afford great facilities for transit, and 'China is better supplid with waterways, both natural and artificial, than any other country in the world, except, perhaps, Holland'; but away from them carriage by land is often expensive. It sometimes costs two shillings per ton per mile to take coal by land in China, while in Great Britain the cost is a halfpenny to one penny a mile a ton, and in the United States a farthing for the same amount for the same distance. The coalfields in China have been laid down on a grand scale. To instance only one, that of Shansi, which has a continuous field 13,500 miles in area, of anthracite, equal to the best Pennsylvanian, with from 15 to 40 feet seams. There is also a rich bituminous deposit in the same province: so that in the mere carriage of coal there should be a fine future for railways in China; added to which there would be the passenger traffic, the goods trains, and those laden with market produce, &c., &c., &c.

About forty years ago Sir R. Stephenson come out in the hope of being able to inaugurate a general railway system. All the foreign communities in China were naturally

in favour of such a scheme; one or two individuals pointed out that the Chinese were not ready for it, and would not be for a long time to come, and, such being really the case, of course, nothing could be done.

In 1876, a short line of railway, 10 miles long, was constructed under the auspices of an English firm, and ran between Shanghai and Woosung at the mouth of the Shanghai River. There was considerable traffic, but the Chinese Government objected to its being in the hands of foreigners; they therefore bought it and closed it in 1877; further they took it up, and transferred rails and rolling stock to the Island of Formosa, where they lay rusting for some years. A railway was constructed in Formosa by the Chinese; and this material and rolling stock found use in this then outlying island of the Chinese empire where the harm it might do would be too far off to affect the stability of the mighty dominions of the Son of Heaven; the Chinese also thus having the control of it in their own hands (A history of the Woo-sung railway appears in the 'Hongkong Daily Press' of the 27th September, 1892). This line between Shanghai and Woosung is now reconstructed, and was opened in 1898.

The next line, after this first Woosung Railway, was from the coal mines at Kai-ping to the sea coast, whence it was carried on to the forts at Taku. It was first opened for carrying coals to the canal bank, but has now developed into a very large concern, and it may almost be said the whole welfare of the adjacent country depends on it. The investment has turned out to be very profitable. This railway was of invaluable use to the Chinese for the movement of troops during the Japanese war, but its construction had to be stopped during the conflict between the two nations. Trains 1,000 feet long have been an uncommon sight on it.

The following was written some time ago:—

For some time past the construction has been going on, and it will show a few of the difficulties that stand in the way of the development of railways in China. It is an Imperial railway, which is intended eventually to connect Tientsin with Kirin in Manchuria. Ninety-four

miles (from Tientsing to Kuyeh) have been in working order since 1891, and during 1892 carried 488,300 passengers.' The line has 'been extended at the rate of fifty miles per annum.'

At the principal terminus, Tientsin, about 100 Chinese clerks are employed, of whom about one-half are alleged to be totally unnecessary, 'being friends and hangers on.' At other stations the same condition of affairs obtains. 'The first-class fares are a little over one halfpenny a mile, and the second a decimal over a farthing. The third-class fares are even cheaper still. The fares for the entire year (1892) from all classes, over the ninety-four miles above mentioned, were only £10,000, taking the tael at its par value of 6*s.* 8*d.* The receipts, according to Consul Brenan's interesting report, from all sources, were only about 226,000 taels, or £75,500, and even these figures are, at the current rate of exchange, too high.'

'Native capitalists have but little confidence in the "Imperial line" as an investment. Moreover, no accounts are issued to show how money is expended. A Government grant of about £600,000 a year maintains the construction of the line, which is being completed for strategical reasons only, although the original idea was to treat it solely as a commercial undertaking. What with corruption, bad management, and a virtual boycott on the part of capitalists, the prospects of success do not seem very promising. 'It is the intention of the Railway Administration to build a subsidiary line to Moukden, while the main line north will be continued on to Kirin . . . . From Lanchow, another line westwards is contemplated to north of Tungchow (near Peking) and thence to Paotung-fu, the capital of Chihli province.'

'The Kaiping Coal Co's. line, at first intended only to carry coal to the canal bank, has been extended to Tientsin and is open to passenger traffic. An extension of the Tientsin line to Shanhai-kwan 'where the great wall reaches the sea has been completed, and a line from Linsi to Newchwang and then to Kirin has been sanctioned [see below]. A line from Tientsin to Pekin was opened in 1897 which now, by the addition of an electric tram, takes one up to the very gates of Peking, in fact to the Yung Ting Gate.'

With the Chinese Government, considerations of defence would have proved more effective in causing the construction of railways than anything else. Even the short line in existence in the North proved useful in a small rebellion that took place lately.

'The great object of the Chinese Government in making railways is to secure facilities for moving troops and munitions of war, not to promote trade or encourage industry.'

Every new railway project in China appears to have had a hard tussle at its inception. There was a progressive party in favour of the iron road; there was another party opposed to

progress, conservative officials who deprecated the introduction of all foreign inventions. Both parties were united apparently in the idea of preventing all foreign intervention. The Chinese, fearful of foreign influence in their country, would not brook any interference in the way of any development of railway schemes for China until compelled to permit them. 'China for the Chinese' was their motto; and for fear that an alien authority might be set up in their midst, they turned a deaf ear to all entreaties for permission to construct lines. So far did they carry these precautions, that they resolved to smelt their own ore and make their own rails, buying as little as possible in the foreign market. If this resolution had been adhered to, it would probably have been many years before railway lines of any great magnitude were in running order. Extensive iron-works were set up in the neighbourhood of Hankow with this end in view, and a small line for the transportation of iron ore was laid at Hankow: it was called the Ta-ye Railway, and ran to Huang-si-kan: a distance of sixty *li* (twenty miles). Looming up in the far distant future there was the Grand Trunk line from Peking viâ Wuchang to Canton. Whether this railway would really be commenced this century, or indefinitely postponed, was doubtful. The Viceroy, who had the undertaking in hand—after having spent enormous sums of money on the initial stages of the work as outlined above—was getting into serious financial difficulties, and it was very questionable whether he would be able to proceed much further for there was no capital for building railways in China: the government had not the money available; would not borrow it from foreigners; nor allow private enterprise. Another proposal some years ago was for a line to be constructed from Canton to Sham-shui-po near the Cosmopolitan Docks in British territory, on the mainland opposite Hongkong. Surveys were made, and permission granted for its construction, but the project fell into abeyance. It was to have passed through the important town of Shek-lung, as well as other places, running a total length of 380 *li*, or about 127 miles. But, like the other

railways, no foreigners were to hold shares in it. Later, a railway was projected between Swatow and the prefectorial city of Ch'aochow-fú. Hopes were entertained that this line, of some thirty miles, more or less, would be the precursors of other short lines in the south of China, but they have been doomed to disappointment.

The last paragraph shows one stage (the second, the first being the strongest opposition to them as shown above) in the history of railway enterprise in China. Since then great changes have taken place, and for some time little has been heard in connection with China but spheres of influence and railways, mining and other concessions: Russia, France, Germany, and England, as well as other countries, all knocking at China's doors.

It is intended to join the Russian system of railways and those of China together: with Manchuria as a Russian sphere of influence, this will be easily effected. France appears desirous of penetrating China with her railways from her Indo-Chinese empire next Yunnan, while many English are desirous that British lines shall develope the West of China in connection with our Asiatic empire.

The whole history of the different railway concessions is thus described in the report of the China Association for 1898-1899:—

'Having selected their respective spheres [of influence] the Powers proceeded as it were by tacit consent to mark them off by Railway and Mining Concessions. Russia had set the example in an Agreement (dated September, 1896) for the construction of an "Eastern Chinese Railway" system in Manchuria.

France had followed by requesting the Tsung-li-Yamen in June 1897 to promise that the Chinese Government would address itself to the Fives-Lille Company for prolongations of the Langson-Lungchow line toward Nanning and Pese, and would invite the aid of French Engineers for the opening of mines in Kwangtung, Kwangsi, and Yunnan.

Pursuing this assertion of interest in the provinces bordering on Tongking, she exacted, in May, 1898, the concession of a railway from Pakhoi to a point on the West River, with the ulterior right of

making any future lines radiating from Pakhoi.—The occasion was taken by the Association to emphasise the protest which had been made in April against this assertion of French influence in a province which constitutes, commercially, as well as geographically, the hinterland of Hongkong.

An American Syndicate has obtained a concession for the Southern extension of the Great Trunk line—from the banks of the Yangtsze opposite Hankow to Canton; and Sir Claude MacDonald has obtained, finally, the concession of a right to make a railway from Canton to the coast (Kowloon) opposite Hongkong.

Various other concessions of less political, but of considerable financial importance, have been made. The Russo-Chinese bank has undertaken to make a branch from Chengting (a city on the Lu-Han line, in Pechili) to Taiyuen, the capital of Shanse.

A Syndicate combining British and Italian interests has obtained extensive mining rights in Shanse, coupled with the right of railway outlet to the Han river at Siang-yang.

A British subject, Mr. Pritchard Morgan, has entered into an agreement having for its object the development of mines and concomitant railways in Szechuen. France is understood to have protested that this arrangement is inconsistent with the undertaking not to seek exclusive privileges in South-West China, concluded between the two Governments ° ° ° but the protest appears strained ° ° ° °.

Broadly speaking, therefore, China has been partitioned into spheres of industrial interest that may become spheres of political influence in certain eventualities which the present régime appears not unlikely to precipitate.'

'An Anglo-Italian syndicate has obtained the right to construct the line from Joyau in Hupeh to Taochau in Shansi, and Messrs. Jardine, Matheson & Co., have secured rights over the line from Sinyan in Honan to Nangking viâ Luchau in Anhui.'

'Rivalry with England for the trade of Yunnan is being pursued actively in other respects, the Chamber having guaranteed a loan of 70,000,000 frs. to be employed in making a railway up the valley of the Red River, to Yunnan-fu.

Great Britain, on the other hand, has obtained permission to extend the Kunlon Ferry line into Yunnan.

Germany gave it to be understood from the first, that she intended to keep in German hands the construction and management of railways in Shantung.

In an agreement (dated 2nd September 1898) between English and German capitalists for the construction of a line between Tientsin and Chinkiang, the sphere of German interests is defined as the region watered by affluents of the Hwang-ho, and the English sphere as that watered by affluents of the Yangtsze. From Tientsin to the southern

border of Shantung, therefore, the line will be controlled by German, and the continuation across Kiangpeh by British, subjects. It followed, equally, that the British and Chinese Corporation obtained without further competition a concession for the construction of lines between Shanghai, Soochow, and Nanking.

Negociations were concluded by the British and Chinese Corporation, about the same time, with the aid of H. M. Government for the proportioning of the Tientsin-Shanhaikwan line up the west coast of the Liao-tung Gulf to Sin-min-ting on the upper waters of the Liao, and to Newchwang.

More important than all, in the eyes of the Chinese, is the great trunk line which is to connect Peking with Hankow. Granted originally to a Belgian syndicate in 1897, after some ineffectual negociations with American and British financiers, this concession had lapsed and been revived more than once before a substantial contract was signed, in June, with a titular Belgian Syndicate supported by Russo-French diplomacy.

Both these contracts have been the subject, since, of keen controversy, on the ground, broadly, that they constitute an intrusion, in either case into alien spheres. A protest by the Russian Minister against the Newchwang agreement was met by surrendering all rights of mortgage over the section of the line outside the Great Wall. A protest by the British Minister against the signature of the Lu-Han contract was disregarded by the Tsungli-Yamen, and the Chinese Government was punished for its disregard and bad faith by the exaction of certain other railway concessions. As the contract gives a Franco-Russo-Belgian combination full right of morgtage and foreclosure over a line penetrating the heart of the Yangtsze Valley, it needs to be revised, obviously, on a similar principle, if it is carried out.'

The following items contain further particulars as to some of the concessions mentioned above:—

'The negotiations concerning the construction of the Tsin-Chin (Tientsin-Chinkiang) Railway, have been successfully concluded between England, Germany. and China. It has been arranged that the sections between Tientsin and Tsinan, and Tsinan and Ichau, shall be placed under the control of Germany, and the section between Ichau and Chinkiang under British control.' The railway is to be completed within five years.

The loan is £7,400,000 gold, which is to be repaid in 50 years to the Hongkong and Shanghai Banking Corporation and the German Bank. 'The security is the guarantee of the Chinese Government plus the railway itself.' Three Europeans and two Chinese are to have the management of it; from Tientsin to the Southern boundaries of Shantung, it is to be under German control and the rest is to be under British control.

There is a line between Tiehsanpu, in Hupeh, to a spot on the Yangtsze, 70 miles below Hankow, for conveying the iron ore from Hupeh to the ironworks at Hanyang.

The line from Peking to Tientsin is about 75 miles long.

There are further railway developments projected in Shantung, thanks to the advent of the Germans in the province.

'A German railway is to be constructed from Tapadurh, near Kiaochow to Weihsien and then to join the Tientsin-Chinkiang main line. A line is also to be built from Tapadurh to Tsintao. Both lines will take two years in construction. They have been secured by a German syndicate, ° ° ° The Weihsien branch will tap the rich coal district which is expected to be the mineral mainstay of the German sphere of interest in Shantung. Another line is to be constructed from Kiaochau (Tapadurh) to Ichow, and thence to the Tientsin-Chinkiang main line. Work on the Weihsien line commenced on Friday, 2nd June,' 1899.

The railway from Peking to Han-Kau, 'about 813 miles long, will pass through the three important provinces of Chi-li, Ho-nan, and Hupeh, ['from Peking to Hankow, about 650 miles, and from Hankow to Canton, about 500 miles, or about 1150 miles in all.' Another writer says:—'The total length of line will be about 800 English miles, and the capital of the syndicate four and a half millions sterling, represented by 225,000 shares of £20 each], and it "will serve the rich basins of the Yangtsze-kiang and of the Hwang-ho."'

'With reference to the proposed Hankow-Canton railway, the Chief Director, Chang Taotai, formerly Consul-General at Singapore,' we read, 'has informed his friends that the line will begin at Canton, pass Fatshan to the city of Samshui, on the West River. From this place the trunk line will go across and enter Hunan, joining at Hankow the Lu-Han Railway. From Samshui again there will be constructed branch lines; namely, one to Kueilin, the capital of Kwangsi province, which will be called the Western Branch line; while from Canton there will be an Eastern Branch line connecting that city with Huichow, thence to Swatow and Northward into Fukien province. The Viceroy T'an has already detailed one Battalion of 500 men of the Chien Regiment to act as a guard to the workers on the new railway which it is intended to begin early in May next.' [1899]

'The party of engineers and experts of the Canton-Hankow Railway Syndicate have completed their survey up to Kupong in Punyu district, and are buying land from the owners holding title-deeds.'

A survey of a projected line from Soochow to Ningpo *viâ* Hangchow has been made, and the Hongkong and Shanghai Bank are to finance it.

The following was written a few years ago:—

'When the line of the Siberian Railway approaches the eastern shore of the Russian Empire, it is suddenly stopped by a long and broad wedge of land running from south to north. This is part of the Chinese territory of Manchuria, probably the richest portion of the Chinese Empire. In the centre of it is the important fortified town of Kirin, the capital of the province of that name. The province of Kirin is prolonged to the south-west by the province of Shinking, the capital of which is Moukden, and which ends in the long peninsula having the great naval base of Port Arthur for its most south-westerly point. The Siberian railway has to make a long detour to the north round this wedge, and the present treaty [1896] is intended first of all to enable it to avoid this by taking the chord instead of the arc. Thus the first advantage of Russia is to prolong its line from some point in Siberia, probably Nertchinsk, viâ Kirin, straight to Vladivostock. Besides this, however, Russia is now authorised to build a railway to join the main line at Kirin and run south-westwards, first to Port Arthur, and second to Shanhaikwan, which is the terminus of the present short railway to Tientsin. The Convention gives to Russia the right to carry her Trans-Siberian Railway to Kirin, the Chinese town of central Manchuria, from two directions—first, some point in Siberia; and second, Vladivostock. Next, Russia obtains the right to build a railway from Kirin to Port Arthur should China fail to do so.

These three lines of railway are to be built with Russian money, and are to be defended by posts of Russian Cossacks; they will also be built to the Russian gauge. Russia is to work mines in Manchuria, and Russian officers are to drill the Chinese troops in Manchuria.'

With regard to the railway operations in the neighbourhood of Kirin, Moukden, and Port Arthur, an opinion has been expressed lately that the line cannot be finished in less than five years on account of the scarcity of timber, and of workmen and labour. American pine is used, and has to be brought by sea, the supply of it being very limited. Wood is also brought from the Korean frontier, and the winter is likewise so severe that the Chinese labourers cannot stand it and have to stop work for five months in the year.

The following extract from a recent newspaper is interesting in this connection:—

'The programme of Russian railway extension in Asia has lately undergone considerable revision. The original scheme of the Trans-Siberian Railway has been greatly modified, and it is probable that a portion of the proposed route through Eastern Siberia will be abandoned. When the line was originally authorised, the work of construction was commenced at both ends simultaneously, and the work at the Pacific terminus was inaugurated by the present Tsar,

who cut the first sod of earth at Vladivostock on March 29th, 1891. The work at this end of the line has been compleled as far as Khabarovka—a distance of 481 miles, and here the terminus is likely to remain for some years to come. The alternative route authorised by the Manchurian Railway Agreement of 1896 will start from Vladivostock and will pass by way of Nicolsk and Ninguta to Tsitsihar, and thence across the Siberian frontier to Nerchinsk, where it will join the railway now under construction. The energy with which the work of railway development is being pushed forward in Russian Manchuria is impressed on the visitor to Vladivostock from the moment he lands: the country for miles round swarms with parties of labourers engaged in the construction of earth works, the erection of bridges and the general work necessary to the construction of a railway. The labourers are convicts who have been sent to Siberia for vaious offences. They work under a Cossack guard, and are paid for their labour at the rate of one tenth of the value of the work they do. There are probably from 15,000 to 20,000 of these convict labourers at work in Machuria at the present time.'

'Russia has demanded the right to carry a totally new branch of the Trans-Siberian line, or rather a feeder, from somewhere near the junction of the Shilka with the Amur, south to Kalgan, ° ° ° No doubt, the line to Kalgan, whether constructed from Aigun or Maimatchin (Kiatkha) will take off a tremendously troublesome section of the trans-Siberian line, and moreover it will most certainly be constructed, and it will as certaily be extented to connect with the Russian system in Shansi, which is expected she will begin to construct next year [1900.]'

Railway concessions North of the Great Wall are to be left to Russian enterprise, and those in the basin of the Yangtsz to the British, but this agreement made between the two nations is not to infringe in any way on the rights acquired with regard to the Shanhaikwan-Newchwang line, though the line is to remain a Chinese line.

'A survey has been made of a projected Burmo-China Railway and a feasible route for it from 'Kunlon Ferry, the proposed terminus of the Mandalay-Salween Railway to the Yangtsze Valley ° ° ° ° The line would reach the Yangtsze at Luchow, about a hundred miles higher up the river than Chinkiang ° ° ° The length ° ° would be about 1,000 miles.' It 'is not only not impracticable, but its construction would present no very extraordinary difficulties. Ten or twelve millions sterling' would be needed.

It must not be supposed that because all these railways are planned, that railway communication is in full swing in China. One or two maps of China have been published lately, showing in black lines and otherwise the concessions, etc., and on the strength of these, two railway engine-drivers recently come up from Australia in the confident assurance of being able to obtain employment on one of these numerous lines of railway thus marked out.

Books recommended.—A leader in 'the Hongkong Daily Press' of 9th September, 1891, gives an interesting account of the development of the Tientsin Railway from a seven miles tram-line to the present dimensions. An interesting article has appeared in 'The Engineer,' giving an account of the history and construction of the railway in Formosa. It was republished in the 'London and China Express' and copied in 'The Hongkong Telegraph' of the 10th of August, 1892. A perusal of this article will show the great difficulties encounted from Chinese ignorance, prejudice, and bribery in such works. 'Railway Enterprises in China' an article in 'Chambers's Journal' for May 1899, by B Taylor.

RELIGION.—Amongst this ancient nation are to be found many persistent survivals of old world religions and myths handed down from generation to generation through the long ages past. Faint traces of such beliefs and modes of worship are to be found by the diligent enquirer in our western lands, but in China they form in many cases not only the basis on which have been superimposed the more modern systems of religion; but they permeate the whole present amalgam of credulity, superstition, forms and ritual, which go to make up the average Chinaman's religion. The worship of Heaven and Earth, of mountains and rivers is still in existence, and traces of Sabianism are to be found; the adoration and planting of sacred trees near temples, can be seen to this day; and a most common form of worship is the worship of stones, besides an ever present and most profound belief in evil spirits which cause disease, &c.

As Gibbon said of Rome, so it might almost be said of China to-day:—'To the common people all religions are equally true; to the philosopher all are equally false; to the magistrate all are equally useful.' To the superficial observer the Chinese appear a very religious people, and yet, on closer observation, it will be found that there is a great deal of formalism about their worship. There are very superstitious; and the whole land is full of idols. The women are most devout worshippers; the educated men profess scepticism, while giving adhesion to the forms of worship. The souls to be found among them who of Buddhism in order to find some longings of their hearts; when the tru

presented to such, they are sometimes received as a revelation from heaven.

Books recommended.—'The Religious System of China,' by J. J. M. de Groot, Ph. D. See articles on Buddhism, Taouism, and Missions, and the books recommended at the end of those articles.

RICE.—The Chinese language has developed a number of names for rice in its different stages of growth, thus confirming what Archdeacon Trench pointed out—the tendency of a language to develope in any special direction. Rice being the main support of the inhabitants of the south of China, every stage of its growth is of the greatest interest to them; but to us, who never see it in our own land but in the hulled grain, it is simply rice whether in that state, or when the tender blade is just shooting out of the ground, or when nearly ripe; and we have to borrow from a foreign language the word paddy to represent it with the husk on—a word, by the bye, little used or known in England itself, as the necessity for its use there is but slight. For all of these different conditions of rice, the Chinese have names, and again, not only does one word do duty for cooked rice, but the soup-like drink made from boiling a small quantity of rice in a large quantity of water, has a distinctive name of its own, *chuk* (pronounced chook), for which Europeans in the East, being at a loss for a word to express it, have again had recourse to the borrowing of a Malay word to express it, congee.

Rice is the staple article of diet in the south of China: so much so, that 'to eat rice' is synonymous with taking a meal; and the equivalent of 'How do you do?' is 'Have you eaten your rice yet?' 'He cannot eat his rice' is tantamount to saying that a sick man is unable to take his food. Breakfast is *chiú-fán*, morning rice, and *ye-fán*, or *mán-fán*, evening rice, stands for dinner. With regard to its use as food in the extreme South, we refer our readers to our article on Food in this book.

The rice grows in small patches, scarcely entitled to be called fields. As the rice grows best in water, these are

under a few inches of water the most of the time. There are no fences or walls between them, but the mud is piled up all round each little division of ground, and, drying in the sun, forms a narrow footpath only wide enough for one person to walk on. When the rice plant, which has been thickly sown in one place, is six inches high, it is transplanted into the miniature fields by men and women wading through the mud, and five or six of these sprouts are stuck into one hole. In a very short time the fields present a beautiful sight, being converted from the muddy flats into masses of living, delicate green. Two, or sometimes even three, crops of rice, or other plants, succeed one another—a crop of fish is put into the field when they, the fish, are a few inches long, to fatten for the market while the rice is growing.

The Chinese prefer their own rice to that grown in foreign countries. There are several varieties of this useful grain, coarse and fine, white and red, glutinous and non-glutinous.

At New Year's time popped rice is largely used, and is carried about the streets in large baskets, looking like snow in its whiteness. It is prepared in the same way as the popped Indian corn, or maize, of the New England States, and is very much like it in appearance.

About Swatow and Amoy more congee is eaten than at Canton and neighbourhood, while, up North, millet takes the place of rice.

Book recommended.—For an interesting account of rice the world round see Rhein's 'Industries of Japan,' p. 37.

RIOTS.—The Chinese have acquired an unenviable notoriety of late years for riots directed against foreign residents at different treaty ports and cities. In their intensity and wild outburst they resemble the cyclonic disturbances, the typhoons, which carry death and destruction in their train. As before the typhoons premonitory symptoms are generally observable in a disturbed state of the atmosphere, so before these riots there is a heated state of opinion, which those who are in touch with the native mind may discover.

To those not intimately acquainted with the Chinese it may be supposed that as the proverbial Irishman is never happy unless he is in the midst of a row, so the Chinese are only in their native element when rushing in hordes against the defenceless European or American. To say that the Chinese are peaceful law-abiding subjects seems preposterous when writing about Chinese riots, but such a statement, nevertheless, is the truth; for they are one of the most peaceful nations in the world. The Chinese, from a European standpoint, is made up of a mass of incongruities, the most opposite traits of character are to be found in juxtaposition; and this same quiet Chinaman is a perfect demon, a yelling infuriated brute, a monster of destruction, in a riot; rapine, robbery, arson, and murder, all rapidly succeed each other at such a time, the howling mob ravening like wild beasts as they run wanton with life and property. 'There is no fear of Got in a riot,' so according to Shakespeare said Sir Hugh Evans.

What are the causes that transform the law-abiding Chinaman into a demon of destruction? We propose to mention what we consider to be some of them. It must first be taken into consideration that the Chinese as a mass are wofully ignorant of the commonest scientific facts which are taught to our children at school. When they find that we are able to rush along at the rate of sixty miles an hour in railways; when they see steamers go without wind and against the tide; when they hear some vague rumour of Westerners being able to see millions of miles into the sky, or on the other hand minutely examine some insect and make it as large as a buffalo; when they see tumours cut off and legs and arms amputated by the skilful surgeon; it is comparatively easy for them to believe that these magic-working foreigners can look several inches into the ground and discover precious metals, especially since their own geomancers pretend to the same power; (the author himself, when on a trip in the interior, was asked if he did not possess this power), and further, with such people, it does not require

much stretch of the imagination to believe the story that foreigners, who are all blue-eyed, require the black eyes of Chinese children to compound their wonder-working medicines, or the eyes of dead Chinese to transform lead into silver. It will thus be seen that, owing to this dense ignorance, they are credulous to an extreme extent. They will believe almost any and everything. It must also be remembered that we are foreigners to them—enemies we have been at various times; and, unfortunately, in our relations with them, we have sometimes been overbearing; the nation looks upon us as the introducers of opium; the officials and literati fear our science and civilisation will overturn theirs, and most of the mandarins are afraid that these will put an end to their corrupt system of government and their profits; some dread that we will eventually wrest their country from them. Besides, of late years, a knowledge of the shutting of foreign countries, such as America and Australia, against Chinese immigration is becoming known: to which must be added the fact that the mass of foreigners do not understand the Chinese, at times fearing designs from them when they are to be trusted, and implicitly trusting them when they are acting with duplicity; and we, unfortunately, do not always act with sufficient care in our intercourse with them, for our motives are often misunderstood and our actions misconstrued. We are strange, grotesque, bizarre objects in their eyes, our every action *outré*, and sinister motives are readily ascribed to such curious beings as we appear to them—devils as they call us. Given all this material, it needs but the dissemination of lying books against some foreigners, issued with the *imprimatur* of high officials; it requires but an incipient rebellion in the throes of its attemped birth; it wants but a few lewd fellows of the baser sort to start a riot; the apathetic, indifferent, and half-sympathising mandarins take care, as a rule, to keep out of the way until the mischief is done, while their soldiery, as often as not, lend a hand in the plundering of compounds, the dismantling of houses. And yet it is wonderful how an armed little force, consisting only of the mercantile residents,

a dozen or a score of men, if resolutely facing the packed mass of the infuriated mob breathing out death and destruction, can, with scarcely firing a shot, disperse the armies of the aliens like smoke.

The question naturally arises:—What is the remedy for all this? We believe nothing but a determined front presented by all the foreign powers, an insistence on the opening up of more of the country, the continual presence of at least one gun-boat at every treaty port, and, should a riot take place, the carrying out of the threat once made at Hankow, that Imperial property would be fired on. If the officials found their yamêns bombarded as sure as a riot took place, and one or two of their most prominent members seized and carried off to the gun-boat, we believe that riots would cease. This would be a more effective punishment than the destruction of defenceles villages or towns, as the inhabitants in many csses are but tools in the hands of designing knaves. The Chinese officials always cry *non possumus* until they know they must do what is required of them. The true secret of dealing with the Chinese, and that which has always been successful in the past, is firmness, kindness towards them at all times, but no shilly-shallying; consideration and sympathy, with a fixed resolution, and a determination that the demands, granted they are right, shall be acceded to, and that at once.

We give a list of a few of the more notable riots:—

December 7th, 1842.—European factories at Canton destroyed by a mob.
June 21st, 1870.—Riot at Tientsin and massacre of R. C. nuns.
May 4th, 1874.—Riot in French Concession, Shanghai.
September 10th, 1883.—Riot by Chinese mob in Canton. Great destruction of foreign houses and property on Shameen.
October 3rd, 1884.—Serious coolie riot in Hongkong.
October 4th, 1884.—Attack on foreigners at Wenchow.
July 1st, 1886.—Serious riot at Chungking.
February 5th, 1889.—Anti-foreign riot at Chinkiang: foreign houses burned and looted.
May 13th, 1891.—Anti-foreign riot at Wuhu. Catholic mission premises, I.M. Custom House, and British Consulate burned and looted.
May 18th, 1891.—Anti-foreign riot in the Hochow district. Anti-foreign riot at Ngan-kin.

May 25th, 1891.—Anti-foreign riot at Ngan-kin. Some foreign houses burned and looted.

June 1st, 1891.—Anti-foreign riot at Tanyang, 20 miles from Chinkiang. Catholic property destroyed.

June 5th, 1891.—Anti-foreign riot at Wusueh, near Hankow. Foreign property destroyed, Rev. Mr. Argent, Wesleyan Missionary, and Mr. Green, of the Imperial Maritime Custom's service, killed.

June 7th, 1891.—Attempted anti-foreign riot at Kiukiang.

June 8th, 1891.—Destruction of French Missionaries' property at Woo-sih, near Foochow, by anti-foreign mob.

June 9th, 1891.—Attack on mission premises at Soochow. Rioters dispersed.

June 14th, 1891.—Mission property burned down at Shah-si.

June 20th, 1891.—Riot at Ha-mien City on the Yangtsz. Catholic property destroyed.

June 25th and 26th, 1891.—Riots attempted at Tsing-kiang-pu and Hunan-fu on the Grand Canal, but suppressed.

June 30th, 1891.—A mob loots and burns down Catholic chapel and schools at Yan-kao near Tung-chow on the Yangtsz.

July 1891.—Riot at Yün-yang-shien, about half-way between Ichang and Chungking.

Sept. 2nd, 1891.—Riot at Ichang. Nearly all foreign property destroyed.

July 1st, 1893.—Two Swedish Missionaries murdered at Sungpu, in Central China, by mob.

June, 1894.—Two medical missionary ladies were attacked by a mob in Honam, Canton, for one of them rendering assistance to a plague patient, and a few days after, on the 20th June, 1894, at Shek Lung, in the Tung Kwún district, the American Presbyterian Chapel was demolished by a a mob and one man killed.

May 29th, 1895.—Anti-foreign riots in Szchuen.

August 1st, 1895.—Kucheng (near Foochow) massacre, when Rev. Mr. Stewart and ten helpless ladies and children were murdered by a mob.

May 12th, 1896.—Serious riot at Kiangyin.—Mission property entirely destroyed.

November 1st, 1897.—Murder of two German Catholic priests at Yenchow by a band of 20 men, which led up to the seizure of of Kiauchow by the Germans.

April 9th, 1898.—Riot in Shasi.—Buildings on foreign bund destroyed.

April 16th, 1898.—American Mission, in suburbs of Chungking, sacked by mob, and Chinese medical assistants maltreated and one murdered.

July 8th, 1898.—Protestant and Catholic Missions attacked by rioters at Shum-ching-fu, in Sz-chuen.—A French priest captured by brigands.

October 15th, 1898.—Rioting at Ho Chou, 50 miles from Chungking. American and French Mission places attacked and burned.

October 25th, 1898.—Rioting at Shameen, Canton.

January 8th, 1899.—Serious rioting at Sung-do, near Ningpo, over an attempt to work mines. $10,000 worth of mining property destroyed.

It is impossible to give an account of all the small unimportant riots or mobs. At times riots have been

imminent and in a few cases have actually taken place, unattended with loss of life and with but little injury to property.

Books recommended.—'The Anti-foreign Riots in China in 1891.' 'The Sources of the Anti-Foreign Disturbances in China,' by Rev. Gibbert Reid, M.A. A full account of the Sweedish Missionary riot and what was done about it is contained on the Hong Kong Daily Press of Feb. 21st, 1894.

ROADS.—In the south of China the rivers are the natural roads, and in some places, especially in the delta of the Canton river, the country is reticulated with rivers, streams, cross canals, &c., which bring every few miles of country within easy reach of water communication. Back from the net-work of rivers, paths connect the market-towns and villages. In some places these paths are paved with granite slabs. It is considered a meritorious act to repair or construct roads.

The country near Swatow is well provided with water communication; some of the rivers have numerous boats of many descriptions. The public roads in this neighbourhood are good, as a rule, though but paths. They are often formed of a kind of cement in large slabs about a yard or so wide, occasionally square stones are let into this cement, while at other times, squares of a slightly different structure, from the rest of the road, and looking like conglomerate, are so let in, while at other times again the stone is used. The roads in this locality are not straight, but ramble through the rice fields with a very meandering course.

In the neighbourhood of Amoy there does not seem to be such a traffic on the rivers; and the same is said to hold good with regard to the great Yangtsz Kiang in the centre of China.

In the north of China, where carts are used, the roads are worn below the surface of the surrounding land, and in the heavy rains form water-courses for the deluges of rain to escape by: when in this state they have occasionally to be

swum by travellers, and instances of wayfarers being drowned in the road are not unknown.

In some places roads made five hundred or even thousands of years ago are in existence.

It would greatly develope trade and facilitate intercommunication were a Chinese MacAdam to arise, or were the Chinese government, instead of buying foreign war material, to devote its energy to the construction of these arteries of trade. With the curious topsy-turvy way in which the Chinese do everything, it is not at all unlikely that the iron road will run its spider-like lines through the length and breadth of the empire before a system of properly constructed roads becomes *un fait accompli* in this land.

SHOOTING.—The Chinese are not sufficiently civilised to take delight in killing birds and other game for pleasure! There is a small amount of shooting goes on for food purposes. To those who glory in such pursuits there is no better book than Lieut. Craddock's 'Sporting Notes in the Far East.' He seems to have had a varied experience, and gives it for the benefit of others, detailing the game to be found at the different ports, the seasons for them, and rules of procedure. Snipe, pheasants, woodcock, quail, and many other birds, as well as deer, &c., are to be found at different places. It would be a good day for the inhabitants of certain districts of China if sportsmen would follow the example of a few of their number and go tiger shooting. This is to be found in the neighbourhood of Amoy and Foochow, and in some parts of the Canton province, and doubtless in other places in China. The tigers are a regular pest, carrying off young children at times even from the doors of their houses, as well as dogs and other small animals. In two years foreign sportsmen from Amoy 'have killed no fewer than twenty-five' of them.

SHUTTLECOCK.—The usual *reversé* occurs in China with regard to some of the games that happens with many other things in this land of contrarieties. Instead of shuttle-

cock being more especially a game for girls, it is most especially a game for boys, lads, and men. No girls ever play it. It may almost be said to be the national game of China, and kite-flying the national pastime. The latter is indulged in in autumn; the former in winter, though it is played at other times as well. What seems curious about the two is, that, though children find an amusement in them, they are largely enjoyed and indulged in by those who can scarcely 'be described as children, except with the qualifying phrase of an older growth' appended.

There is no battledore used by the Chinese, but the shuttlecock is kept up in the air by the foot, the broad white sole of the Chinese shoe acting admirably for the purpose. Two, three, four, or more players get together; and, if two, stand opposite each other, if three or more, they form an irregular ring and kick the shuttlecock up into the air in such a manner that it may fall near another player, so that there is no violent exercise except what is necessary for the kicking. If a foot stroke is impossible, when the shuttlecock is falling near one, then it is allowable to keep it up by hitting it with the hand and thus send it to another player, or to bang it into the air in such a way that it may return in a position to be easily hit by the foot. There are several foot-strokes—the most common being with the inner side of the sole of the right shoe. A hit is sometimes made with the outer side of the sole of the right shoe. Another hit that must require some dexterity (if we may be allowed to use such a word in connection with the foot) is given with the right foot—with the inner side of the sole of the right shoe—from under the calf of the left leg. The most usual form of this stroke is as follows:—the left leg is doubled round so that the foot is in front of the body and about ten or twelve inches from the ground: this is done while the shuttlecock is descending: and, when it is almost near enough to hit, a spring is taken off the ground with the right foot last, and the shuttlecock is immediately hit by the inner side of the sole of the right shoe from under the left calf. Another variety of this

stroke is to stretch the left leg out in a sloping direction downwards from the body with the foot a few inches above the ground, and then a similar stroke is made as described above. Another stroke is made with the sole of the right foot from behind the body, the foot in delivering it being kicked backwards and upwards. With many of the strokes delivered from the feet, the shuttlecock is sent up some ten, twenty, or thirty feet into the air, though occasionally a forward kick is given which directs it towards another player, with, perhaps, a slightly rising direction. The play often begins by one player tossing the shuttlecock with his hand up in the air towards another player opposite him. The object of the play is, of course, to keep the shuttlecock up as long as possible. The shuttlecock itself is rather different in construction from that in use in the West, no cork being used; but a number of layers of skin are employed, the two outer being snake's skin and the inner ones are said to be shark's skin, there being from eight or ten to twenty layers. The feathers used are duck's feathers and three in number.

SILK.—Notwithstanding the disparpgement of early Chinese inventions by some, no one has yet been found bold enough to try and wrest the palm from them for the three discoveries of porcelain, lacquer ware, and the manufacture of silk. 'The cultivation of silk, as of tea, had its origin in China' and 'China still stands first amongst the silk-producing countries of the earth, and the amount exported annually from it to Europe, North America, and Bombay, is between 52,000 and 85,000 bales.'

Silk culture is of very ancient origin; from references in the Shu King to it, it is evident that it was well known when that work was written. Silkworms are said to have been first reared (B.C. 2600) by the Empress of Hwang-ti, who was deified and worshipped, under the name of Yuen-fi, as the Goddess of Silk. Offerings are made to her annually, in April, by the empress, at a temple in the palace grounds at Peking. The great Yu is credited by the Chinese 'as the most prominent promoter' of the cultivation of silk and he

is likewise said to 'have planted the hill country of Shan-si with mulberries.' The Chinese Government has followed the good example of this semi-mythical monarch by giving encouragement to the people and endeavouring to incite them to engage in this industrial occupation. In fact it has bestowed unremitting attention on this important branch of industry.

As the mulberry leaf is the chief food of the silkworm, much labour and the greatest care is expended on the cultivation of the mulberry tree. In the neighbourhood of Chinkiang there are two kinds of mulberries—a wild and a domestic—the domestic is grafted on the wild. The young mulberry trees are transplanted in December and are placed at regular distances of five or six feet from one another: they are then cut down to one foot six inches in height, and two shoots are allowed to grow; with the systematic pruning carried on each year, after five or six years there are only sixteen branches left; the continual cutting off of all but two fresh twigs on each branch produces a knobbed appearance of the tree; and finally, from these knobbed-like fists, about fifty to eighty branches are preserved. The trees live more than fifty years; but are not allowed to grow higher than five or six feet. The wild mulberry, which grows to a height of fifty or sixty feet, is also used, and there is a smaller kind as well.

The silkworm undergoes several changes; but different species would appear to differ in this respect, for it seems that the 'southern silkworm' has four periods for moulting, as a rule, while the 'northern silkworm' generally casts its skin three times.

The greatest care is taken to keep the silkworms from noise, which they dislike; but so far do the silkworm carers carry their precautions that they become superstitious, the silkworms at certain places being informed by their keepers of the arrival of travellers, and, if this is omitted, any luckless wight, chancing on a village unannounced, will receive but

scant courtesy, and be driven away with curses, if nothing worse.

There are ten rules laid down for breeding silkworms:—

'The eggs when on paper must be kept cool; after having been hatched they require to be kept warm; during their period of moulting they must be kept hungry; in the intervals between their sleeps they must be well supplied with food; they should not be placed too close together nor too far apart; during their sleeps they shonld be kept dark and warm; after they have cast their skins, cool, and allowed plenty of light; for a little time after moulting they should be sparsely fed; and when they are full grown ought never to be without food; their eggs should be laid close together, but not heaped upon each other, Wet, withered, or dusty leaves are not given to them. Rather less than two ozs. in weight of young worms will eat 1 ton and 420 lbs. weight of leaves

'While the worms are growing, care is taken to keep them' from 'bright light; they are often changed from one hurdle to another that they may have roomy and clean places; the utmost attention is paid to their condition and feeding, and noting the right time for preparing them for spinning cocoons. Three days are required for this, and in six it is time to stifle the larvæ and reel the silk from the cocoons; this being usually done by other workmen. Those who rear the worms enclose the cocoons in a jar buried in the ground and lined with mats and leaves, interlaying them with salt, which kills the pupæ but keeps tne silk supple, strong, and lustrous; preserved in this manner, they can be transported to any distance, or the reeling of the silk can be delayed until convenient. Another mode of destroying the cocoons is to spread them on trays and expose them by twos to the steam of boiling water, putting the upper in the place of the lower one according to the degree of heat they are in, taking care that the chrysalides are killed and the silk not injured. After exposure to steam the silk can be reeled off immediately, but if placed in the jars they must be put into warm water to dissolve the glue before the floss can be unwound.'

Silk from wild worms of different species is also used in some of the provinces.

In Shing-king, in Manchuria, silk is produced from a species of silkworm, *Bombyx Pernyi*, or *Bombyx Fantoni* of Italy, which feeds on the leaves of a species of oak, *Quercus Mongolia*, or *Quercus robur*. A small quantity is also produced from the *Bombyx Cynthia*. The yield of this silk might be quadrupled. The chrysalides are an article of diet with the Chinese. The spinning wheel is similar to that in the West. It requires from 4,000 to 5,000 cocoons to weave

a piece of silk, and it takes a man two days to do so. There are no large manufactories for its production, but 'each one spins, weaves, and dyes his own material' in Manchuria, and this is also largely the case throughout China, though not entirely. A black silk is produced from the *Bombyx Pernyi* due to the worm eating the whole of the leaf, stalk, and everything.

In the district about Chefoo there are two kinds of silk produced: 'wild silk,' spun from the cocoons of the *Bombyx Pernyi* mentioned above, the wild silkworm; and 'yellow silk,' spun from the cocoons of the *Bombyx Mori* or silkworm proper.

For hatching the eggs, the women in some places keep them on their persons for the warmth of their bodies, while in other places they put them under the blankets in the bed.

'A newly hatched silkworm is as fine as a hair. Immediately under its head there are four legs, a little beyond on the body there are six more, and again six more near the end at the tail: their whole length is about one-tenth of an inch and their colour is black.' The greatest care is taken in supplying them with leaves, the men actually washing their hands before touching the leaves. They are fed five or six times a day at first, but after the third day constantly. After one or two days, the worms become brown and, after five days more, a yellowish white. The fifth days seem memorable ones with the silkworm, for on the fifth day they stop feeding and 'undergo their first moult,' and at intervals of about five days after each waking they again cast their skins, ceasing eating for periods varying from a day and night to the 'long repose,' the fourth one of, if the weather is cold, two or three days, their colour changing at these different periods from yellow or a yellowish-white from before the stupors to a slight yellowish tint or a white colour after. After these moults they will, if in good condition, eat twenty times their weight in leaves. After another five days they attain maturity and are about two inches in length. What look

like sheaves of straw are used for the silkworms to construct their cocoons on, each sheaf or bundle being tied round the middle and spread out at the top and bottom; sixty or seventy worms are put on each bundle, care being taken not to crowd them too much together. They then proceed to spin their cocoons amongst the stalks of straw by first attaching themselves with some looser threads, after which they spin the compact 'oblong case,' as the dictionary terms it, but beautifully rounded, working of course from the outside in. They finish spinning in five days, and, if the silk is not spun off, they pierce their yellow shrouds in ten days.

'From two catties of good cocoons, nine catties of silk are reeled off * * * A quick hand with a double reeling machine reels about 1½ catties of silk per day, thus 100 catties of cocoons are about six days work.' A certain number of cocoons are kept for breeding purposes. The female moths die in five days after laying their eggs, which they do within a day or so of coming out.

In the Canton province the two principal qualities of silk are Tai-tsam and Lun-yut: the eggs of the former are hatched once or twice a year; the latter seven times.

The author saw, in Swatow, some curious, large, wild caterpillars, brightly coloured, which spin a species of silk used in making lanterns.

Wild silkworms in the North of China are fed on different kinds of oak and they supply two crops of cocoons annually. The natives hatch them, and, after feeding them themselves, place them on the branches, when the leaves of the trees are fully out, and transfer them to other trees as they eat the leaves of one. They spin their cocoons on the trees, from whence they are gathered. After the female moths have come out, and are ready to lay their eggs, the natives tie them by one leg with fine threads to the branches of the tree, when they lay their eggs on the leaves. These wild silkworms are 'smaller than the domestic ones and of

a grayish black colour.' The silk filaments of the domestic silkworm cocoons are wound into thread by the aid of a primitive reeling machine.

For reeling the silk filament off the cocoons they are placed in hot water to loosen the ends of the silk, the rough parts are cleared away, and the clean filament taken with the hand and then passed over, or through, the different parts of the reeling machine. As soon as the cocoon gets thin and the chrysalis is visible, a new filament is taken in its place. The best threads are made with six or seven cocoons, ranging from this number to twenty or more for the coarsest. 'A quick hand can reel in one day * * about 20 taels weight fine or 30 taels coarse silk.' The wild worm cocoons are treated in a different manner.

The space to which our article must be confined will not allow us to go into a detailed statement of the numbers of looms and their output, nor are statistics available for a full statement; but, as an example of what is done, we may say that in 1880 there were in Chinkiang 1,000 looms employing 4,000 labourers. In one day, three men can turn out about 12 feet to 16 feet of silk; for plain goods, two men only are required at each loom; and only one man for weaving gauze, there being 200 looms for this with 300 men at work, of which 14,000 to 15,000 pieces are annually produced for local consumption within the province of Kiangsu. Besides this, there are 50 or 60 looms 'engaged in weaving silk ribbons, each attended to by one man; a second is required only in weaving the broader kinds. * * * On an average, one man can weave about 40 feet per day. There are about 100 men engaged in this branch of the business; and there are about 30 or 40 looms for weaving red plain satin.'

For making sewing silk 'two filaments are twisted together into threads.' For crape manufacture there are about 200 looms and 800 men employed.

'The greatest silk producing province in China is Chekiang, and Kiangsu comes second,' while 'Hu-chow holds the first place among the departments of the whole Empire of China for the production of silk.' It may, therefore, be interesting to note the production of this one department. The production then for 1878 was 2,925,232 catties (1,755,139 kilos.), and for 1879, 3,304,196 catties (1,982,517 kilos.). There are 4,000 looms, each loom producing about 100 pieces a year.

Hang-chiu produces the best kinds of silk piece goods.

'Filatures produce silk realising Tls. 200 a picul more than will that spun from the same cocoons by the old primitive method.'

'Sericulture is now [1895] the leading industry in China since tea has gradually receded to a subordinate position.'

'The steps initiated by the Inspector-General [of Imperial Maritime Customs] to implant in China the Pasteur system of detecting and eradicating disease in silkworms have succeeded in the Kwangtung province.' Some time ago it was stated that, in Kiangsu and Chehkiang they 'are considering the establishment of silkworm nurseries for the selection of eggs on the Pasteur system,' these steps being necessary to cope with the silkworm disease.

There is a complaint of the defective reeling and adulteration of silk from North China, which, unless checked is bound to do injury to the silk trade of China.

There are silk filature establishments in China where foreign machinery is employed in reeling and weaving the silk. There are three in Macao, one with 54 steam looms. There is room for several more as the silk is on the spot, there is cheap labour available, and a market. Shanghai has 27 silk filatures, Hangchow has one, and Soochow three.

The export of China silk is increasing but not at a rapid rate. The following extract from a consular report may prove of interest: —

'China silk is intrinsically the best silk in the world, but from ignorance or lack of energy on the part of the producers, it continues from year to year to be prepared in the old faulty method, while Japan silk, by nature much inferior, is beating it in the market, simply by the care and attention bestowed on its preparation, and by the

fostering provision of the Japanese government, who provide the means of educating their people in the most approved methods in vogue in Europe.'

Enormous quantities of silk are not only sent abroad but even larger quantities are used by the Chinese themselves. Silk is a common article of attire and is not confined to the gentler sex, who delight to array themselves in bright and soft fabrics in the West; in the gorgeous East, men are clothed in as brilliant robes as women. It is utterly impossible to say how much silk is used in China, but the Chinese consider that their consumption is more than double the amount exported to foreign countries. In 1890 the amount exported was 158,427 piculs; in the previous year, 1889, it was 182,939 piculs, doubling these sums would give 316,854 piculs and 365,878 piculs respectively; and no one who has seen the quantity of silk used by Chinese would doubt that these amounts must be well within the mark of their actual consumption of that useful commodity.

Books recommended.—'Silk' being a thick *brochure*, No. 3 of 'Special Series' of the publications of the Chinese Imperial Maritime Customs. It consists of a series of reports from the different Commissioners of Customs on the silk culture and manufacture in the districts in the neighbourhood of the ports at which they were stationed. We are indebted to this interesting and valuable publication for much of the information contained in this article. Also see 'Silk; Statistics, 1879—88,' a thin pamphlet of the same 'Special Series' No. 12.

SLAVERY.—China, in common with most Asiatic countries where the liberty of the subject is unknown, has the institution of slavery; but slavery as a general rule is milder in the despotic East than where, in direct contravention of all the free instincts of the West, it has been found nestling under the flag of liberty. One would expect the contrary to be the rule, but it is not. Where the right of the individual was generally respected, as in America, if equal justice was not meted out to every man as man, but on the contrary the fundamental principles at the foundation of society were not only ignored but persistently transgressed with respect to one section of the community, it needed but little more, all barriers of law and morality as regards one branch of the human family being swept away, to

transform the otherwise mild master into a cruel one, and a few generations, or even less, to develop tyranny which knew no law but that of interest and the almighty dollar.

In the East, the individual knows no rights, as an individual, as we understand such rights in the West. He is but a member of the family; the family is the unit of society: the members of the family are but fractions of the whole; the slave owes his existence as a slave to this patriarchal rule; and ejected from one family, generally by circumstances over which he has no control, he is engulfed in another.

Slavery then appears almost to be the normal condition of part of the inhabitants in a country where the rights of the individual, qua individual, are unknown, and where the conservation, preservation, and perpetuation of the family are the aims of human society, and every means has to be employed with these ends in view. To this is due some of the buying and selling of human beings as chattels; for should no son be born to a man he often purchases one from poor parents and adopts him as his own. Girls are also bought to become daughters; but these can scarcely be looked upon as slaves, as they become the children of the family into which they are adopted, and are in no more bondage than the children born in the family itself.

A species of debt-slavery exists to some extent in China, where a man will give his son to his creditor either to adopt or to be his slave or his daughter for either a slave or a domestic slave (See below) in full settlement of the debt; and in some provinces (but not in Kwang-tung) a wife is even given to be a concubine for the same purpose.

A species of domestic slavery exists to a very large extent: there is scarcely a family of good means in Hong-kong, Canton, or Macao but what possesses one or often several slave-girls. It must, in all fairness to the Chinese, be

said that this domestic slave-girl system is a very mild form of slavery, as we understand that word. The girls are as a rule purchased from their parents, who probably sell them on account of poverty: they are sold when they are young, at any age, some as young as three years and from that up to fifteen, but seven, eight, or ten, is a common age. It is better to buy them young as they might otherwise run home. The prices range from ten or twenty to a hundred dollars, the larger amounts being given for good-looking ones, as they will bring in a larger number of presents (at their marriage) to the family, and thus possibly recoup the owner with a two or three-fold amount of money on their purchase price, besides, the owner having the use of them as domestic servants for ten or more years without wages, food and clothing being the only outlay on them. As to lodging, it is not worth while taking account of that, for Chinese servants, like dogs or cats, can sleep almost anywhere and everywhere.

These transactions often take place through go-betweens. It is somewhat safer, in such cases, to have a broker of human flesh, as a charge of kidnapping might be more difficult to bring; for when there is a go-between the rule is that a deed of sale is drawn up which is held by the purchaser. It sometimes happens, but not often, that the parents stipulate that they shall be at liberty to come and see the girl; but this stipulation, if made, is not reduced to writing, as it would obviously clash with the interests of the purchaser to have the mother coming about interviewing the girl and hearing her complaints.

Should such a verbal agreement as the above have been come to, the girl's parents are consulted about her marriage, otherwise, for the ten or fifteen years, the girl is virtually and actually the property of her master or mistress, and is an asset not realised, under the ordinary circumstances of life, until her marriage, though realisable, and should reverses in business reduce the family, it would be in the power of its head to sell her just as her parents originally sold her. At the same time this is not often done. A clause is often

inserted in the agreement that the girl is not to be sold into prostitution, but, should this clause have been omitted, the parents are powerless to prevent it in practice.

Arrived at marriageable age, the girl is married and thus ends her domestic servitude.

If chance has thrown her into the hands of a fairly kind mistress her lot may not be such a dreadful one, but instances occur of brutal mistresses half murdering their poor little slave girls, even in the British Colony of Hongkong. Theoretically, of course, there are no slaves in Hongkong, as it is British territory, but practically there are thousands of them. All the young maid-servants that follow their mistresses' sedan chairs, and that go about with little children, belong to this class. No young unmarried free women go out into service, though old women do.

These little slave girls are the most numerous class of slaves in China. While mentioning the female sex, it may be remarked, in passing, that nearly all prostitutes are slaves, the property of their mistresses, the keepers of the houses of ill-fame in which they reside, having often been kidnapped, or deceived by promises of work being found for them as seamtresses, and thus inveigled into the clutches of the old harridans who run these establishments. So completely do they come under the power of these pests of society, and so cowed and frightened are they by the threats and intimidations of their mistresses, that even in Hongkong, where notices were put up in all the registered houses of that character that all were free--yet, notwithstanding this, and the fact that they are theoretically free to go and see the Registrar-General and Protector of Chinese, whose duty it is, once knowing their wrongs, to have them righted, they but seldom, in proportion to their numbers, avail themselves of their rights, and when brought up before him, almost invariably say they enter on such a life freely. (Some years ago before being allowed to enter as inmates of these houses, all were compelled to appear before this official, or his assistant, in

order to have a chance, if they would avail themselves of it, of stating their unwillingness to be coerced into a life of shame. This rule is most unfortunately not in force now.) And though every Chinese women that goes abroad, as a common emigrant, is questioned and examined as to her willingness to go, yet but few, who are being taken against their will, avail themselves of the chance of recovering their freedom. It seems as if it would take centuries to educate the Chinese people into an idea of what personal freedom is, and what the liberty of the subject means, as regards the female sex.

The cases of little boys sold to be servants is even worse than that of the servant girls, as they do not have marriage to look forward to, to set them free and end their life of servitude. They are slaves for ever, unless they purchase their freedom.

'The Manchu code does not recognise the right of the slave to free himself by his labour, nor punish the master who refuses affranchisement. There is, in short, no regulation on the subject (in practice the slave frequently purchases his body with his *peculium*, which is usually, though not legally, held to be the slave's own property). ° ° ° Many Chinese allow their slaves to embark in trade and ransom themselves with the profits.'

In ancient times, in China, there were state slaves, but banishment now takes the place of the Government slavery to a large extent. Priestesses, however, who found a new monastery without the sanction of Government, become the slaves of Government.

'The wives, children, and relatives in the first degree of rebels are given as slaves to Government officers. ° ° ° Slaves are composed of (1) prisoners of war; (2) those who sell themselves or are sold; (3) the children of slaves.' The first are now rare. We have spoken of some already who come under the second heading. 'Though the penal code forbids the sale of free persons, even by a husband, a father, or a grandfather, the number of persons whom misery forces to sell themselves or be sold is considerable. The punishment varies from 84 to 90 blows, and banishment for 2½ years, according to the relation existing between seller and sold. The punishment is one degree less when the person sold consents, but young children are exempt from all punishment, though they may have consented, on account of the obedience due to their older relations, and must be returned to their families. ° ° ° Though

to keep a free man or lost child as a slave, or to give or take in hire a wife or daughter, are severely punishable, the adoption of stolen or lost children and the sale of free children and inferior wives are daily transactions in China. Inundations and famines are the chief cause. Every slave born in a house belongs to his master or his heir; to detain a runaway slave is punishable. Players and brothel-keepers recruit their numbers from this class, as they are forbidden by the code to purchase free men or women for their professions. ° ° ° The inferior wife ranks above a slave; she is married with fewer formalities than the first wife under whose orders she is put. The husband can only dismiss her for certain specified reasons; but in practice inferior wives are frequently sold.'

No property is divisible during the period of mourning, but after that is over, if the different sons of the deceased wish to separate, they are at liberty to do so, and the eldest son then divides the property amongst them equally, whether they be sons of the first wife or of inferior wives or of slaves. 'We may add that such slaves by the birth of children become in China *ipso facto* inferior wives.'

Slaves are not allowed to be married to free girls. In a general way it may be said that slaves convicted of crime are punished more severely than if they were free, while crimes committed against slaves meet with a lighter punishment than if committed against free men. 'Masters may beat their slaves or hired servants at pleasure.'

It is interesting to note that during the fifteenth and sixteenth centuries large numbers of black slaves of both sexes from the East Indian Achipelago 'were purchased by the great houses of Canton to serve as gate-keepers.' They were called 'dèvil slaves' and it is not improbable that the term 'foreign devil,' so freely used by the Chinese for foreigners, may have had this origin. In the T'ang dynasty even, it is said that they were kept in large numbers by the Chinese. Three pages in a Chinese work, 'The Kwangtung San Yü,' are taken up with an account of them, and other Chinese books notice them as well.

There is a curious slang phrase in use for slaves; it is 'two candarins and two lis,' used for example in this way:—'they were two candarins and two lis,' equivalent to saying

'they were slaves.' This strange term is said to have arisen towards the close of the Ming dynasty, during the troublous times, when a Chinese took advantage of his opportunity, and, representing himself as a General of the Manchus, levied an impost on each inhabitant of the villages of three candarins, but, finding that the slaves in these warlike times were mostly poor and neglected, he reduced the amount to be paid by them to two candarins and two lis, hence the name.

Books recommended.—'Memoir on the condition of Slaves and Hired Servants in China,' by M. E. Biot in 'Chinese Repository,' July, 1849. Mr. Parker gives the pith of this article by M. Biot in 'Excursus No. 6—Slaves' in his 'Comparative Chinese Family Law.'

SOCIETIES.—The Chinese are fully aware of the force of the adage that 'union is strength,' and have not a few different forms of associations, societies, and guilds. One of the most common, at all events in the South, is the Money Loan Association. Foreigners have considerable difficulty in understanding this form of Association, as the arrangements connected with it seem complicated, but, when once understood, are simple enough. There are several kinds of Money Loan Associations, but the most common is the Yí-wúí (pronounced Ye-wooee). These associations form a ready and convenient means for Chinese to obtain, what is to them, a large sum of money when the exigencies of business or their social customs, such as those connected with marriage, make it necessary for them to procure a larger sum of ready cash for use than can easily be obtained in any other way.

Supposing then, by way of example, that A requires a sum of money, say $100, he or she then (for women engage more largely in these associations even than men) invites a number of friends or acquaintances to join with him or her in forming a Money Loan Association, they becoming members or shareholders while A is the Head of the Association. Should the sum fixed upon as the amount of the periodical contribution or share be $5, then A, having invited twenty others to join as members, will get the sum of money he requires, for twenty times $5 is $100. A enrols the names of

all in a book, with amounts and dates of payments, totals, and particulars of the Association. Sometimes a page of this book is devoted to each meeting of the Association and the accounts connected therewith. Each member has likewise a small book, a pass-book, supplid by A, who fills it up. Each member is expected to bring his little book with him to each meeting so that the necessary particulars may be entered in it, in the event of his obtaining the money. The date is written in the centre of the yellow cover of the book, or at least the year and month, and the words 'started on a lucky day' below the last, while at the left hand end of the cover is put the name of the person to whom the book belongs. The Head has a similar book. These books have printed forms at the beginning, containing a preamble, giving, in rather a vague manner, the origin of these associations, followed, for the guidance of those entering into them, by the rules, with blanks for the insertion of the amount of the contribution or share, and any other matters incident to each particular Association. At all events, whatever else may be omitted, a list of members appears in the book, a name being allotted to each column and placed at the top of the column. A number of blank pages follow for the entries of dates and contributions, or subscriptions, as they might be termed, or payments. In well-kept books, by careful persons for instance, the drawing is sometimes put just below the name of the person who draws, at times in the following manner: 'Second drawing, interest money 80 cents. Received small shares (that is payments from persons who have not yet drawn) twelve shares (besides the drawer's own share) and one large share' (that is a payment from some one who has already drawn).

One of the most common times for the periods of payments is by the month, though fortnightly associations are not uncommon; quarterly ones are known, and even annual ones are formed by wealthy men for large sums of money.

Let it be supposed that the one which A forms is a monthly one. A certain day of the month is fixed upon for

the future meetings and no alteration is allowed subsequently, 'no matter how unfavourable the weather may be,' as the Chinese rule puts it. Intercalary months are not counted. though sometimes an exception is made to the rule. In that case the rule should be expunged from the book. The members are apprised by notice being sent to them by the Head, requesting them to prepare their share and take it to the meeting for collection. The money is examined in the presence of the members. No set-off of private debts is allowed or anything in the nature of a pledge, but the money must be actually paid. 'Should any of the members be kept back by any important business, he must send one of his friends to represent him and pay his share of the money.' Each of the members then pays to A the sum of $5, the nominal amount of their monthly contribution, and for the first month the actual amount. On the first occasion A keeps the money, viz. $100, as that is the reason he has formed the Association, and it is the prerogative of the Head of the Association to have the use of the first monthly amount of money subscribed, or paid in. Also, by virtue of his being the Head, he gets this money without needing to pay any interest on it—in short, he gets the full amount of $5 from each of the twenty members. What follows will explain more fully what is meant here. This privilege is accorded to him as a set-off for the work to be done, and trouble to be taken, by him, on behalf of the Association. The money is his for any use to which he likes to apply it. In fact, it is a loan made to him by all of the twenty members, each contributing his share ($5) to it: but having thus secured the loan, he commences the very next month to repay it, in monthly instalments of $5. He does not, however, hand this $5 separately to a separate creditor each month until he has paid the whole twenty: but he does what is tantamount to the same thing, he pays in $5 each month into the funds of the Association—the funds are, of course, the aggregate of the monthly payments in by the Head and members of the Association, which A, as Head is responsible for, and holds in trust for the members. It

is equivalent to a personal payment of his debt to each member, because each member obtains the loan of all the monthly contributions of that month in which he, the member, draws the money, consequently this $5 goes each month to liquidate in rotation every member for the $5 originally paid in to A, and which A drew out for his own use; for each member, as has already been said, draws out in rotation the monthly sum made up of all the payments in. In other words, when B draws out the amount of money in the second month, in that sum, made up of the payments in by the other members, is also the sum of $5 paid in by the Head, which item of $5 is in repayment of the $5 he, B, paid in the first month to A, the Head, which, as we have already seen, A drew out for his own use along with all the other items of $5 paid in by the other members. A and B are therefore quits—his, B's, loan, has been refunded to him; and the same thing happens with C the next month, that is the third month, and the same with D the month after, and so on with all the members, till all are repaid; and, in fact, at the end of twenty months A has repaid the whole of the $100.

But what makes the matter appear complicated is that B, C, and D, and all the rest, get loans, and on their part repay—in reality each one, except the Head, lends to everyone else, and each one, including the Head, borrows from everyone else, and as soon as each one borrows, each one, except the last then commences to repay everyone else. This seems confusion worse confounded, and the maze appears too intricate to the European observer, as he sees in his mind's eye each member transformed, after the first month, one by one, from a lender into a receiver, a borrower, and a payer-back. It is, however, simple enough; and the clue to the maze is to be found in fixing on one member at a time, as we have done with the Head, and following this one member through all the intricacies until, with the close of the Association, his accounts are all settled, at the same time resolutely closing our eyes to the action of the Head and other members,

except inasmuch as they affect the actions and money of the one member we are following.

Let us then take B. How does he get his loan? He is not the Head: he cannot draw the money as the Head would at the very start without paying any interest for it, but, by virtue of being a member, he is entitled to the loan. All the members are, however, equally entitled. What shall decide the respective times at which they are permitted to draw? The rule is, after the Head has had his, that the drawings of loans every month shall be by tender, and the highest bidder shall get it. This seems a very fair rule, as the man or woman most in want of money is likely to offer the most for it. These tenders are then put in at every meeting by the members desirous of drawing the money, except at the first and last meetings. At the first, as has already been seen, the Head has it by right, at the last it devolves, as a matter of course, to the residuary member, as all the rest have drawn. The tenders for the loan are written on any kind of paper. If sent by another's hand they are enclosed in an envelope and the name should be written on the paper as well as the price tendered. If the member is present in person he may write it at the time of handing it in, but in that case he need only write the amount on it without his name, and no envelope is required. The Head of the Association opens the tenders, which are placed on the table before him, in the presence of the members, who see them The highest tender is taken, and should two be equal in amount the first opened is considered as the successful one. It is not compulsory on all the members to tender each time, but the tendency is for most to do so, as, if there is a demand for the money, one who is in actual want of it, seeing so many present, will, though he may not know what the others have offered, make a big bid in order to overtop theirs, and thus, though the others may not have cared for the money, yet, by their presence and tendering, they have raised the interest which they will each obtain for that loan. In short, a monthly loan is given by the Association in rotation to each of its members, and this

rotation is conditioned by the highest bid offered on each occasion, as explained above. In the second month we will suppose then that B writes on a piece of paper 'Offers interest, 50 cents' and hands this in: we will further suppose that this is the highest amount offered, consequently B obtains the loan. Sometimes three days of grace are allowed for payment in of the money after the tenders have been opened, but it often happens that the contributions have to be paid in immediately after the tendering is over. In this case then B pays nothing in, as he is obtaining a loan: the Head pays his $5, as he does every month after; but all the other members pay, not $5, the nominal amount of their contributions, but $4.50, that is to say, they each deduct the fifty cents offered as interest. (Looking at it in one way, they thus get their interest in advance, as it were, and, should the association come to grief, their loss, if they do not recover their money, is not quite so great, though, as will be seen from what is said further on, it would be better to say they each only lend $4.50, the borrower having to pay $5 for each of these sums of $4.50, thus repaying principal and interest.) These amounts are handed to the Head, who, after collecting them, pays them over to B along with his, the Head's own $5, making a total of $4.50 × 19 + $5 = $90.50. This then is the loan that B draws. On each occasion after this B pays the full amount of the contribution, $5. It will thus be seen that by doing so he pays the interest on his loan; for every subsequent drawing by a member contains, of course, amongst the different items of which it is made up, one of $5 from B; and as the subsequent drawer, however, only paid into the Association $4.50 on the occasion that B drew, he, the subsequent drawer, consequently has got paid back to him $5 for the $4.50, *i.e.*, the 50 cents for interest that B offered, and which was accepted, as his, B's, tender was the highest on that occasion. It will be remembered though that B originally paid $5 to A on the first drawing when A took the drawing by right of being the Head. As we have already said A pays $5 every time after the first, consequently B has got his

$5 back from A, the exact sum he, as one of the members, had loaned to him through the Association, for, as we have already said, A, being the Head, pays no interest, so it will be seen A's and B's accounts are settled as regards each other. B, again, by paying in $5 every month, subsequent to the one in which he got the loan, virtually pays the other members back the amounts due to them with interest as above, viz., nineteen monthly instalments of $5; counting in that he has already paid $5 to A, as we have just pointed out, his whole payments therefore are $5 × 19 + $5 = $100, that is for the $90.50, and its use, he has paid $100, *i.e.*, $9.50 of interest.

With regard to C. Let us suppose that C offers 25 cents interest, and his tender, being the highest in the 3rd month, is necessarily accepted. A will receive A's $5. He receives from B $5, as B commences this month (see above) to pay $5; for after each loan obtained each member pays the full amount of the subscription. From the others, eighteen in number, C receives $4.75 × 18 = $85.50; add to this the $10 above and it makes $95.50, the whole amount which the Head of the Association hands to him. His payments are as follows:—

1st month to A - - - - - - - -	$5.00
2nd month to B - - - - - - - -	$4.50
3rd month nothing - - - - - - -	——
4th to 21st month, 18 months @ $5 =	$90.00
Total.....	$99.50

He thus pays $99.50 for the use of $95.50, *i.e.*, $4 of interest.

Let us now take T's case, the twentieth man: to use an Irishism he repays his loan before obtaining it, or, in other words, he pays in a varying sum each month, after the first month dependent, as has already been shewn in the cases of B and C, upon the amount of interest offered. Of course, the higher the interest has been the better for T, as well as

for all the other members in a varying degree. Suppose the interest deducted averaged 25 cents a month, T's payments would then be $5 to A the first month, and nineteen payments of $4.75=90.25, add to this the $5 to A=$95.25. He pays that amount and gets $100 for it. In short the other members have been using his money and he gets paid interest, $4.75, for its use. He does not need to tender for the $100, but gets it, as no one else is entitled to it but him, all having previously drawn. The Association ends with him, for it only runs as long as there are members, as soon as these have each had their turn at a loan the Association is finished. The Society has thus a twofold character: that of a borrowing club; and that of a lending club: for there is a regular succession of borrowers, beginning with A, and a body of lenders, decreasing in number with each meeting. It will thus be seen that this Mutual Loan Benefit Association is most ingeniously arranged, and that it affords exceptional facilities for obtaining a loan on easy terms, with the chances to the members of good interest and easy payments, in small sums distributed over a long period. It needs only to be added that, should a member delay his payment, the Head of the Association may pay it for him, if he likes, or it may stand over if the members are friendly with the defaulting member; should any member die before drawing his loan, his wife or children, or, in default of them, nearest of kin, may continue to go on with the Association in the place of the deceased, on condition that the Head of the Association approves of them doing so; but if the Head is unwilling, then the heirs must wait till the winding up of the whole affair, when, on the accounts being made up, it will be seen how many payments the dead man had made, and a sum equivalent to an equal number of $5 payments will be made to them: should he already have obtained his drawing before his death, his heirs are required to make the usual monthly payments of $5 to repay the Association; if they are not able to do so, it is accepted as a misfortune, the Head is not considered liable, as a Head of the Association, and the members only suffer. Should it be written on the

top margin of the book that 'should any member abscond the principal is to be refunded but not the interest, any accidents, &c., are to be taken as the will of God,' then the Head of the Association has to conform to this rule, but otherwise a principle of practical equity, much practised by the Chinese, when circumstances over which they have no control occur, is brought into play, and the Head of the Association makes good one-half of what the absconding member ought to have paid; or, rather, he makes good half of the principal, the other half being a loss to the members, and this holds good in both the Yí-wúi, now written about, and the Téi-p'ó-wúi (pronounced Tay p'o wooee) to be mentioned later on. Whether the above words are written or not the Head is not responsible for the subscriptions of a dead member

With regard to the subscriptions to the Association, it may be remarked that, in practice, it seems often to be considered sufficient if the money is paid into the hands of the Head of the Association at any place somewhere near the time that it should be paid, *i.e.*, it is not necessary that the money should be paid absolutely punctually.

The members have no redress when the Head of the Association absconds while the Association is in progress. Those who have had their drawing are content, of course, to let the matter rest, as they have had all their benefit and cannot be called upon by the other members who have not had the loan to continue their payments, as the contract is not between member and member, but it is a contract between each separate member of the Association and the Head. On the latter absconding the Association is broken up. This can be seen by the fact that in the poorer Associations—where the contributions are confined to a few dollars, and where the members do not meet for dinners—the members may not even see each other or know anything at all about each other. This view of the matter has been held in the Hongkong Courts in an appeal case. See report of Judgment by the Full Court in 'The Hongkong Daily Press'

of the 19th March 1892). The Head in some of such Associations sometimes goes round to each of the members at their own houses, &c., with an earthenware money-box and the members drop their tenders into it. After the collection of tenders is thus made, the crock is broken and the tenders taken out.

In the more important associations, when the amount of the subscription is $100 or so, the Head of the Association, having asked his friends to join and got their consent, follows it up in the course of a few days with invitation cards to a dinner or wine-party at some eating-house, and they are asked to bring their subscriptions with them. All who respond to the invitations become members; from five to ten days after, their names are all entered by the Head into the books, with rules, amount of subcription, &c., and one is given to each member. The expenses of the first dinner are paid by the Head; and the same individual, on behalf of the members, provides a dinner again, issuing invitation cards the previous day, as before, but on each occasion subsequent to the first it is the member who obtains the loan who pays the expenses of the dinner; the money (a certain sum at the very first being fixed for its cost) for it being deducted out of his loan; the dinner, however, is ordered by the previous drawer. One who does not attend the dinner, or dinners, is not exempted thereby from his share of the expenses, and one who wishes to enjoy the feast must come to it, as no portion will be sent to the absentee. When the dinners are given in connection with these Associations, the business is attended to first, and after that the members have their feasting: business first and pleasure afterwards. This feasting, however, does not take place in the smaller Associations where the shares are only a few dollars each. A member in an Association is not confined to one share, but may have two or more if he chooses.

There is another kind of these associations called the Téí-pʻò-wúí, 'Spread on the Ground Association,' so called because it is said the original starter was too poor to have

any place to receive his friends, and had to spread a mat on the ground to collect the amounts subscribed. The Téí-pʻò are slightly different from the Yí-wúí, though in many of the details they are the same, the differences being so slight that the same book is used. The chief point of difference is that the Head of the Association, as Head of the Association, is out of it altogether, that is to say, he or she does not obtain a loan. At the same time in the Téí-pò-wúí the Head may be a member of the Association or not as he or she chooses. If the latter he or she then has no share in the matter at all. He or she is in fact a paid servant of the members, that is to say, he or she does all the work that the ordinary Head does and gets a half of the value of a share paid to him or her by the successful drawer. Under these circumstances the Head does not get the first drawing as in the Yí-wúí, but the first drawing is balloted for as well as the others. All the other functions and duties he or she performs are the same as the Head of the Yí-wúí does, and he or she is responsible for the money. The position occupied by the Head is more analogous to that of a paid servant, though no salary is his or her reward; but he or she gets a commission, as it were, to recoup him or her for his or her trouble, the amount of the commission being fixed at one-half of the subscription, *i.e.*, if the periodical subscription paid were $5, the Head would get $2 50; and this is paid to him or her by the person who obtains the drawing on each occasion. In the Téí-pʻò-wíú no dinners or wine parties are given. The Head goes round personally and informs the members of the meetings, which are held in his or her house. Some bring written tenders, but the majority, being women and unable to write, bring sticks of bamboo of different lengths with them, to represent the amounts they are willing to offer as interest. These sticks of bamboo are unburnt ends of incense-sticks and the women break them into the right lengths, perhaps in a corner of the room where no one can see them, the owner telling the Head what each bamboo stick stands for: the longer ones, say one dollar, the shorter ones may be fifty cents, and the still shorter ones, perhaps, ten cents. After all are laid down, and before opening,

sometimes the tenderer may say, 'I add verbally so many cents to my tender.'

The claims of these Money Loan Associations have been ruled out of Court in Hongkong, should the numbers of those forming them exceed twenty, as by the laws of the Colony every company, if twenty in number, must be registered as a public company, but, if less in number, they heve been tried upon their merits. In the case of an Association, not completed, Sir James Russell ruled that the Head of the Association could be sued for the money had. As in the Téí-pʻò the Trustee (or Head) gets a commission on each drawing, but in the Yí-wúí he gets the first drawing, it was held by one of the Hongkong Judges (the Hon. F. Snowden) that in the latter case the Trustee is responsible for the future payments, but not in the Téí-pò-wúí, as in that the Head only puts himself or herself, to the trouble of collecting and does not make himself, or herself, responsible for the members paying it, merely drawing a commission for the trouble of collecting.

It seems strange to find what one thought was an entirely Chinese institution in use amongst factory girls in England, as the following extract will show. Has someone from China introduced it into the West, or can it be one of those old-world customs handed down through the ages?

'While we stand watching, I am struck by a knot of girls who are in hot dispute or discussion over some point. "Oh, it 's only "Liz'" says my guide, "holding a club. Her mother's in a bit of trouble about the rent, and so she's getting the money this way." ° ° ° The girls all do it, and photograph clubs, clothing clubs, money clubs, abound on every side. This special one held by "Liz" happens to be a guinea club. ° ° ° "Liz" and twenty other girls have joined together for twenty-one weeks, each girl subscribing one shilling per week. Their names are written on papers, and then drawn in rotation. The girl who draws out No. 1 is entitled to her guinea at once, and in this case, as "Liz," for holding the club, is *entitled* to be No. 1, she has her money wherewith to pay off the rent. No. 2 gets her guinea in two weeks, No. 3 in three weeks, and so on till No. 21 gets hers, after the twenty-one weeks. All pay their shilling per week, whether they receive their guinea first or later, so that the only advantage of the club is that a girl may draw an early number, and have a sum of money at once.

It will be noticed that this is a simpler form of the money loan association than that found in China, as no interest is paid and the complicated system of repayments does not come into play.

SOCIETIES, SECRET.—A book dealing with 'Things Chinese' would scarcely be complete without some reference to secret societies, as these combinations are so common, not only in their own native land, but they often obtain a more powerful position and even exert at times a greater influence when transplanted to foreign soil.

There seems to be a world-wide similarity between secret societies in many respects. In their fundamental principles there is a wonderful likeness, as well as in many points of practice, ceremonial, and ritual. When we come, however, to examine into them, it seems, as a general rule, to be a family likeness, perhaps the result of heredity, and not a servile imitation of one another during recent times.

Especially is this true of some of the Chinese secret societies. Of them it may be said that they are founded upon a spirit of fraternity, devotion, filial piety, and religion. At least this is the case with the most famous, the Sám Hòp Wúi, or Triad Society, though it has shown itself in the terrible rebellion that was carried on for many years under its banners in opposite aspects to these. In its 'Words of Exhortation' we find it written 'If people insult you, injure you, revile you, abuse you,—how ought you to take it? You ought to bear it, suffer it, endure it, and forgive it.' How then, it may be asked, is revolt and rebellion against the Government compatible with such principles? They are quite in harmony according to the Chinese idea; for it is the duty of the good to upset the government of the bad. In such a case it is not rebellion, but the raising of the standard of righteousness against tyranny and oppression. We must give the leaders of the great Tái-ping rebellion credit for motives of this character at their inception of the rebellion, though some of them may have had their heads

turned eventually by lust of power, while the rag-tag and bobtail which followed in their train had no higher motives than plunder and loot.

The origin of the Hung league, one of the names of the Triad Brotherhood, is shrouded in the mists of uncertainty. They claim, like the Freemasons, a high antiquity, but it is impossible, as far as researches have been carried at present, to say with any certainty whence they sprang. There would appear to be some slight indications or possibilities of the existence of this society in some form or another in previous times, but it was only during the rule of China by the Tartars that it appeared as a regular political body. The two provinces of Canton and Fuhkien, which most energetically resisted the Tartar sway, were the cradles of the Triad Society. In course of time the Triads awoke the displeasure of the Government. Unfortunately the followers of the Society 'degenerated into a band of rebels and robbers, that seemed to have lost every notion of the proper spirit of its association.' But a change came over them, for one of their members, Hung Sau-ts'ün, obtained some knowledge of Christianity, which he engrafted on the old stock; and it is a matter of recent history, how, the standard of rebellion raised, the forces of the insurgents were increased by ever swelling bands of recruits, while many were forced to join their ranks in the hopes of escaping immediate death; all hopes of desertion were denied them in some cases by the words T'ái P'ing being branded on their cheeks, a positive proof, if found by the Imperialists, that they were rebels. Their leader took the title of 'King of the Heavenly Kingdom of Universal Peace,' and had associated with him several co-kings. Under their leadership many of the finest provinces were overrun; death and destruction dealt out to the inhabitants; the idol temples demolished, and the idols mutilated; the fair land turned into a desert; Nanking, the ancient capital of China, captured, and the new dynasty started its reign within the old walls of the 'Southern Capital,' for such is the meaning of the name. In

fact it looked much as if the Manchu Tartars were doomed, and doubtless they might have been, had not foreign aid come in the person of General Gordon, whose 'Ever Victorious Army,' as it was called, so effectually assisted the Imperial forces that they gained the day, and, after many a hard fought battle, the rebellion was quelled and the then effete Manchu dynasty bolstered up on the throne. At the same time there was so much of corruption and evil in the ranks of the rebels that it is questionable, had they succeeded, whether their rule would have been any better, or even as good, as that of those they endeavoured to overthrow; for, with the great mass of their followers, murder, rapine, and plunder were the aims, while the leader developed into a visionary of a curious type; he was possessed by a most extraordinary craze, giving out that he was the younger brother of Jesus Christ, and a number of other blasphemies. These were published in books and pamphlets issued from the press. The author possesses a collection of these books and most wonderful productions they are. The diplomas, or certificates, are curious documents; they are written on white linen. There is much paraphernalia connected with the Lodges, such as numerous flags, banners, state umbrellas, warrants, working tools, &c.

Each Lodge in the society—how many there are we are unable to say—is governed by a President, two Vice Presidents, one Master, two Introducers, one Fiscal, who is styled 'The Red Stick' from the red staff with which he punishes offenders, thirteen Councillors, amongst whom are a Treasurer, a Receiver, and an Acting Treasurer; there are also Agents and minor officials who wear flowers in their hair. Some of the brethren, who are styled Horse-leaders, are appointed to act as recruiters of new members. Besides these, four brethren summon the others to the meetings. The officials are appointed by the vote of the whole Lodge. After one year, a brother can be promoted to be an Introducer; after two, to be a Vanguard; after three, to be a Master, if a vacancy occurs. The Meetings are generally held on the

25th day of the Chinese month. (Ten days' notice has to be given, by summons, of each meeting of Lodge). The author has in his possession one of the summons used in Hongkong. It consists of a slip of bamboo on which is written the name of the Lodge and the other particulars requisite. Contributions, varying in amount, are made at the usual Chinese festivals, &c. Recruits for the society are got by persuasion, but, failing that, notices are put into the houses of those they wish to have join them instructing them to go to a certain spot at a given time, and threats are held out that, if the authorities are informed, destruction will overtake them and their relations and property. Arrived at the *rendez-vous* they are conducted to the Lodge; at other times they are assaulted and decoyed on till, overpowered by numbers, they are put into a sack and carried there. The candidates for initiation present themselves bare-footed with disheveled hair and with the lappets of their coats hanging open. Five incense sticks are taken in their hands and four quatrains repeated by them, after which they swear to their certificates of birth, while the Introducer, acting as Herald, gives their names so that all the brethren may hear them. Having arrived at the gate an incense stick is taken in both hands and the candidates salute the two Generals. On entering the first gate of the camp their names, surnames, ages, and times of birth are all carefully entered in a book by the Vanguard. An arch of steel is then formed—one half of the swords being of copper, however—and the candidates are led under it, sometimes a red cloth does duty for the arch of steel. The candidates, holding three red stones in their hands, have to pay, after passing, twenty-one cash as first entry money, and find themselves before the Hung gate, which is guarded by two Generals; here they kneel thrice. Their names are demanded from the Vanguard, who gives them; the Generals then go in to obtain the Master's permission for them to enter, after which they are allowed to pass 'and are brought to the Hall of Fidelity and Loyalty,' where two more Generals are on guard who also ask their names, and the candidates kneel four times. There, at last, they are instructed, in the

objects of the society; and 'are exhorted to be faithful and loyal to the league to which they are about to be affiliated.' The grievances 'against the Tartar dominion are enumerated and promises' made to 'those who shall accomplish their duties faithfully; whilst fearful threats are pronounced against those who should dare to refuse to enter the league.' 'The last enclosure before the Lodge' is the Heaven and Earth circle, which is again guarded by two Generals. 'After having passed though, and gone across the surrounding moat or ditch, they reach the East Gate of the City of Willows, guarded by *Han-phang*.' The candidates here kneel twice. They are led to the Council Room called 'The Lodge of Universal Peace' where the whole of the council is assembled. 'Two Generals keep guard at the door of this room.' The Vanguard speaks to them and requests permission for *Thien-yu-hung* (the candidates are supposed to personate him) to enter, which the Master grants. The Vanguard then enters the Council Room, after which a number of questions are asked which he answers, repeating a quatrain or some verses after each statement as a proof. There are 333 questions and they refer to the objects of the society, its different working tools, banners, parts of the Lodge, historical and legendary history, &c.

After the examination is through, the Master is satisfied, and those who wish to proceed with their Initiation have further ceremonies to go through, while those who refuse to join the brotherhood are taken to the West Gate and have their heads cut off. The next thing, for those who are proceeding with the ceremony, is the cutting off of the queue, the queue being a sign of subjection to the Manchu rule, but this cannot always be carried out, as it would be a sign of rebellion to be seen without one, though it is sometimes done and a false queue braided on again. Next to each candidate stands a member who answers what it is necessary to say for him. The candidates are shaved and their hair done up as under the Ming dynasty, and they would appear to be clothed in sackcloth

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a verse again being recited. One of the members then takes the oath, which has been lying on the censer all this time, and reads it to the candidates 'who remain kneeling during the reading.' It is in thirty-six articles and enjoins the practice of equity and justice amongst the members; the shielding of the brethren in times of trouble; the chastity of a brother's wife or concubine and of his child are to be strictly respected; and, besides, the members are told, 'you must consider the father of a brother as your own father, his mother as your mother, his sister as your sister, and his wife as your sister-in-law.'

After reading the oath, the brethren rise from their knees and proceed to the ceremony of confirming it by shedding blood, first making and drinking tea to cleanse the mouth, with the usual recitations. A large bowl is next filled with wine and another quatrain repeated. The brethren prick themselves in the middle finger and thus mingle some of their own blood with the wine, all drinking of it, several quatrains bearing on the subject being recited at the time. Sometimes a cock's blood is used instead. 'The Drinking of the Bloody Wine' being over, a white cock's head is chopped off, to the usual accompaniment, followed by an execration, solemnly pronounced, beginning:—'The white cock is the token, and we have shed its blood and taken an oath. The unfaithful and disloyal shall perish like this cock.'

'The new members are now led without the West Gate where a furnace is burning;' there the oath is burned, thus being sent into the spirit world and coming to the knowledge of the gods, who will punish any perjurers.

The President then presents the new members with their certificates, on the back of which their names are written in a secret manner. 'The book, containing the oath, laws, regulations, secret signs, &c., is also given to them,' and sometimes a pair of daggers. Besides keeping their certificates on their persons they also keep three of the Tái-p'ing coins, as signs of recognition: for all of these things they pay fees.

They are next led round the building, to have the flags and working tools shewn to them, to the accompaniment of quatrains.

The banners are then consecrated, three cups of wine being poured on the ground at the same time, as a libation to the gods, a prayer is offered and another quatrain recited. After this prayer, the spear-heads are dipped in the blood of a white horse and a black ox, which are slaughtered as offerings to the solar and telluric principles respectively; they are then cooked and a supper eaten, during, and after, which theatricals take place. As dawn approaches the members reclothe themselves in their present, every-day attire and return home.

There is a code of laws and statutes, the articles of law being seventy-two in number, and the regulations twenty-one; besides these there are ten prohibitory By-laws relating to Meetings of Lodge. All these laws and regulations inculcate brotherly kindness, assisting of brethren in time of need, shielding them from the authorities, and abstaining from giving evidence against them in the Courts of Law; the trial of all cases in which brethren alone are concerned is to be held before the Lodge and not to be brought before the magistrates; letters are to be carried from foreign countries for the brethern, and any brother found purloining money intrusted to him by a brother is severely punished. The infraction of each of the regulations is followed by imprecations or threatened punishments, among which may be noted those of having the head cut off, an ear chopped off, &c. We cannot, however, give even a short *résumé* of all the offences provided for; but amongst these laws, as can well be imagined, the divulgence of the secrets in any way is a most serious offence.

The brethren have besides a perfect system of secret signs adapted for all times and seasons and conditions. We will just instance a few of them :—' If people ask you on the road " Whence come you ? " Answer " I come from the East." If they ask you " Whither are you going ? " Answer " I want

to go to the place where I can join the myriads of brethren."' In entering the house of a brother, one is directed to stop for a moment and enter with the left foot first. In sitting down the points of the grass shoes are turned towards each other, while the heels are separate: this is a sign that one is a brother. The queue so done up as to have the end hanging down behind the left ear denotes business. Another sign in use is the tucking up the right leg of the trousers while the left leg is allowed to hang down. The brethren have different signs, pass-words, and quatrains for use if attacked by robbers and pirates who may chance to be Triad men; and though they are not allowed to divulge the secrets to outsiders yet they are permitted to teach their sisters and wives certain verses for their protection under similar circumstances. All contingencies appear to be provided for, amongst others, directions are given how to put up a secret sign over one's door in case of a revolt. The author knows that this is not a part of a mere system, but is of practical use, because a house he once lived in, in a Chinese city, was thus protected, when it was feared that the T'ái-p'ing rebels would attack the place. Numerous signs and counter-signs, forms of recognition, and wishes expressed secretly, are all revealed by the manipulation of tea-pots, tea-cups, wine-cups tobacco and opium pipes, chopsticks, white fans, and betel nuts, by placing them in different positions, holding them in different ways, and presenting them to one another.

The Triad Society has brought itself prominently into notice in the English and Dutch colonial possessions, where its members have exerted a great influence, and almost absolute power at times, over their fellow-countrymen. Their membership in some places is enormous: in the Straits Settlements it would appear, if we are to judge by the figures, that at one time, at all events, their number was equal to that of the Chinese population: for in 1887 the census returns the Chinese population as less than the Triad members, which were 156,440.

The Ghee Hin, a Hokkien, or Fukien, society, had a membership in the year 1889, in Singapore, of 18,973 members with 478 office bearers; the total membership of the 10 societies registered in 1889 was 68,316, an increase of 5,000 on the previous year, making a total since 1877 of 68,316, while there was an approximate increase of 9,000 in Penang, the total number of 113,300 being the approximate membership. One society, named the Ghi Hing, having an approximate membership of 75,000.

A new Societies Ordinance came into force in 1890 in the Straits Settlements. Its chief object was to abolish the Triad Society, as well as other Dangerous Societies, 'some of which have existed in Singapore since 1821 and in Penang for a much longer period;' one or two of the Penang societies are very wealthy, but the Singapore ones only own the *Kong-si*, or Club houses. The Singapore and Penang societies delivered up their chops and books, and the diplomas of the six Triad branches were formally renounced and burnt in the presence of two English officials. Chinese Advisory Boards have been instituted to assist the officials.

There would seem to be no Grand Master of the whole Triad body, but a central government is in existence, composed of the five Grand Masters of the five Grand Lodges of Funken, Kwangtung, Yunnan, Hunan, and Chekiang. This governing body then has some sort of control over millions of Chinese, not only in China itself but throughout the world.

One writer says of this organisation:—'These principles, the repudiation of all jurisdiction, and the assumption of their power by an irresponsible tribunal, constitute an *imperium in imperio*, the foulest, the bloodiest, the most oppressive of which there is record on such a scale.' Another says:—'The Hung League has carried civil war and murder wherever it has gone.' Yet another says:—'They engage to defend each other against the police, to hide each other's crimes, to assist detected members in making their escape from justice.' And yet again another says:—That it is a 'combination to carry out private quarrels, and to uphold the interests of the members in spite of law, and lastly to raise money by subscription or by levying fees on brothels or gaming houses.'

Here then is sufficient reason for their suppression, and, owing to the misuse of their power, and the rioting and murders

committed by them in the Straits Settlements, they have been forbidden there as secret unregistered Associations. The most recent legislative enactment against them in Hongkong is Ordinance No. 8 of 1887, by which the Triad Society is declared to be unlawful, and the managers and office-bearers are liable to a fine of a thousand dollars and to imprisonment for one year; the former Ordinances which related to them were Nos. 1 and 12 of 1845, which meted out more drastic punishment than the last one mentioned above. Some of the prominent members of the Society have been deported by the Hongkong Government, when necessity arose for it, for unfortunately in this colony, they have degenerated into nests of thieves and bands of robbers.

In the United States they have done great injury to the well-being of those who did not belong to their societies.

This account of the Triad Society will show what Chinese secret societies are capable of both in China and abroad. There are hundreds of these secret societies in China itself, but they are not all political in their aim: some are merely sects of Buddhists; one in the North, 'The T'sai Li,' or Temperance Society, forbids the use of tobacco, wine and spirits, amongst its other tenets and prohibitions, and has a large membership, there being nearly 50,000 in Chihli province and Peking. Its doings were exposed some years ago 'by certain members of the society by which' it was hoped that 'a serious outbreak in the capital might possibly be averted.' The government tried to keep matters secret. It is said that 80,000 members of it were to be found under Li Hung-chang's rule a few years ago.

An association which has attracted some attention lately is the Kò-lò-wúí, which has its head-quarters in the province of Hunan, the army being quite honey-combed by this political Association which, like the Triad, has for its object the overthrow of the present dynasty. It is said to have its emissaries in every province, who travel under the assumed character of

doctors, disseminating news and gathering in members as they go. It was believed by some to be answerable for the riots, a few years ago, directed against foreigners in Central China (see Article on Riots). Its organisation is in all probability on somewhat similar lines to that of the Triad Society, for there are five Heads, Certificates printed on linen, (a fac-simile of one is given in 'The China Review,' Vol. XV., p. 129), &c. and an elaborate initiation ceremony is said to be employed. It is described as resembling Freemasonry and not essentially seditious; but opportunities for a thorough study of it have not yet been afforded to those interested in such subjects. It took its rise at the time of the T'ái-p'ing rebellion, General Tseng Kwo-fan himself, so it is reported, having established it at the siege of Nanking; but this body, instead of seeking to re-establish the Ming dynasty, would appear to look further back, even as far as to the T'ang dynasty, and, probably, if their chance ever comes, some one will be put forward as of reputed Imperial descent from rulers of that dynasty, though the house of T'ang is supposed to be extinct long since.

'The Kolao-hwei Society is known to have been in existence for the past twenty years and there are great numbers of men connected with it, distributed over the provinces of Kiangsu, Anhui, Hunan, Hupeh, Kiangsi, and Kwangtung.'

A secret society which committed the massacres on the missionaries at Kucheng in 1895, styled itself vegetarian. One of the members appears to have cured eight opium smokers. The Vegetarians were divided into nine companies.

'When worshipping we present the following 8 kinds of things:—melon seeds, candy, red dates, black dates, pea-nuts, oranges, dried melons and dried lengkeng or dragon's eyes. The lengkeng is the symbol of the vegetarians.' The ceremony of saluting the flag is as follows:—'We bring our palms together, and kneel down five times before it to worship heaven, earth, the Emperor, our parents, and teachers, after which we kneel three times to salute our brothers, other relatives, and friends.'

Books recommended:—'The Thian Ti Hwui,' by G. Schlegel, contains the fullest account of the Triad Society that has yet been published, and, to the student who wishes to enter into a knowledge of its mysteries, is recommended. It is illustrated with diagrams of diplomas and flags, &c. For the general reader, a short article in 'Harper's Magazine' for September

1891, entitled, 'Chinese Secret Societies,' by F. Boyle, will be found interesting. A paper in the transactions of the Missionary Conference, held at Shanghai in 1890, contains a list of a good many of these societies, in the province of Shan-tung, with some little account of them. In that province alone it is stated that there are over a hundred secret societies. An account of the workings of these Secret Societies in the United States amongst the Chinese appears in a recent number of the 'California Illustrated Magazine.'

STAMPS.—Owing to the want of a general postal system in China under the auspices of the government (such as is now being introduced), there has been a great variety of stamps in use in the country. In fact the want of this general governmental system of posts in the past has given rise to rather an anomalous condition of things with regard to the use of postage stamps. In Shanghai, letters may be posted at the French consulate for conveyance to Hongkong or foreign countries, by the Messageries Maritimes (the French mail) steamers, French postage stamps being used, at first unsurcharged, but afterwards with the word 'Chine' on them. In the same way letters are posted at Shanghai at the German consulate for conveyance by German mail steamers to similar destinations, German stamps, as used in Germany, being affixed on the envelopes. If we are not mistaken, American stamps are used in a similar way in Shanghai, as well as possibly Japanese stamps.

The first issue of stamps in China was, in Hongkong, by the British Colonial Government of the Colony. These stamps are not, however, confined in their use to the small, but important island of Hongkong; but the British Government, for the convenience of its own and other foreign residents in China, was compelled, no other facilities existing, to establish Branch Post Offices of its own (under the control of the Hongkong General Post Office) at each of the treaty ports—in fact wherever there was a British Consulate—and the Hongkong postage stamps have been employed for many years in paying the postages between the different treaty ports, and between them and foreign countries. These British Branch Post Offices had under their control only the mails conveyed in foreign-built ships running between the places mentioned above. For all letters into the interior, the foreign

resident, if he wished to send any, a very rare occurrence usually, had to depend upon the private, local, native posts until the establishment a few years since of the Imperial Chinese Postal Service. Though these stamps were British colonial stamps they have been more used in China, as above, than any other postage stamps. There have been a numbers of different issues, the first being in 1862. The stamps procurable at the Hongkong Post Office, with their colours and year of first issue, are as follows :—

2 cents.	1 dollar.
4 „	2 dollars.
5 „	3 „
10 „	5 „
20 „	Post cards.—1 cent.
30 „	„ cards.—2 cents (reply paid).
50 „	4 cents.
	8 „ (with reply paid).

The Hongkong Jubilee stamp was only issued for three days on the anniversary of the jubilee of the colony, 22nd to 24th January, 1891 ; it was a 2 cents rose stamp surcharged with the words (in four lines, all over the face of the stamp) '1841—Hongkong—Jubilee—1891'. There have been several mistakes made by the Chinese printer in printing this surcharge, such as a small J, &c. ; so that there are about four or five of these varieties and they are highly priced. Two other rare stamps are a twelve cents surcharged on a ten dollars revenue stamp, and a two cents revenue stamp. They appear to have been used but a short time for purposes of postage.

In connection with the Imperial Maritime Customs Post Office mentioned in our article on Posts, a series of stamps was issued in 1878. The stamps were rather large, the centre contained a dragon ; 'China' was the device at the top, flanked in the top corners by the two Chinese characters T'áí Ts'ing, meaning 'Great Pure,' that being the name taken by the present dynasty. The word 'Candarin' or 'Candarins' appeared at the bottom of the stamp, and in the two lower corners were the Arabic figures giving the number of candarins the stamp stood for. A candarin is a tenth of a

mace, a mace being worth about 14 cents, say nearly threepence halfpenny; ten mace make one tael. On the right hand side (on the left of the dragon) and running down the stamp are the three Chinese characters, Yau Chiug Kúk, standing for Official Post Office, while the opposite column of Chinese (Chinese printing or writing is in vertical columns, not in horizontal lines like ours) were composed of the three Chinese characters representing the value of the stamp, viz., Yat (*or* Yí *or* Sám as the case was) Fun Ngan, one candarin (*or* there *or* five as the case was) for the denominations were 1, 3 and 5 candarins. The colours were green, lilac, and yellow respectively.

The 1878 issue also contained the same denominations of stamps, but they were somewhat smaller, being about the size of the British stamps, the colours being green, rose, and yellow respectively. In other respects the stamps are very similar, the general features of the two issues being the same. There seemed to be some slight difference in the shades of colour of some of the stamps, but whether it was due to fading or a different ink being used, we cannot say.

Out of this Customs Post has developed a Chinese Imperial Postal Service. Several issue of stamps, and surcharges as well, have been provided for this department during the few years it has been in existence. They are distinguished by the Chinese dragon, and have their denominations on them in English and Chinese.

Some years ago (in 1889) postage stamps were prepared for use in Formosa. They were rather large, had a dragon and a horse on them and the word 'Formosa.' There were two issues, 20 cash rose, and 20 cash green (say about the value of one penny, English money). They do not seem to have been much used for postage purposes: but were made to do service at one time as railway tickets--being surcharged—on the short line of rail in Formosa. They are now of great value and collectors consider them great rarities.

We have heard thirty dollars mentioned as a price asked for two.

There is a Municipal Council in Shanghai which had a local Post Office. In 1865, a series of five stamps was issued with a dragon in the centre, and 'Shanghai' at the top, in English and Chinese. On the right hand side the words in Chinese, Shü Sun Kwún, Post Office, and on the other side the denomination, in some cases in cash, in others in candarins. There have been a number of issues since, and of surcharges, the devices in their general features being very similar.

With regard to this Local Post Office, the following statement may be of interest:

'The Shanghai Local Post Office was taken over by the Imperial Post in November, 1897, and thoroughly reorganised, but Local Postage rates have been maintained.'

Many years after the Shanghai Local Post issued its first stamps, a number of the small foreign municipalities at some of the other treaty ports followed the example of Shanghai and started Local Post Offices and issued sets of stamps. Hankow seems to have led the way amongst the riverine ports, Kiukiang following at a little distance, after which Chinkiang and Wuhu followed suit, and finally, Ichang and Chungking. The coast ports have also not been behindhand with regard to these local issues, Chefoo, Foochow, and Amoy all having sets of stamps. Post cards were also prepared and used in some of these places and in one or two ports taxed stamps appeared. Different issues also succeeded one another from more than one of these local post offices. These ventures in many cases proved pecuniarily successful and the money thus earned was applied to the necessary works in connection with the different municipalities; unfortunately the chief authority in England for philatelists frowned on the classing of such means of turning an honest penny (as many of the issues simply were) and they were soon considered as outside the pale of legitimate stamp collecting. Many of the stamps were quite unique, pretty, and interesting—some being finely executed, though others were rather rude attempts.

The latest is the issue of two stamps at Wei-hai-wei, where there being no post office 'a private firm started a courier post at irregular intervals.' They are very rare and command a high price, as only 4,000 were printed.

In the Portuguese settlement of Macao, there have been several issues of stamps by the Portuguese Colonial Government, commencing in 1878. The old issues command a good price. A number of surcharges have been used at different times; and there is a set of very neat post-cards. The denominations are in *reis*. The Timour stamps were at first Macao stamps surcharged. A Vasco da Gama Tricentenary set of stamps were issued a few years since in Macao.

SUICIDE.—We have already remarked that China has the unenviable notoriety of having more suicides than any other country, though those who know anything about the Chinese will not be surprised when we state that it is impossible to adduce absolute proof of such a statement. That there are many suicides cannot for a moment be doubted by those who have paid any attention to this gruesome subject.

The causes which lead to such a rash, foolish, and wicked act in the West are not absent in China; and besides those common to all states of civilisation and to all countries must be added some which are unknown to our modern conditions of life. Many suicides in China have their *fons et origo* in the peculiar marriage relationships of the Chinese; for a very fruitful source of marital trouble in China is the much married state of many of its people—the polygamy sanctioned by the all powerful 'olo custom' has to answer for not a few suicides of women. Slighted by her husband for some new favourite, jealous of the influence of another concubine, the Chinese wife flees from ills which appear to have no redress. Again, an inferior wife, oppressed and ill-treated by a superior wife has also, at times, recourse to such a misguided act. In some districts of country, the young girls so dread the matrimonial state that they band together against being

compelled to enter it and take the extreme measure of remonstrating against it by going hand in hand into some pond and drowning themselves. Again, in some districts near Foochow a species of suttee takes place and is considered to be a highly meritorious act, having even a *quasi* sanction of government. A widow in other parts of China, who refuses to live after the death of her husband also receives a meed of praise not only from officials but from friends as well.

So common were suicides from the Bridge at Foochow that a society was formed some years since to maintain four boats to be continually on the watch for the prevention of it —two to be in attendance above the bridge, and two below. To one unacquainted with Chinese life it may seem strange that Buddhists, as so many of the Chinese are, should go in direct contravention of one of the express commandments of Buddhism—not to take life; and yet it is possibly due, in some measure, to the system of Buddhism that prevails in China that some of the suicides take place, for the doctrine of metempsychosis is one of the prominent tenets of Buddhism in China. Belief in a religion that in its popular aspects gives a leading position to the idea of the transmigration of souls, and holds out the hope that the ill deeds of this life and its good actions are punished or rewarded by future avatars, cannot act effectively as a deterrent against self-murder; such a religion cannot thunder out as strong anathemas against, or denounce with as equal force, the crime of suicide, as a religion that is based on a different and more rational system of future rewards and punishments. With such a creed, some Chinese suicides may therefore hope to return to this mundane sphere of existence again.

Added to all this is the slight esteem in which human life is held, as for instance, with regard to infanticide, the neglect of beggars, and in the matter of the death penalty so freely exacted, as in our own countries fifty or a hundred years ago, for offences so trivial when weighed against the sacredness of human life. With such a low estimate of the worth of human existence, it would appear to take but little

more to neglect the fostering of one's own existence when a sea of troubles overwhelms one—but a step further to shuffle off this mortal coil one's self—to act with an assumption of power unwarranted by the facts, and to usurp the right of life and death over one's own mortal being. But, as tending often to the comparatively light heart with which many a Chinaman, of his own accord, leaves this sublunary stage of existence, must be noted the curious feelings about revenge that they hold. One of the most dreadful things that can happen to a Chinese is to have a death take place on his premises or at his door. No enemy thirsting for an adequate *quid pro quo*, to balance up the account of injury done him in the past, can hope, or desire, to have his enemy brought to book in a more effectual manner than by such an untoward event happening to his adversary. Here then is the chance long looked for and almost despaired of: here is an opportunity too good to let slip of doing a mortal injury to the hated one; for a trumped-up charge of murder or ill-treatment can easily be laid at the yamên, and all the minions of the law—the hosts of harpies of the unjust mandarin with all the ungovernable rapacity that they are infamous for will be let loose on the unfortunate householder. Even without a formal charge being laid against him the ordinary course of procedure must be followed by the great annoyance of the visit of the equivalent of our Coroner, and the grand chances for all his underlings of having squeezes, pressure being brought to bear on him in an infinitude of ways never dreamed of in our favoured lands of the West. If the dead body of a poor, helpless, unknown, and unbefriended beggar will start the whole machinery of oppression and injustice, and bring untold miseries upon an unfortunate householder at whose door the corpse has been found, to the delight of his malicious enemy—if all this is the resultant of such a simple and not uncommon accident, it is but a step further for the quick-witted enemy, or man who has been injured and who has no other means, either on account of poverty or insignificance, of avenging himself on his foe, it is then but a step further for such an one

to hit upon the expedient of forcing circumstances in his own favour, and, as even dead beggars are not procurable at a moment's notice, or, if procurable the difficulties of transportation offer insuperable obstacles in the way of their employment—it is but a step further for such a man to offer himself as a substitute for the dead beggar, a sacrifice on the altar of wounded feelings or outraged justice. In China, this is one of the most telling modes of wiping out one's injuries, for besides the troubles that would result from any dead body being found in such a position, they are intensified by the knowledge that the dead body is that of one injured and so outraged that his feelings could brook no revenge short of that awful act that his silent body testifies to, the dead and solemn witness of the victim of injustice or oppression. There seems nothing incongruous to the Chinese mind in such an action. The only drawback is that the act once committed cannot be repeated; and a case is actually known of a man on the point of thus committing suicide bewailing the inexorable circumstance of the hard fact which would prevent him immolating himself in the houses of two enemies instead of in that of one alone. Ghosts to annoy the man; the necessity of purchasing a coffin at least and trying to hush up the matter with the relatives by money freely given, the dangers of squeezes from official underlings and of the interference of the officials themselves, as stated above; and lastly the trouble which may be brought on his enemy in a future state of existence—these all render such a mode of revenge one the most effective that can be taken. The chance, or almost certainty, of trouble with the officials has also given rise to the custom or necessity, generally, of providing a coffin for any poor beggar who may have chanced to crawl to one's door when *in extremis* and expired there. At the very least one may only hope to escape by being a subscriber should the people of the neighbourhood be willing to form a fund for this particular case.

High officials who are condemned to death have sometimes, as an act of Imperial clemency, a silken cord sent to

them by the Emperor to strangle themselves with, instead of having the indignity offered them of suffering at the hands of the common executioner.

The most common modes of suicide are by opium-taking and drowning. With the Chinese superstitions as to the consequences of going into ths next world with a mutilated body (for they believe the same mutilation will be permanent. in a future state of existence, and it is for this reason that decapitation is the general mode of capital punishment, as, once beheaded, the ghost would be a headless one), they do not inflict on themselves bodily injury or wounds such as would result from the use of a razor or fire-arms for the purpose of suicide.

The 'swallowing of gold' is the term sometimes employed for suicide amongst wealthy Chinese. It has been the universal belief that gold leaf or gold was actually swallowed and suffocated the victim, and such, possibly, or even probably, does happen in some cases, but doubt has been thrown on the whole subject of late. It would be satisfactory before deciding against the belief of both foreigners and Chinese, and the circumstantial statements of the latter, to have convincing proofs from many sources that 'swallowing gold' is only another of those euphemistic phrases the Chinese are so fond of.

The following attempt, made by one resident in the West of China, is interesting as an attempt to arrive at the number of suicides in China, and we therefore give it *in extenso*. It was published in 1898:—

THE LAND OF SUICIDES.

500,000 CASES A YEAR.

'The fourth Chinese moon of the present year contained thirty days, and ended on June 18. In those thirty days, persons came to our home seeking help in nineteen cases of opium suicide, and one of opium poisoning. China may truly be called the land of suicides. I have gathered statistics from five cities in four different provinces. These were given me by missionaries working in these cities, who came in contact with the cases recorded.

The first city is in the Province of Yunnan, and has a population of 100,000. The cases of opium suicide in which the missionary's help was solicited amounted to an average for twelve months of one a day. I have known four cases in one day.

The second city in the same province has a population of about 50,000, and in one year the missionaries were called to seventy-two cases.

The third city is in the Province of Kueichou, and has about 80,000 people. In one year three hundred cases occurred in which the missionaries' help was sought. Once, eight cases of suicide happened in one day.

The fourth city is in the great Province of Sz-chuan, and has a population of 300,000. When the statistics were taken there were two missions working in the city. In one year the missionaries of one of these missions were asked to save life in four hundred cases of opium suicide. I have no record of what the other mission did.

The fifth city is in the Province of Anhwei, the home of the notorious Li-hung-chang. The city has a population of 50,000, and in one year eighty cases were brought to the missionary's notice.

Thus, in a population of 580,000, more than 1,200 cases of opium suicide occurred in twelve months in which the help of missionaries was sought. It is rather uncertain work to argue from these figures to the whole of China. Most of these statistics refer to the west of China, which is pre-eminently the opium growing district of China. The drug is cheap and easily obtained. On the other hand, such vast quantities are exported from these provinces that in many other parts more than 80 per cent of the adult males are users of the drug. In nearly the whole of China opium can be readily and cheaply obtained.

I have only recorded the cases in which the help of the missionary was requested. There are many cases where native remedies are successfully used, and the aid of the hated foreigner is not called in. We have noticed on many occasions that the missionary is not sent for till all other help has failed. Taking these figures and facts into account, I do not think any one who understands the case will say I exaggerate when I reach the conclusion that in China every year half a million people attempt suicide by opium. If the average of the figures above held true for the whole of China, then the number would be one million of attempted suicides every year. Surely China may be termed the Land of Suicides! The majority of these cases are women, who, having no appeal in law against the tyranny and cruelty of husbands, mothers-in-law, or brothers-in-law, make their appeal through suicide to the god of Hades. In many a case a woman can only escape from a cruel fate by death. A young girl of about seventeen summers lived three doors from the first house occupied by the missionaries in this city. Her parents sold her to a man nearly three times her age. The night before he came to take her away she swallowed opium and before morning had escaped his lustful clutches.

Quite a number are double suicides. Two persons quarrel. One carries the case into Hades by suicide, hoping both to get the first chance there and to involve the surviving one in trouble, knowing he will be accused of so persecuting the first one that there was no help for it but suicide. The second resolves to stop this by following the first, and removing the whole theatre of war to the Land of Shades. In one such case in this city one of the patients was too far gone to be saved, whereas the other could easily be restored. The friends, seeing how matters stood, said: 'If one dies, let both die,' and refused absolutely to render any help. I have before now saved the husband in one room and the wife in another.

We are successful in about 80 per cent. of the cases. Sometimes the suicides struggle like demons before they will be saved. A friend of mine was called to a strong man who resisted all efforts to make him take an emetic. At last, with the aid of some of the friends, he was pinioned on a table and held there by the weight of a big door placed on him. This was indeed dragging a man by force from the jaws of death. After the paroxysm is over the patient is usually amenable to all reasoning.

On one occasion I was alone with a strong young fellow who resisted all my efforts to do what his mother begged me to do. He dashed my medicine away in a furious rage and refused to be saved. Not feeling equal to tying him up and saving him by force, I appealed to his superstitions by opening my eyes wide and roaring at him as a 'foreign devil' is supposed to be able to roar. The result was a quiet, easy cure. Later on the victim thanked me heartily.

Sometimes we are not called in till the patient is dead, and even then we are expected to succeed. One strong man, the only son of his mother, lost all his money in a gambling bout. He came home and swallowed opium. When too late his mother asked our help. On seeing the case we told the poor woman her son was dead and beyond our assistance. Thereupon her tears fell like the rain, and she dashed her head furiously against the wall again and again, crying in agony, 'My son! My only son!'

What a sarcastic misnomer to term this land of suicides the Celestial Land!

S. P.

Chaotong, West China.'

Book recommended.—For an account of Chinese suttee, prevalent in the country near Foochow, see Sir Walter Medhurst's 'The Foreigner in Far Cathay," p. 105.

SUN, MOON, AND STARS.—The sun, moon, and stars, with that fondness for numerical categories which possesses the Chinese, are classed together as 'The Three Lights.' The first is supposed to be four thousand miles distant from the earth, and the heavens, by one writer, to be seventy-three thousand miles off. After this it would be

superfluous to adduce any more instances of the knowledge, or rather want of knowledge, of the Chinese of the heavenly bodies. A raven in a circle represents the sun.

The Chinese are more gallant than we are with regard to the moon. They do not see any man in the moon, but their legend, instead of being that of a man gathering sticks on the Sabbath, and being sent to the moon as a punishment, is of a female beauty, Chang-ngo by name, who drank the elixir of immortality and went to the moon, where she was transformed into a toad, which Chinese eyes still trace in the shadows visible on that luminary's surface. One of the most popular festivals is that of the moon, which is worshipped in autumn, and moon-cakes are made and exposed for sale everywhere. These are circular indigestible cakes, elaborately decorated in the more expensive varieties, and enclosed in circular pasteboard boxes with a piece of netting over the top. The children go wild over them, and each little youngster is provided with one to admire and gloat over.

The stars are arranged in constellations which would quite puzzle the Western astronomer, though we question if their combinations into nominal clusters are any more arbitrary than our system of grouping them.

The five planets, according to the Chinese system, are Mercury, Mars, Jupiter, Venus, and Saturn. A most wonderful system is evolved from the elementary correspondences of these planets with water (Mercury), fire (Mars), wood (Jupiter), metal (Venus), and earth (Saturn); the combinations and permutations of which are the cause of the different effects produced in the visible universe. The above are supposed to be intimately connected with the five colours, black, carnation, azure, white, and yellow; with the five human viscera; and with the five tastes, &c. To descend from the wild visionary ideas of this scheme of philosophy, falsely so-called, we next find ourselves in the mazes of superstition as regards the stars; for not a few of them are

objects of worship, some of the most popular being the Seven Sisters, for the Chinese, in common with the ancient Greeks, represent the Pleiades as such. At their festival a paper-tray filled with seven imitation mirrors, and other objects in sets of seven, are burnt as offerings to these star spirits.

Eclipses are a source of terror to the mass of the Chinese, who believe that a celestial dog has the sun or moon in its jaws and is about to swallow it. Gongs are beaten to frighten away the monster: even the Government lends its sanction to this absurd superstition, and the high officials offer worship and add their official gongs to the general din of the ignorant populace. See 'Fetichism: A contribution to Anthropology and the History of Religion,' by F. Schultze, Dr. Phil. Chap. 6, Sect. 3, and Sir John Lubbock's 'The Origin of Civilisation and the Primitive Condition of Man,' Fourth Edition, pp. 229—233, for similar beliefs and practices amongst other nations.

TAOISM AND ITS FOUNDER.—

'Taoism embraces the primeval religion of China and all the intellectual tendences which did not find satisfaction in Confucianism. To these belong the various experiments in natural philosophy, and in connection with them the belief in the possibility of overcoming death by means of the elixir of immortality. By this, man enters the everlasting life, leads a higher existence above the range of material laws, in beautiful grottoes, on the sacred mountains, or on the islands of the blessed, and so on. It is worthy of note that such a belief, which bears some faint resemblance to the Christian belief of the Resurrection, should have found acceptance from the earliest to most recent times among the sober Chinese. There is a record of the names of thousands of people who are supposed to have reached this condition of immortality, and the life history of many of these is preserved. It has even been asserted that more than 100,000 had reached this goal.'

Thus writes Dr. Faber about this religion which influences the lives of almost all of the Chinese people to a greater or lesser extent.

At about the same time that Confucius, the great Sage of China, was endeavouring to get his principles adopted, there lived another of China's great men whose views were

diametrically opposed to those of Confucius, and whose opinions, or whose reputed opinions, formed the foundations of a system as powerful over masses of the Chinese as Confucianism itself. Of Lao-tsz our ignorance is profound: his birth is mystified with legend; of his life, little is known; and his death is hidden in obscurity. Amongst all the uncertainty and doubt is found a short treatise, his one work, 'The Tao Teh King'; its translation has taxed the best endeavours of several eminent sinologists. Amidst its short, terse, ringing sentences, flash jewels of the first water, set in much that is obscure to the foreign reader, who longs to know what this ancient worthy, China's Grand Old Man, really meant. In Lao-tsz, the founder of Taoism, we have one of those men whose writings, life, and reputed actions have exerted an untold influence on the course of human life in this world, but of whom the world, during his life-time, took so little account that all that is authentically known about him may be summed up in a few lines: 'Even his parentage is surrounded with uncertainty, of his life we know nothing except one or two facts, and we are ignorant of the manner of his death and of the place of his burial. And yet he was one of the deepest thinkers China has produced.' This much appears to be certain, that he held some Government appointment, Keeper of the Archives, or Treasury Keeper, or Keeper of the Imperial Museum, as it has been variously rendered into English. This was in the state of Chau, and, foreseeing its inevitable downfall, he 'resigned his office and went into retirement, cultivating *Tao* and virtue.' The disorders increased in the state of Chau and, though living 'a life of retirement and oblivion,' his place of retreat was not secure from violence. So he started on that mysterious journey of which we have no record, to some bourne from whence the old traveller never returned; lost to mortal ken he left behind him (with the Keeper of the Pass, with whom he stopped some time before disappearing into obscurity) the small book mentioned above, the only literary remains we have of one who has exerted such an influence on the Chinese nation.

Besides these facts we are told that Confucius met him; and a son of the philosopher is mentioned who became a General in the state of Wei, but in a few generations, as far as we are aware, the line seems to have gone out in obscure darkness.

Legend has gathered round the few facts until quite a halo has surrounded the old philosopher; myth and fable have crystallised round the short and simple story of his life till his whole being and actions are glorified; they gleam and glitter with the splendour of the marvellous and are magnified into the wonderful and miraculous; added glories are borrowed from the meretricious charms of a debased and idolatrous Buddhism until the whole system is transformed, aided by the vagaries of its own professors, into a monstrous mass of charlatanism and thaumaturgic mysteries which would shock Lao-tsz himself were another avatar granted him; for different incarnations are ascribed to him in the past, and attributes pertaining to the deity are freely given to him to raise him in popular estimation—attributes which in the Protestant West, being reserved for One alone, greaten Him, but which, in the polytheistic East, are belittled by being the common property of hundreds and thousands of heroes and demi-gods and saints innumerable. But to return to our present philosopher: being thus metamorphosed into one of the demi-gods of China's pantheon, his birth is made to take place amidst the marvellous—the sight of a falling star caused his conception, but he appears to have experienced reluctance in entering into the world, for he was 81 years of age when he was born, being an old grey-beard, hence the names or titles by which he is known, Lao-tsz, 'The Old Boy,' or 'The Ancient Philosopher,' and 'The Venerable Prince.'

The Chinese always give their sages most extraordinary characteristics. As a sample of them we will give those which Lao-tsz was said to possess:—

'His complexion was white and yellow; his ears were of an extraordinary size, and were each pierced with three passages. He

had handsome eyebrows, large eyes, ragged teeth, a double-ridged nose, and a square mouth ; on each foot he had ten toes, and each hand was ornamented with ten lines.'

The small book which Lao-tsz left behind him contains only 5,000 words. It has been well said of it :—

'Probably no widely-spread religion was ever founded on so small a base. Like an inverted pyramid the ever-creasing growth of Taoist literature and superstitious doctrines, which make the sum of modern Taoism, rests on this small volume as its ultimate support. We say "ultimate" advisedly, for other works have long surpassed it in popularity. Its philosophical speculations are far beyond the reach of the ordinary reader, and even scholars are obliged to confess that they have but a general idea of the meaning of the old recluse. "It is not easy," says one of the best known commentators, "to explain clearly the more profound passages of Lao-tsz ; all that science is able to do is to give the general sense." To European scholars the difficulty is even greater. As Rémusat remarks in his *Mémoire de Lao-tseu :* "The text is so full of obscurity, we have so few means of acquiring a perfect understanding of it, so little knowledge of the circumstances to which the author makes allusion ; we are, in a word, so distant in all respects from the ideas under the influence of which he writes, that it would be temerity to pretend to reproduce exactly the sense which he had in view, when that sense is beyond our grasp." It is, however, always easy to affix a plausible interpretation to that which is not susceptible of any definite explanation, and consequently a host of commentators and translators have arisen, who find in the *Tao Teh King* confirmation of their preconceived theories of his meaning and of their preconceived wishes on his behalf.'

The Jesuit missionaries found in these mystical utterances of the first Taoist philosopher a knowledge of the Triune God, revealed five centuries before Christ, and the mystic name of Jehovah. These fanciful speculations, based probably on a misapprehension of a book most difficult of comprehension, are not now received with seriousness.

'In the Tao Teh King, Lao-tsz has elaborated his idea of the relations existing between the Universe and that which he calls Taou.' 'The primary meaning of this name of a thing, which he declares to be "without name," is "The Way," hence it has acquired the symbolic meanings of "the right course of conduct," "reason," and it also signifies "the word" (Logos). By all these meanings it has been severally rendered by the translators of Lao-tsz's celebrated work. In support of each rendering it is possible to adduce quotations from the text, but none is the equivalent of Lao-tsz's *Tao.* The word *Tao* is not the invention of Lao-tsz. It was constantly in the mouth of Confucius and with him it meant the "Way." The Buddhists also used it in the sense of "Intelligence," and called their

co-religionists Tao-jin, or "Men of Intelligence." If we were compelled to adopt a single word to represent the *Tao* of Lao-tsz, we should prefer the sense in which it is used by Confucious, "The Way," that is μέθοδος "If I were endowed with prudence, I should walk in the great *Tao*. ° ° ° The great *Tao* is exceeding plain, but the people like the footpaths," said *Lao-tsz* (chapter 53). But it is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk, but no being made it, for it is Being itself; it is everything and nothing and the cause and effect of all. All originate from *Tao*, conform to *Tao*, and to *Tao* they at last return.

Tao is impalpable. You look at it and you cannot see it. You listen and you cannot hear it. You try to touch it and you cannot reach it. You use it and cannot exhaust it. It is not to be expressed in words. It is still and void; it stands alone, and changes not; it circulates everywhere, and is not endangered. It is ever inactive, and yet leaves nothing undone. From it phenomena appear, through it they change, in it they disappear. Formless, it is the cause of form. Nameless, it is the origin of heaven and earth; with a name it is the mother of all things. It is the ethical nature of the good man and the principles of his action. If we had then to express the meaning of *Tao*, we should describe it as (1) the Absolute, the totality of Being and Things; (2) the phenomenal world and its order; and (3) the ethical nature of the good man and the principle of his action.'

To the English reader this book is one of the most delightful of Chinese books of that class.—'The deepest thought is to be found in the Taoist classical works.'—It seems to approach nearer to the grand truths so magnificently expressed in parts of our own incomparable Bible. Its diction is simple; its sentences terse; but its style enigmatic; the Westerner feels, though unable to put himself in complete *rapport* with the grand old philosopher, is more in sympathy with him than with the more highly lauded Confucius. In the words of one writer: 'In such utterances as these Lao-tsz showed himself to be as superior to Confucius as the Christian dispensation is to the Mosaic law.'

As the first purity of Christianity was sullied by the superstitions and idolatry of the mediæval times, so a system of charms, idolatry, exorcism, elixirs of immortality, masses of superstition, *et hoc genus omne*, have gathered round the original Taoism. This growth of centuries forms what is

now known as Taoism, and, in common with Buddhism and an adhesion to Confucianism, stands for religion to the average Chinaman. It is believed in, in moments of danger and death, but laughed at in their sceptical hours by the better educated, who then profess themselves Confucianists alone; it however, receives only formal acknowledgment from many, though its thaumaturgic priests, in harmony with those of the Buddhists, are relied on by all to rescue the souls of their relatives from the punishments of Hades by the performance of masses.

Earlier Taouism boasts of two philosophers, Lieh-tsz and Chwang-tsz, who have been latinised as Licius and Chancius. We have not the space to go into a dissertation on all their opinions.

> Suffice it to say of Licius that 'the belief in the identity of existence and non-existence, and the constant alternations from the one to the other observable in all nature, assumed in his eyes a warrant for the old doctrine, "Let us eat and drink, for to-morrow we die."'

> 'The vanity of human effort' was Chancius's main theme, and the Confucianists were the principal objects of his denunciations 'The fussy politician who boasts of having governed the empire is given to understand that the empire would have been very much better governed if it had been left alone, and the man who seeks to establish a reputation is told that reputation is but "the guest of reality." He was at one with the code of Menu, and pronounced the waking state one of deceptive appearances, * * but though there was this unreality in existence, life was yet a thing to be cared for. * * * This care for life was quite compatible * * with an indifference for death.' Of his own funeral, he said :—'I will have heaven and earth for my sarcophagus, the sun and moon shall be the insignia when I lie in state, and all creation shall be the mourners at my funeral.'

The mass of Chinese have cast aside the philosophical and metaphysical speculations of the old philosopher and his immediate followers, and on the small foundations of the Tao Teh King a superstructure of hay, stubble, rubbish, and rottenness has been raised. They appear to have started off at a tangent from his ideas and evolved some elaborate systems wandering off into empty space. The craving of man for immortality degenerated into a fruitless search for

plants, which, when eaten, would confer it; for charms which would bestow it; for elixirs, the quaffing of which would send it coursing through one's veins. So strong were these beliefs that Taoist books were spared in the general destruction by the hated Ts'in Chi Hwang-ti (B.C. 200); and the same monarch, who was a Taoist himself, dispatched a naval expedition to discover the 'golden isles of the blest, where dwelt genii, whose business and delight it was to dispense to all visitors to their shores a draught of immortality, compounded of the fragrant herbs which grew in profusion around them.'

Magicians arose under the ægis of Taoism who 'professed to have mastered the powers of nature. They threw themselves into fire without being burned, and into water without being drowned. They held the secret of the philosopher's stone, and raised tempests at their will.'

So soon was the original Taoism of Lao-tsz forgotton, that al the vagaries of these mystic jugglers were believed in, 'and thel attention of all his professed followers was directed to obtaining the elixir of immortality and the philosopher's stone. ° ° ° The mania for these magical arts among the Chinese during the Ts'in and Western Han dynasties seems to have been as general and as acute as the South Sea Scheme madness among our forefathers. From the emperors downwards the people devoted their lives to seeking immunity from death and poverty. Business of every kind was neglected, fields were left untilled, the markets were deserted, and the only people who gained any share of the promised benefits were the professors of Taoism who trafficked with the follies of their ountrymen, and who fattened on the wealth of the credulous.'

One of the votaries is said to have been the Emperor Woo. "I know" said Le Shaou-keun to the Emperor, "how to harden snow and to change it into white silver; I know how cinnabar transforms its nature and passes into yellow gold. I can rein the flying dragon and visit the extremities of the earth; I can bestride he hoary crane and soar above the nine degrees of heaven," and in teturn for these imaginary powers he became the chosen adv ser os he Emperor, and received the most exalted honours.' After thie reign, however, the Taoism of this character lost favour and 'thf ethics of Confucius and the mysticism of Lao-tsz' grew in estimation

Later on Imperial sacrifices were ordained to the philosopher; and Buddhism exerted its influence on Taoism. With regard to the latter it is almost amusing to notice the plagiarism of the writers of Taoist books in adopting into, and adapting to, their religion the legends and tales of the

idols of Buddhism; for in modern Chinese thought and practice the saints and the deified dogmas of Buddhism really form a pantheon of that religion.

Taoism not only basked in Imperial favour at times, but also suffered the withering scorn of those rulers who pinned their faith exclusively to the tenets of the politico-ethical Confucianism. 'Asceticism and public worship soon became engrafted on the doctrine of Lao-tsz;' the Buddhists and Taoists, however, were sworn enemies, the one party taunting the other with being jugglers, while the other retorted that the Buddhists were strangers in the land. With the accession of the T'ang dynasty the delusions of the elixir of immortality and the philosopher's stone began to exercise their influence over the minds of men. Lao-tsz was canonised, and one of the Emperors actually went so far as to introduce his writings into the syllabus for literary competitive examinations. The Taoists flourished and suffered alternately under different sovereigns and dynasties, until the time of the Sung dynasty. In A.D. 859, one of the Emperors found his death instead of eternal life in the elixir of immortality. Two of the sovereigns had already succumbed to it in A.D. 824 and 846. Shortly after that, in another 150 years, Taoism lost its hold in the Imperial Court. A Chinese poem sums up this phase of Taoism and 'gives a concise view of the craze which seized on Chinese alchemists two thousand years ago, of which the search for the elixir of life and the philosopher's stone in Europe was a mere echo.' Dr. Martin thus puts it into English :—

> A prince the draught immortal went to seek ;
> And finding it he soared above the spheres.
> In mountain caverns he had dwelt a week ;
> Of earthly time it was a thousand years.

The priests of Lao-tsz married and were like the common people in all points but in the matter of paying taxes, from which they were exempt, though by their law or custom, in imitation of Buddhism, they were supposed to be celibates; but 'under the first Emperor of the Sung dynasty (A.D. 960-976), however, a return to a stricter system was enforced,

and they were forbidden to marry.' At the present day the Taoist priests, who have become such since their marriage, retain their wives, nor are those who have not hitherto been married prevented from marrying, thus presenting a striking contrast to the Buddhist priests.

One of the books which exerts the greatest influence over the mass of the Chinese people is the 'Book of Rewards and Punishments' which is based upon Taoism; it leaves untouched the abstruse philosophy of Lao-tsz, but elaborates a system of morality for every-day life upon the foundation of his sayings. Amidst much chaff and modern superstition there are many grains of truth and good advice, enforced by the promises of rewards for good, virtuous actions, and the threatening of evil-doers with present and future punishment.

Another book must be mentioned in this connection as exerting an influence on the Chinese mind: it is 'The Book of Secret Blessings,' which has been described as having 'no reference whatever to the doctrines of Taoism, but only a number of moral injunctions of great ethical purity.' 'These two works may fairly be taken to represent the moral side of modern Taoism. Few professing Taoists trouble themselves at the present day about the musings of Lao-tsz or the dreamy imaginings of his early followers. They pursue only their own good, mainly temporal, but also moral. To secure the former they have recourse to the magical works of the sect, and to the expounders of these, the Taoist priests. They buy charms and practice exorcisms, at the bidding and for the profit of these needy charlatans, and they study with never-failing interest the advice and receipts contained in the numberless books and pamphlets published for their benefit. Into some of these, Buddhist ideas are largely imported, and the doctrine of the existence of hell, which finds no kind of canonical sanction, is commonly preached. Liturgies, also framed on Buddhist models, abound, and in some cases not only the form, but even the phraseology, of Hindoo works is incorporated into these prayer-books.'

At the head of the Taoist pantheon stands a trinity in imitation of the Buddhist trinity—that of the 'Three Pure Ones'—and though Taoism originally was not an idolatrous system, the baneful influence of latter-day Buddhism on the Chinese mind has induced the votaries of the Chinese system (for, as has already been seen, Taoism is of native origin) to pander to the material instincts of the idolatrous mind, and a whole host of superior and inferior deities—gods, genii,

heroes, good men, and virtuous women, the spirits of stars and the visible manifestations of nature and of the elements, such as thunder and lightning, as well as dragons—have all been classed together as objects of worship, while the God of Literature, and Gods and Goddesses of Disease, all receive their share of attention. Below the trinity of Three Pure Ones, and above the others, presides the Gemmeous Supreme Ruler and one of the strongest objections to the use of the words Shang-ti (Supreme Ruler) as the equivalent in Chinese for the Christian God is that this title is by common usage that *par excellence* of that idol, and the common people instinctively think of the Taoist Shang-ti when the words are used, though it is employed in the ancient Chinese classics in a different sense. After these hierarchal deities come hosts of other gods :—

'Star gods, the 28 constellations, the 60 cycle-stars, the 129 lucky or unlucky stars ; then the gods of the five elements, of natural phenomena, of sickness and of medicine ; the animal gods, such as the fox, tiger, dragon, etc. ; the gods of literature, specially the innumerable local divinities at the head of which stand the city gods.'

The Pope of Taoism, who lives in the Dragon and Tiger Mountains' in the province of Kiang-si, is styled 'Heavenly Teacher,' a title bestowed on his first predecessor by one of the Chinese Emperors in A.D. 423. Since then this dignity has been hereditary in the family.

'The Chinese believe that this pope is head over the gods and spirits which are worshipped throughout the realm, that be instals or suspends, exalts or degrades them according to imperial—not divine ! —command. He grants an audience to the gods on the first of every month, and all attend, those of the heavens, the nether world, the ocean, etc. He has possession of the magic sword with which he controls the demons and shuts them up in earthen pitchers. He rules as the representative on earth of the Jasper-god [the Gemmeous Ruler mentioned above] and grants the Taoist monasteries their licence.' 'Although popes have existed, for nearly 1,500 years, there is no record in Chinese history of any one of them opposing an imperial libertine or of causing any wild rebel to relinquish his cause and settle down peacefully.'

Another writer thus sums up Taoism :—describing its position in the Chinese eclecticism which stands for religion amongst this curious people :—

'In early Chinese records we find many references to the worship of Supernatural Beings; the Emperor worships Heaven, the people worship the gods of each particular spot of land; Mountains and Streams are worshipped, and the Spirits of Departed Men. In fact they seen always to have been free—they now are—to picture in their minds and worship just what Supernatural Beings they chose. There was then in the Chinese mind, as there is now, a vague image of a Supernatural World consisting of countless Beings who were behind and controlled phenomena. The Chief of these Beings was called Shangti, the Supreme God, who seems to have been pictured as ruling the Supernatural World, much as the Feudal Lord or Emperor ruled the Kingdoms of which China then consisted. To this state of things came Confucius who summed up the practical philosophy and ethics of the day and occupied with his teaching the sphere of human relations—man's duty to his neighbour—but left the rest much as he found it. Then followed Buddhism from India and occupied the sphere of man's relations to a future life, with fixed tenets and teaching, in fact a Religion—and the first China had heard of. That she had no religion of her own is proved by the fact that she has no word with that meaning, *kiao*, the word in use, meaning no more than "doctrine." *Taoism was the attempt of the native scholars to make out of the heterogeneous materials of Nature Worship a religion after the model of, and to serve as a rival to, Buddhism* * * * * But to the above a correction must be applied tending, however, to made the subject matter of Taoism more mixed still. There is (1) Lao Tzŭ's teaching about *Tao, the way*; and there is (2) the Black Art, the search for the elixir of life and the philosopher's stone—these two have both been important elements in Taoism and cannot be disregarded: the second requires no explanation. Chinese alchemy seems to have followed much the same course as in the West. In regard to *Tao* we will venture a word of explanation for it is far the most important term in Chinese philosophy and seems to embrace a valuable idea. What does it mean? *The way or right course.* But whither? Suppose the universe of mind and matters to be subject to immutable forces and laws from the effects of which man has absolutely no hope of escape; and suppose a man contemplated doing something whether with hands or with his brain, there is one best way to effect his object and that *best way* is *Tao.* It is true that the word is often very vaguely used but in its abstract sense it usually means either (1) the immutable laws of the universe themselves when it corresponds to *nature*, of the Stoics (See Watter's learned disquisition on this word "Essays in the Chinese Language," page 229) or (2) the right way to act with regard to those laws as explained above.

Clearly this idea of *Tao* is for the learned, and alchemy being long ago dead, there remains only Nature-worship—and that is what Taoism is for the mass of the people,' combined with the worship of a host of idols.'

Books recommended.—Professor Douglas's 'Confucianism and Taoism,' contains an interesting monograph on this religion, from which we have largely quoted in the above article. Specimens of the tales of Taoism will be found in 'Scraps from Chinese Mythology,' by Rev. Dyer Ball.

M.A., M.D. Annotated by J. Dyer Ball, printed in Vols. IX, XI., XII., and XIII., of 'The China Review.' See also 'China in the Light of History, a series of papers translated from the German and published in 'The Chinese Recorder and Missionary Journal,' Vol. XXVII., pp. 387-390 Article Taoism. Also see Books recommended at the end of the Article on Philosophy. The Lo Fau Mountains: An Excursion by F. S. A. Bourne pp. 27. 28 and 29.

TEA.—The names for tea in the West are amongst the few words derived from Chinese, and were introduced with the leaf into Europe. These names, though they seem dissimilar in some languages, are all originally from the same words, the differences being due to the particular Chinese speech (or so-called dialect) from which they have been borrowed. In the Fuhkienese type of languages, tea is known by the word *te* (pronounced *teh*), and it is from this source that the French word *thé*, the Italian *tè*, the Spanish *té*, German *thee*, Dutch *thee*, Danish *the*, Gaelic *té* (pronounced tay) and Malay *teh*, are all derived, as well as our English word *tea*. In the greater part of the Chinese empire the word for 'the cup that cheers but not inebriates' is *ch'á* (pronounced ch'ah) and it is from this pronounciation of it that the names used in Russia (*tshai*), in Portugal (*chá*), and in Italy (*cià*) are derived. Strange to say the Italians, however, have two names for tea, *cià* and *tè*, the latter, of course, is from the Chinese word *te*, noticed above, while the former is derived from the word *ch'á*. It is curious to note in this connection that an early mention, if not the first notice, of the word in English is under the form *cha* (in an English Glossary of A.D. 1671): we are also told that it was once spelt *tcha*—both evidently derived from the Cantonese form of the word: but thirteen years later we have the word derived from the Fokienese *te*, but borrowed through the French and spelt as in the latter language *thé*; the next change in the word is early in the following century when it drops the French spelling and adopts the present form of *tea*, though the Fokienese pronounciation, which the French still retain, is not dropped for the modern pronounciation of the now wholly Anglicised word *tea* till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word,

had we not discarded the first, which seemed to have made but little lodgment with us, for the second.

The tea bush belongs to the botanical family of the Ternstroemiaceæ to which the camellia likewise belongs. It is an evergreen and 'has come lately to be looked upon by many as only a particular species of the genus camellia, since there are no generic differences (*e.g.*, in Bentham and Hooper's "Genera Plantarum.")' It does not grow in the northern provinces of China; but ranges between the twenty-third and thirty-fifth degrees of latitude. Though tea will grow on poor soil, it has been proved, by experiments in India, that the best soil for it is a friable light-coloured porous one with a fair proportion of sand and a superabundance of decaying vegetable matter on the surface. To produce good tea, high cultivation is necessary : a small plantation with such cultivation will pay better than one twice the size with low cultivation. Tea, especially the China variety, will grow in varying climates and soils, but it will not flourish in all of them. 'The rainfall should not be less than 80 to 100 inches per annum.' It can grow where the thermometer falls below freezing point, but it 'cannot be too hot for tea if the heat is accompanied with moisture.' The yield is double in a hot and moist climate from what it is in a comparatively dry and temperate one, for it yields most abundantly with hot sunshine and showers and with the rain equally diffused. Fogs, in the early part of the year, in the morning, and a considerable amount of rain in February, March, and April, benefit the plant. Hot winds combined with a dry temperature do not suit it. These observations on the right climate for tea are the results of experiments in India ; and any one knowing that of Southern China will see that these are just the climatic conditions of that part of the world.

Botanists do not yet seem to have found out 'whether China, the land where it has been so long cultivated, is its original home, and, if so, which part of China.' 'No accounts have come to us of the tea shrub being cultivated for its

infusion till A.D. 350.' The tea plant in China is the common tea bush. In Assam, where it was discovered fifty years ago, it has been looked upon as an indigenous plant. The China plant grows to be six or seven feet in height in India, while the Assam plant becomes a little tree (but it is said if the China tea plant is allowed to grow, it also attains considerable size) and grows to the height of fifteen or eighteen feet. In China, the tea plants seldom exceed three feet, 'most of them are half that height, straggling, and full of twigs, often covered with lichens,' but the ground round them is well hoed and clean. Unlike the large tea gardens in India the Chinese plantations are simply little patches, often on the shopes, or at the foot of hills, where both drainage and moisture are easily provided. The tea growers either pick he leaves themselves or sell them to middle-men. The leaf tof the China tea plant is four inches long at the most, andof a dull dark-green colour; while the lowest branches grow out close to the ground. 'The tea flower is small, single, and white, has no smell, and soon falls. * * * The seeds are three small nuts, like filberts in colour, in a triangular shell which splits open when ripe, with valves between the seeds.' All the different varieties of the tea plant have probably arisen from culture. When ripe, in October, the nuts are put in a mixture of damp sand and earth; they are thus preserved fresh till spring, when, in March, they are sown in a nursery; a year after, the shoots are transplanted, being put in rows about four feet apart. The leaf is first plucked when the shrub is three years old, and the picking is continued till the eighth year, on an average.

The first picking of the tea leaf is that over which the most pains is taken, and consists of the young leaves, a great many of which are not fully grown. There is a whitish down on these leaves, and from this circumstance comes the name *pecoe*, the words in Chinese from which it has been derived meaning 'white down.' In this connection it may be interesting to give the derivation of some of the other names of tea. *Hyson*, so we are told, is a corruption of two

Chinese words, *yu-ts'ín*, 'before the rain,' the young hyson being half-opened leaves plucked in April before the spring rains, but with regard to this explanation it may be said that the Chinese have a variety of teas known as *yu-ts'ín*, so named for the reason given above. We also read that hyson is derived from the name Hí-chun. Hí-chun, so the story goes, was a maiden living about two hundred years ago, who introduced a better method of sorting her father's tea, which so increased his business that the tea was named after her. Of this pretty story it may be remarked, *se non è vero, è ben trovato*. The meaning of the Chinese characters used, viz.: *hí-chun* 'felicitous spring,' though perhaps more prosaic than the above explanations of the derivation of the name is still sufficiently poetical to satisfy one without searching further. *Sou-chong* means *small*, or *rare variety*. *Congou* means *work* or *worked*, from being well worked, while *Bohea* is the name of the hills in the Fuh-kien province where that variety of tea is grown. The same province also gives the well known tea name, *oo-long, i.e., black dragon*. Here we have another story to account for the origin of this name:—A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name.

But to return to the tea pickings: care has to be exercised in plucking so as not to injure the plant and prevent a supply of future 'flushes,' as they are technically called. After the spring rains the second plucking is made; this takes place in different latitudes at different times, say from 15th May to June: it is then that the tea plant is in full leaf. Women and children strip the twigs, and fifteen pounds picked in a day by one person is considered good work, but the pay is only six or eight cents. One tea tree will yield from eight or ten to sixteen or twenty-two ounces of leaf. This second picking only lasts ten or twelve days. The curing is done as following:—

The leaves are first 'thinly spread on shallow trays to dry off all moisture by two or three hours exposure' to the air by day, or they are left out over-night. 'They are thrown into the air and

tossed about and patted till they become soft; a heap is made of these wilted leaves and left to lie for an hour or more, when they become moist and dark in colour. They are then thrown on the hot pans for five minutes and rolled on the rattan table, previous to exposure out-of-doors for three or four hours on sieves, during which time they are turned over and opened out. After this they get a second roasting and rolling to give them their final curl. When the charcoal fire is ready, a basket, shaped something like an hour-glass,' but about three feet high ' is placed endwise over it, having a sieve in the middle, on which the leaves are thinly spread. When dried five minutes in this way they undergo another rolling, and are then thrown into a heap, until all the lot has passed over the fire. When this firing is finished, the leaves are opened out, and are again thinly spread on the sieve in the basket for a few minutes, which finishes the drying and rolling for most of the heap, and makes the leaves a uniform black. They are now replaced in the basket in greater mass, and pushed against its sides by the hands in order to allow the heat to come up through the sieve and the vapour to escape; a basket over all retains the heat, but the contents are turned over until perfectly dry and the leaves become uniformly dark.'

The green tea is subjected to somewhat similar operations, with the exception of the fermentation process. ' While the leaves of each species of the shrub can be cured into either green or black tea, the workmen in one district are able by practice to produce one kind in a superior style and quality; those in another region will do better with another kind.' ' The colour of the green tea, as well as its quality, depends very much on rapid and expert drying.' The sea air is a sworn enemy to all delicately fired leaves, and tea, to be perfection, requires to be lightly fired. The caravan teas, so called from being transported overland through cold dry countries, were able to dispense with ' the final thorough heating in the drying establishments of the ports,' accorded to that shipped, and the aroma was consequently not dissipated, but such a long land journey is expensive. We look forward with interest to the construction of a trans-Asiatic railway, as it is possible, when such is running, that the tea will stand the transit to the West better than it does now.

Brick tea used to be sent overland to Siberia; but an experiment which was attended with success was tried in 1897, the tea being shipped from Hankow to London and

thence transhipped by steamers to the mouth of the Yenisei River, and, after a further water journey, finally reaching the Siberian Railway.

But comparatively few foreigners even in China itself, drink anything but the excessively fired teas; for having been used to them from infancy in England and other countries, they do not appreciate the lightly fired kinds, and often are not even aware of their existence, while the Chinese, believing foreigners like the exported varieties, supply them with it. Good tea should be of a light brown; the water, to pour on the leaves, should be quite boiling and only just boiling; and the tea should not be allowed to draw for half an hour or more, as the tannin is thus drawn out of the leaves. Far better a fresh infusion, if required, some time after the first drawing, thus following the Chinese fashion of making a fresh brew for each visitor that calls.

Another excellent plan of the Chinese, with regard to tea, is that of sometimes using large cups containing almost as much as a large breakfast coffee-cup. Leaves, sufficient for a cup of tea, are thrown into the bottom of this, and the boiling water poured on. The cup has a lid which covers it up for the first few minutes that it is drawing, and the tea is handed piping hot and freshly made to each one; the lid also serves to saucer a few sips of it at a time and cool it when drinking, while at the bottom of the cup, covered by the delicate almost amber-coloured fluid, lie the leaves, uncurled by the heat of the water.

In Swatow and neighbourhood, tiny, toy tea-cups and tea-pots are used, the cups containing scarcely more than two or three sips of tea. It looks very ridiculous to see grown-up people produce a small tray with this lilliputian ware on it. The ordinary tea-cups used by the Cantonese are small enough, but they are much larger than these Swatow ones.

Though green tea, *i.e.*, natural green tea, may be, and is, produced, the danger of fermentation on the voyage, and

its unmarketable state, if fired sufficiently to stand the sea air, has probably given rise to the practice of colouring tea to cause it to retain its green colour; there is no necessity for doing so with tea for home consumption in China, the Chinese are not so foolish as to drink an infusion of Prussian blue, for this is the substance that is used, mixed with gypsum, to colour, or face, the green tea.

The well-known character of the Chinese for temperance has been ascribed to their universal use of tea, and it would be well for many in Western lands if, instead of soaking themselves with beer, they would copy the example of the abstemious Chinese in this respect.

Different kinds of flowers are used to scent tea, such as roses, tuberoses, oranges, jasmines, gardenias, azaleas, as well as the *olea fragrans*; only the petals are used for the purpose. Some choice brands of tea are grown on small plots of ground and command almost a fabulous price; such as in some of the gardens near monasteries, owned by the priests and attended to by their inferior followers.

Tea furnishes the second greatest article of commerce in China.

'China has been the fountain-head whence the tea culture has spread to other countries.' It is only within recent years that tea cultivation has been undertaken in other lands, where it 'is assuming large proportions. ° ° ° The Spanish authorities have tried to raise it in the Philippines; the Dutch in Sumatra, Java, and Borneo; the English in the Straits Settlements; and the French in Cochin China. Nearly all these experiments have been failures, the only successes reported being from mountainous countries, where there was moisture, good soil, and not an excess of warmth. The Dutch have turned this discovery to account, and now confine their efforts to the high mountainous districts with which their colonial possessions abound; good tea has been produced in a number of places under these conditions, but the quality has been very inferior to the fine growths of Formosa and Foochow.'

The above quotation does not mention, however, all the places where tea is cultivated, or where attempts have been made to do so; we may add to the list the well known names of Ceylon, India, Assam, Japan, and the lesser known

experiments in Johore, the United States, Natal, Fiji, Borneo, Servia, Mexico, in the Caucasus (which seems to be a failure), and South Carolina; doubtless, in other places as well, trial has been made of the cultivation of this useful shrub. The troops in Java are supplied with local tea.

Machinery would appear to have been largely used of late years in the manufacture of Indian teas; electricity has even been yoked in the service of man for the preparation of tea; but the Chinese still retain their old style, and object, probably from prejudice, to any innovations, and as long as their tea sells they are content, though attempts have been made to influence them in the favour of Machinery.

'Whether China tea, if and when it is prepared by machinery will retain its present advantage in the time that it will last in comparison with the short period that Indian and Ceylon teas keep, is a question that can only be answered when we have had actual experience. It is notorious at present that Indian and Ceylon teas go off a few months after arrival in this country (England), whilst China tea, as hitherto prepared, could be kept for considerable periods of time without showing any decided signs of having "gone of."'

To those who like a good article, the 'darker liquor which brews out from Indian and Ceylon tea' with its greater pungency will be no recommendation in its favour; for softness of flavour is to be found in China teas: but cost seems to be the point round which the struggle will be maintained; and if China will only listen to the suggestions of those who are able to advise her, and send home as good an article as she used to ship so largely, the victory may yet be hers.

A trial of preparation of tea by machinery has been made by the 'Foochow Tea Improvement Company' and some parcels of this tea were put on the London market, and all concerned were very sanguine of success but the venture has not been able to make its way.

This experiment has unfortunately proved a failure on account, so we are told, of the difficulty of procuring a sufficiency of tea to keep the machinery going.

In fact, machine rolling has been tried in several places — two at least, and it is to be hoped that it, or something else to be discovered will resuscitate the dying China tea trade. One of the difficulties in the way will be shown by the following:—

'It is the custom in this country [this is written at Hankow in 1897] often to keep the newly picked leaf for a day or so, in hopes of obtaining a higher price for it, or it is passed on in bags from one district to another where a better sale is looked for. This of course entirely spoils it for the London taste of the present day—that is, strength and rankness, which is obtained only through immediate firing. So long as quotations of taels 50 or so continue for fine teas suitable for Russia, it is hardly to be expected a change will be made The old fashion pays well enough.'

That this should be so seems unfortunate as it is stated that:—

'Machine-rolling gives the leaf a more even twist and causes less breakage than by hand; but more important still, the even regulated presssure of the machine keeps the sap of the green leaf working among the rolling leaf, and it is not expressed, as is the case with teas prepared by the Chinese method. The use of the roller too brings out the small Pekoe leaves with a bright golden appearance, whereas the Chinese method of preparation causes the leaves to turn black.' * * * * * The first small shipment of these teas to Melbourne gave a result of some Taels 7 per picul more than was obtained by native-made tea selling side by side with it; such teas 'received most favourable notice in the London reports,' and 'some "Golden Pekoe" sold at 10½*d.*'

The Indian and Ceylon teas are offering a serious competition to China, the original tea-producing country. The trade is declining and some vigorous efforts will have to be made to retain what they already possess; but, unfortunately, the Chinese do not appear to be alive to the importance of taking steps to hold their own in the world's market against the stronger article produced in India, neither have they yet learned the wisdom of putting up smaller 'chops' (brands) of tea as is the practice in India, nor have they entered into the combinations which the Indian planters have formed to push their productions into notice wherever a chance of doing so presents itself.

'Americans having acquired a taste for green tea which is now chiefly supplied by China, and the crusade to push Indian and Ceylon black teas in the United States not having met with the success

anticipated, a few Indian planters have turned their attention to the manufacture of green tea for the American market. The first consignment of this tea has now arrived in Calcutta.'

There is necessity for improvement, at some places in China, in the manufacture of tea prepared for the foreign market; and some endeavours have been made to meet the competition of Indian and other teas, and the heavy costs of Chinese taxation, by lessening the costs of production. Both Foochow and Shanghai foreign merchants have recommended more careful cultivation and packing.

'If China were to remove the export duty on tea and sweep away the various local burdens that hamper the planter, then indeed Chinese tea might be regarded as a formidable competitor with the product of India and Ceylon, but so long as it is weighted with a burden of taxation that leaves no reasonable margin of profit the tea trade of China will continue on the down grade.'

Were it not for the heavy taxation on the China leaf by the Chinese Government, in the way of likin and export duties, Chinese tea, when carefully manufactured and cultivated, could easily stand the competition of India, Ceylon and other countries and 'would be always able to command a good market.'

'"I fear that unless the Chinese can produce stronger and more Indian-and Ceylon-like tea, it is only a question of time to see their total exclusion from foreign markets; and the only chance for China now is, in my opinion, to produce a good, wholesome, sweet article at a low price—something that can be mixed with Indian and Ceylon teas."

These remarks, confirmed as they are by all our local [Kiukiang] experts, make it appear that two requirements are specially wanted to retrieve the fortunes of the China tea trade—improved cultivation and manipulation (so as to produce "a good, wholesome article") and a reduction in the cost of production. So long, however, as the present heavy taxation exists in China all along the route from the place of origin to the point of shipment—a taxation amounting to about 25 per cent. of the cost,—whilst the teas of other countries (India, Ceylon, etc.) are free of duty, neither the improvement of the leaf nor the reduction of the original cost can be reckoned as prime factors in the question. The wonder is that an article so heavily handicapped as China tea is in the matter of duty and taxes should still hold a respectable place in the world's markets and still retain such a large share of foreign patroage. It would almost seem as if, even without any other alteration in the present state of affairs,

China tea, with a wise removal of, say, half its fiscal burdens, could hold its own with its modern rivals, to the immense benefit of the Chinese Government and people.'

'The China tea is undoubtedly the best tea in the world naturally, but no pains are taken to maintain the stock and the lower qualities exported were so mixed with dust and rubbish that much harm was done and the way effectually prepared for the competition of the Indian leaf.'

In this connection it may be interesting to give the results of the analyses of different teas.

'The following table, taken from a number of analyses recently made by the late Professor Dittmar, shows chearly the effect of allowing the water to stand on the tea leaves 5 minutes and 10 minutes respectively, and the varying amount of theine and tannin given off by China, Ceylon, and Indian teas :—

Five minutes Infusion.			Ten Minutes Infusion.		
	Theine.	*Tannin.*		*Theine.*	*Tannin.*
China.....	2.58	3.06	China.....	2.79	3.78
Ceylon	3.15	5.87	Ceylon	3.29	7.30
Indian	3.63	6.77	Indian	3.73	8.09

From this it will be seen that though Indian tea contains 25, per cent. more theine than China tea, it also contains 100 per cent. more tannin. Indian teas are much more widely used in England than China teas, and the "strong syrupy teas" advertised as of good value, and so largely consumed by the working classes, are, as a rule, blends of various Indian teas rich in tannin and astringent matters.'

It is thought that if the nearly contiguous towns of Lung-sing, Wong-sa-ping and Kia-kow in the turbulent province of Hu-nan were only opened to foreign trade the English merchants resident at the centres of the Onfa tea trade could then compete with better success with the Indian tea merchants as the laid down cost on the spot is so low. At present these are taken to Hankow.

The following extracts will show how China tea has been ousted out of the English market:—

'In tea the most observable phenomenon of the twelvemonth has been the rapid rise in the imports from Ceylon. It is 48 per cent., the increase being gained at the expense alike of Indian tea and of Chinese. For the first time Ceylon tea has exceeded China tea in quantity. Year by year China tea declines, and it is impossible to say where the decadence will stop. To a certain extent, China

planters and merchants might arrest the tendency by more care in cultivation, preparation of the leaf, and attention to European tastes. In general, though the best Chinese will please delicate palates, the Indian and Ceylon kinds are certain to predominate popularly on account of their strength.' 'Times' 17th August 1892.

'It is noteworthy that while we took 93 per cent. of our tea from China in 1865, and only 2 per cent. from India, and not so much as 1 per cent. from Ceylon, in 1895, we took 46 per cent. from India, 32 per cent. from Ceylon, and only 16 per cent. from China. The importations from China have steadily dwindled.'

In 1890 there were 101,000,000 lbs. tea imported from India into Great Britain, 74,000,000 from China, and over 42,000,000 from Ceylon, Ceylon was expected to export 70,000,000 lbs. of tea in 1892; there being now 230,000 acres of land planted with tea in that Colony, an increase of nearly 40,000 acres during two years. Japan and China still retain the two largest markets for tea, which are those of America and Australia. The trade in tea with Russia is increasing.

In four months, in 1894 the consumption of Indian tea in England had increased by about 11,000,000 lbs., and that of China tea had decreased 5,000,000,

Amoy, 27 years ago, exported as much as 65,800 piculs last year, 1898, the amount was 10,528 piculs, for the tea trade of Amoy is going down hill rapidly. 'At one time the Amoy teas were excellent and tea districts correspondingly prosperous;' but both quality and quantity fell off. It is stated that

'The export and likin duty are factors which militate against the hopes of the most sanguine. Is is now too late to propose remedial measures which would resuscitate the already moribund leaf, formerly the leading article of export' from Amoy.

As an illustration of how the decline in the tea trade has affected the Chinese cultivator, the following statement in the report on Amoy in the Customs' Annual Returns for 1896 is not devoid of interest:

'The annual value of the trade has fallen from Hk·Taels 2,000,000 a quarter of a century ago to less than Hk Taels 100,000 to-day, and the cultivator, whose plantation formerly supplied him with a comfortable income, is now compelled to plant rows of sweet potatoes between the tea bushes to keep body and soul together.'

To what a low state the tea trade in China has arrived the report by the Commissioner of Customs for Amoy shows. He thus writes of 1897 :—

'In all probability this trade report will be the last in which reference will be made to Amoy tea as an important factor in our trade. 25 years ago, 65,800 piculs were exported ; this year the total is 12,127 piculs. * * * * * The extinction of the Amoy tea trade has been predicted in previous trade reports. The export and likin duty are factors which militate against the hopes of the most sanguine. It is now too late to propose remedial measures which would resuscitate the already moribund leaf, formerly the leading article of export. The native growers are not entirely free from blame ; of late years they have been content to produce any article which would sell, but the new United States law establishing standards has practically shut out the article as now produced.'

The following is from the Report on the Foreign Trade of China for the year 1897, by F. E. Taylor, of the I. M. Customs' Service :—

'I am one of those who believe in the possibility of reviving this trade. It may not be generally known that the most delicate and highly prized teas from India and Ceylon are grown on the higher altitudes and are produced from plants of Chinese origin. The bulk of the tea exported from India comes from the plains, and is the product of the indigenous plant which grows as a forest tree in Manipur—attaining in its wild state, a height of 30 feet—and which will not flourish except at low elevations. The teas made from these plants yield a strong liquor and they are consequently economical in use ; but they are certainly unwholesome. and they lack altogether the delicious aroma of the teas grown at higher altitutes from Chinese plants. They can be placed on the market at low prices because the tea estates are so large that the quantity of leaf to be dealt with makes the use of machinery profitable and even necessary. The essential difference between the process of manufacture in India and Ceylon and in China is that the teas are packed within 24 hours of the leaves having been plucked which would seem to be impossible in this country under present conditions. It has been stated recently that the peculiar excellence of fine China teas would be ruined by the adoption of Indian methods. This may be true of fancy teas for exhibition, but is certainly not true if applied to ordinary fine teas. Not being an expert, my opinion is of little value, but I may be permitted to say that I have been unable to procure in China, tea of such delightful fragrance and digestibility as some I have tasted from Darjeeling and the Kangra Valley—grown from Chinese plants but manufactured by machinery. I believe that the experiment commenced at Foochow, and shortly to be imitated at Hankow, will if sufficient leaf can be procured close to the factory, eventually result in a success which will encourage the adoption of similar methods in other centres of the tea industry and will regain for this important trade a large measure of its former prosperity.'

The Foochow experiment, as we have already said, has been a failure.

The following extracts show pretty much how matters stand at present:—

'Experts in tea are agreed that the *desiderata* to retrieve the fortunes of the China tea trade, are improved cultivation and manipulation, and a reduction in the cost of production.'

'If China were to remove the export duty on tea and sweep away the various local burdens that hamper the planter, then indeed Chinese tea might be regarded as a formidable competitor with the product of India and Ceylon, but so long as it is weighted with a burden of taxation that leaves no reasonable margin of profit the tea trade of China will continue on the down grade.'

'The 25 per cent. mentioned by Mr. Hughes (page 592) as the amount of taxation to which Kiukiang tea is subjected is somewhat less than the amount given by conpetent authorities at other ports. Mr. Brenan, in the Canton Consular Report for 1897, placed the figure at 35 per cent., while Mr. Cass, of Amoy, in a review of the tea trade supplied by him to the Consul and incorporated in the 1896 report, said the reason for the decline was not far to seek: the entire corp realised $136,000, while the lekin paid amounted to $20,000 and the export duty to $35,000, or a total of $55,000, considerably more than one-third of the value of the tea. The result is that at Amoy the tea trade has practically ceased to exist.'

Some idea of the immense consumption of tea in the world, and the quantities that the most successful tea-producing countries might put on the market may be gathered from the calculation that the whole number of cups of tea taken a day in the United Kingdom 'will probably be not less on the average than 100,000,000.' The British people get through 184,000,000 lbs. per annum, being at the rate of 5 lbs. per head per annum. (In England the consumption of tea is rapidly increasing and that of coffee diminishing). The Dutch are the greatest tea and coffee drinkers, the quantity consumed by each being 240 ozs., or 15 lbs., a year. We are unable to say how much of this is tea and how much coffee. 'The French only consume half an ounce in the same period, whilst the Australians, the greatest tea drinkers in the world, consume 7½ lbs. of tea per head every year.' Even the Maoris drink tea; their consumption is very small though, not having been more than 1 lb. per head per annum in 1889. It was

stated in 1892 that the Kamchatkans are beginning to use tea. 'The largest annual consumption [of tea] per head is in Western Australia at 10.70 lb.; Great Britain figures at 4.70; the United States at 1.40; [there were 83,494,956 lbs. of tea imported into the United States in 1890, an increase over the previous decade, and amounting to 1⅓ lbs. for each inhabitant]; Germany stands at .07, and France at .03;' the 'continental nations, even including Russia, come a long way behind the United Kingdom.' The large consumption of wine in France and Germany unfortunately retards the more healthy consumption of tea. It is calculated that 500,000,000 people drink Chinese and Indian tea.

TELEGRAPHS.—The first telegraph line in China was opened in 1872 and of recent years the Chinese Government finding the necessity by the Franco-Chinese war of having rapid communication with the centres of its numerous provinces, has taken up the electric telegraph.

'"The telegraph is the only institution of modern science which has obtained any considerable foothold in China," say Messrs. Fearon and Allen in an article in *The Engineering Magazine*, "Peking is connected by wire with Tientsin and with Manchurian points up to the Russian frontier, whence connection is continued by Russian Siberian lines to Europe. The capital is also connected with all the treaty ports, and principal cities in China proper, and these again with each other. Canton has connection also through Yunnan with Burma. China learned the value of the telegraph in the war with France, and it has long since been admitted to have become indispensable. The telegraph, however, is under imperial control, and there is probably little opportunity for its extension as a private enterprise. Chinese writing being not alphabetic, but syllabic, and there being as many characters as there are words in use, the telegraphic messages are sent in a number cypher. For transcribing messages received, a double-ended type is used; on one end is the character, and on the other the corresponding number. When a message is received, it is set up by the numbers, and then printed from the reverse, or character, end."'

Speaking in a general way, the system may be described as consisting, in the main, of a line, starting from the northern part of China's colonial possessions, lying to the north of China proper, and running down not far from the coast to the south; in the southern portion there is another line as well, forming a loop futher inland; while from this

northern and southern main line spring three large lines running in a westerly direction, the northernmost one through the northern provinces, the southern one through the southern provinces, and a central one along the Yangtsz valley. Besides these grand lines there are short branch lines connecting different places with the main lines. By means of all these, telegraphic communication is maintained with every province. The province of Hunan even having it now, the people of the frontier town of Lichow rose *en masse* in 1891 to prevent its introduction into their province, but five years later the introduction of it excited no opposition.

Extensions are being still made every little while to the system and it is being rapidly extended over the empire.

The work of putting up the lines in China was intrusted to the Danish Great Northern Telegraph Company. Compared with the numerous important centres of trade the stations are but few in number; and the rate for messages is not sufficiently low to bring them within the reach of the multitudes that avail themselves of such conveniences in the West. Looked at from a foreign point of view, it is unsatisfactory to find that these native lines are not available to Europeans if a riot occurs. The following was written about Chinese telegraphs in 1892 and is still of interest though the lines have extended considerably since :—

'The Chinese telegraph system already comprises about 42,000 li [say 14,000 miles] of line, carrying 58,000 li of wire; stations have been established in 171 different towns; and Formosa, the Pescadores, and Hainan have been connected by submarine cable with the mainland. From Hehlungkiang to Hainan and from Corea to the Burma frontier of Yünnan, the Chinese telegraph lines stretch over greater distances than from Norway to Sicily and from Lisbon to the Caucasus.'

Amongst the wonders of the Chinese telegraphs may be mentioned the line across the Gobi desert, 3,000 miles long.

Book recommended.—A very short account is given in 'Peeps into China' by Rev. Gilbert Reid, M.A., Chap. 33, of the introduction and extension of the telegraph in China.

TENURE OF LAND.—All land is held direct from the crown in China, there is no allodial property; and no law of entail. As has been so often stated, the family being the unit of society in China, it is natural to find that a large amount of land is held by the family or by the clan, though individuals as well often invest their savings in the South of China in paddy fields.

'The conditions of common tenure are the payment of an annual tax, the fee for alienation with a money composition for personal service to the government, a charge generally incorporated into the direct tax as a kind of scutage.'

The land tax varies from 1½ to 10 cents a mao, or Chinese acre, which is equivalent to from 10 to 66 cents an acre, the amount being dependent on 'the quality of the land and the difficulty of tillage' its fertility, situation, or the use to which it is put. Reckoning this tax at an average of 25 cents an acre the income to the government from this source ought to be about $150,000,000, were it all to go into the Imperial coffers without paying tribute to the host of rapacious underlings, clerks, and constables, and the hundred and one people who all put in for a share of the plunder.

"As the exactions for alienation on sale of lands are high amounting to as mnch as one-third of the sale price sometimes, the people accept white deeds from each other as proofs of ownership and responsibility for taxes. As many as twenty or thirty such deeds of sae occasionally accompany the orignial *hung k'ai*, without which they are suspicious, if not valueless. In order to keep the knowledge of the alienations of land in government offices, so that the taxes can be assured, it is customary to furnish a *k'ai mèi*, or "deed-end," containing a note of the terms of sale and amount of tax liable on the property. There is no other proof of ownership required; and the simplicity and efficiency of this mode of transfer offer a striking contrast to the cumbrous rules enforced in western Kingdoms."

The eldest son inherits his father's property, but, from the customs of the people, it appears more as if it devolved upon him as a trust administered by him for the good of the family, for the whole family are allowed to reside on and live upon the property, generation after generation, if they so choose, or an 'amicable composition can be made.'

A mortgagee enters into possession of the property and 'makes himself responsible for the payment of the taxes'; the land may be redeemed at any time on the payment of the sum advanced, if the payment he made within thirty years.

The Chinese government are liberal in their treatment of those who reclaim waste hillsides, and poor soil; or who first cultivate newly formed alluvial strips of land: in the former cases sufficient time is allowed for the cultivator to recoup himself for the outlay incurred before his land is assessed; and in the latter case the authorities have to be informed.

'All buildings pay a ground rent to the Government, but no data are available for comparing this tax with that levied in western cities. The Government furnishes the owner of the ground with a *hung k'ai*, or "red deed" in testimony of his right to occupancy, which puts him in possession as long as he pays the taxes [ground rent]. There is a record office in the local magistracy of such documents'

Books recommended.—Williams's 'Middle Kingdom,' Land and Land-tax. Transactions N. C. Br. R. A. S. 1848, Vol. I, Article by T. T. Meadows.

THEATRE.—Theatrical exhibitions in China are often connected with religion, as, in the mediæval times in the West, mystery plays were, for in China they are often held in honour of a god's birthday. Subscriptions in these cases are obtained from the residents of the locality and a large stage of bamboo and matting covered in, is put up. No nails are used in its construction, but the bamboos are securely tied together with strips of rattan. The putting up of matsheds is a trade by itself; they are quickly run up, a few days' time suffices for erecting one large enough for holding two thousand people. They are taken down even quicker, as sharp hook-knives cut through the rattan strips, and these latter are the only materials which cannot be used again, the same bamboo poles and oblongs of matted leaves bound together, doing duty scores, if not hundreds, of times. One large shed may serve for the performers, while smaller ones accommodate those who pay for seats; the pit is the paved square, and standing room is all that the

rabble, who are packed as thick as herrings in a barrel, are allowed.

Players stroll in companies from place to place, open to engagements as above, or are hired by wealthy families to perform their plays in their private dwellings, where all the inconveniences of the female members of the family appearing in public are avoided. In Hongkong there are three substantial buldings used for native theatres, and the Chinese appear to be copying this example at Canton and elsewhere.

What would we think in the West of performances lasting three days instead of three hours, and only rests for sleeping and eating? Smoking and refreshments are allowed in the theatre itself, and the splitting and munching of dried melon seeds which is carried on must be immense, while play follows play without any interval.

The stage is simplicity itself, with two entrances from the back where the 'green-room' is placed; and a few tables, chairs, and stools, are about all that are used, and they do duty for any and every thing. The writer saw a frail structure, composed of tables and chairs piled up in the middle of the stage, used to represent lofty crags and precipitous mountains, over which the heroine of the play, accompanied and assisted by a trusty family retainer, clambered up, clutching imaginary projecting points, trees, bushes, or grass, to help her in her dangerous climb. Some of the actors display considerable talent, most realistic effects being produced at times.

The assistants come in and remove different articles when done with, or bring them as required, going out and in among the actors with perfect *nonchalance*, as no curtain falls between the different acts. Considerable force of imagination is required to add all the accessories so vividly pictured on the modern stage in the West; but perhaps their absence is not an entire defect, as more attention can be bestowed, without their distraction, on the acting itself.

Young men dressed as women, take the female parts, and the others are so represented as to be known at once, the villain, for instance, being painted with a white nose.

Historical plays are often performed, the dresses being those of the Chinese when under native rule, between two and three centuries ago, and most gorgeous they are, making up for all the lack of scenic effect; robes of rich hues glittering with gold; long feathers, several feet in length, falling in graceful curves from the caps of the performers, and swaying with every motion of the actors. The spectacular effect of all this glitter and sheen proves a strange contrast to the poverty of the building and the bare appearance of the stage. Marches past of soldiers; the exaggerated stride of the hero; the prancing of the warriors as they enter into mimic contests where lunges and feints, *à la Chinois*, are indulged in to an extravagant extent; all present a *coup d'œil*, weird and fantasic, grotesque at times, but so full of life and vigour that for some time one enjoys the kaleidoscopic scene to be witnessed nowhere else in the world: and were it not for the clash of the cymbals which emphasise different passages, the scrapings of the fiddles, and the indescribable effect of the Chinese music, added to the heat of the crowded building and the disagreeable odour from the perspiring and unwashed masses, one would enjoy it more, but a headache is the Westerner's reward for the patient sitting out of a Chinese play.

'The efforts of certain actors are worthy of the highest commendation from the naturalness of their actions and the vivid portrayal of the incidents of the play. There is, however, much of conventionality reminding one of the Italian opera among us.' 'The performances' are 'largely of the character of pantomime and more largely perhaps ° ° opera.'

Though we have particularised the historic play, it must not be supposed that the 'Brethren of the Pear Orchard,' as Thespians are called in China, confine their attention to that branch of the histrionic art. Plays of various kinds, comedies, tragedies, and farces, all find acceptance from a Chinese audience.

'While it is true that the Chinese themselves make no distinction between comedy and tragedy, a translator from their language is still at liberty to apply these terms, according to the serious and dignified, or comic and familiar character, of the composition which he selects.' Sir John Davis, from whom we quote, says further, of a tragedy which he translated from Chinese into English:—'In the unity of the plot, the dignity of the personages, the grandeur and importance of the events, the strict award of what is called poetical justice—nay, in the division into five principal portions or acts, it might satisfy the most fastidious and strait-laced of the old European critics. Love and war, too, constitute its whole action, and the language of the imperial lover is frequently passionate to a degree one is not prepared for in such a country as China.'

'The stage, and everything pertaining to it, enjoys a lower estimation than in any part of Europe.' It is not considered proper for respectable Chinese ladies to go frequently to the theatre. 'The Chinese cannot strictly be said to possess *dramatic* poetry.' 'No Shakespeare has * * yet arisen in China; no analyst of motives either amongst novelists or playwrights.' 'The dialogue of their stage pieces is composed in ordinary *prose;* while the principal performer now and than chaunts forth, in unison with music, a species of song or "vaudeville"; and the name of the tune or air is always inserted at the top of the passage to be sung.' 'A considerable portion of the plays of the Chinese consists of a sort of irregular verse, which is sung or chanted with music. This is often very obscure in its import; and as, according to the Chinese themselves, the gratification of the ear is its main object, sense itself appears sometimes to be neglected for the sake of a pleasing sound.' 'The Chinese are enthusiastic theatre-goers, and sit for hours enthralled by the performance, bereft as it necessarily is of much of the scenic effects of the Western stage.'

'The Chinese drama * * * was marked out into three distinct epochs—The T'ang Dynasty (720—905 A.D.), the Sung Dynasty (720—1119 A.D.), the Kin and Yuen Dynasty (1123—1341 A.D.)'

'The character of the plays represented was at first religious, but subsequenty was more devoted to historical subjects, and also represented the occupations of the people in times of peace as well as the exploits of their heroes in war.'

'The Chinese drama sprang up no earlier than the time of the caliphate and subsequent ages. The Greek drama was already transplanted and had grown luxuriantly in India. The Mohammedans naturally derived pure ideas from it in their religious shows, and the miracle-plays of Europe show how the same principle of dramatic imitation was working there also. So it was in China. The whole idea of the Chinese play is Greek. The mask, the chorus, the music, the colloquy, the scene and the act, are Greek. The difference between Chinese plays, and those of Terence and Plautus is simply that the Roman dramatists translated a good deal. The Chinese took the idea and worked up the play from their own history

and their own social life. The Chinese drama is based on music just as the Greek play was, and the whole conception of the play is foreign while the details and the language are Chinese. But for the arrival of Western musicians in the Sung and Yuen dynasties, pleasing the people's ear with more lively and stirring strains than they had ever heard in the old music of China, the modern dramatic music would not have been developed. The spread of education and the love of poetry in the T'ang dynasty constituted a training for dramatic authorship. The Sung dynasty influence in this direction is vouched for by Su Tung-po. After such men had appeared it was easy for the drama and romance to be originated, but it was the increasing inflow of foreign actors and musicians all through the age of the Golden Tartors which gave direction and shape to the new power. Every attempt to explain the Chinese drama as purely native must therefore fail.'

The social position the actor holds in China is low; he is considered on a par with the barber and debarred from entering the examinations; and this, though the Chinese play has a moral tendency, the villain getting his deserts and the virtuous hero and heroine coming off with flying colours.

Books recommended.—Besides the notices of the theatre in text books such as William's Middle Kingdom,' there are some very interesting pages on the subject in Professor Douglas's 'Chinese Stories, Introduction, pp. XXIII-XXXVI. 'The Chinese Drama,' by W. Stanton, contains an interesting account of theatrical matters in China, as well as three plays and two poems.

TIGERS.—In the earlier days of European residence in the East, and even until a recent date, most foreigners were very sceptical of the tiger stories of the Chinese; but of recent years it has been well established as a fact that in some parts of China the tiger is a common beast of prey and a source of constant danger, especially to the juvenile members of the community. There have been numerous cases of children being sized and carried off from the very doors of their homes, nor has the abduction of a child from the very gates of a city been unknown. The tiger appears to be widely spread over the empire, but it is mostly found in the provinces of Fukien, Kiangsi, Kwongtung, and Kwongsi. They even come, at times, within what is now the newly acquired territory on the mainland opposite Hongkong. They frequent, amongst other spots, the neighbourhood of Swatow, Amoy, and Foochow, and a few days' journey from Canton up the North, East, or West Rivers would bring

one to tiger districts. Tigers are also found in Manchuria. One foreign resident 'in Amoy has shot 19 tigers to his own rifle and has been present at the death of 40.' Foreign sportsmen, however, with but few exceptions, have not gone tiger shooting. The average length of those that have fallen to their guns has been for males 9 feet and females 8 feet. 'Immensely long tigers are not always proportionately large; they are mostly thin and low animals; the heaviest and most muscular tigers average about 9 feet 6 inches. The longest tiger shot in India measured 12 ft. 2 in. * * * In China there are several good records; one of 10 ft. 6 in., and another of 11 ft. 2 in.' The writer, from whom we quote above, states that he has measured tanned skins in Shanghai and found some of them as long as 12 ft. 9 in. 'and they were not "faked" in any way.' The tiger is supposed to attain maturity in the course of four years and only those full grown could be of large size.

As compared with his India brother, the Chinese tiger—being a very well fed animal which generally inhabits the hills, while the Indian tiger being a jungle animal has his hair and skin much damaged by friction against the undergrowth—is better marked and the skin naturally commands a higher price in Europe, for while a 'full grown Chinese tiger will fetch a price of £100 in some of the large zoological gardens in Europe' the highest amount given for an Indian tiger being £70. The Chinese tiger is said not to be so aggressive as the Indian tiger though its ferocity 'when aroused and put to bay' is equal: 'the tiger living in the jungle [the Indian] has less supply of food and will attack more instantaneously and with less provocation.' The Chinese dig a pit and cover it with poles or branches, the tiger's weight carries him through, and he is despatched often by a red hot iron being run down his throat, though he often escapes from these pits.

The 'white tiger' is an important element in the pseudo-science of fung-shui: it represents one of the 'two supposed currents running through the earth,' the other

being the 'green dragon.' These are believed to be situated on the right and left respectively of propitious sites and graves. 'A skilful observer can detect and describe them, with the help of the [geomantic] compass, direction of the water courses, shapes of the male and female ground, and their proportions, colour of the soil, and the permutations of the elements.'

Books recommended.—Zoöl. Soc. Proc. 1870, p. 626. Also see H.K Weekly Press for 27th May, 1896. Also see article in this book on Geomancy.

TIME.—Time—but what idea has a Chinaman of time? Time does not enter into the essence of his ordinary conceptions of a day, or, at all events, the idea is so very vague that the conception of it seems but an inchoate one. At the Treaty Ports and in their neighbourhood, as well as at Hongkong and Macao, clocks are found in every shop and watches abound, but in many places there is no standard of correct time, and, in places where there is, it is ignored extensively. Life is not such a mad rush as with us in our feverish pursuit of wealth, a livelihood, or learning. Fix a time for an engagement with a Chinese, and he comes in half an hour late, or even two or three hours after, occasionally a few days later than the day fixed upon, with no idea that he has done anything out of the way. Hire a coolie or a street vehicle or a boat, and what the man employed bases his calculation on, as to payment, is more the distance traversed than the time spent over it; and, compared with his fraternity in the West, he patiently waits your return, while the minutes and hours that fly are almost next to nothing to him. This disregard of time is seen in the language, where vagueness takes the place of our precision. When a man says 'to-morrow' he does not necessarily mean the next day, but some indefinite time in the future which sometimes never comes, like St. Patrick's 'to-morrow' for the saint when exterminating the snakes in Ireland put the last one in a box, and flung it to the bottom of a lake promising to let it out 'to-morrow,' and as each new day

began, the snake asked to be let out, but the saint always replied that this was to-day and not to-morrow.

The Chinese employ two methods in reckoning time: one, the cycle of sixty years (See Article on Cycle); but this way of counting time is an uncertain one, for, unless it is distinctly stated, one is at a loss to know whether, say, a certain book was copied or printed some score or two years ago, or fourscore or more years ago. Another better method, one of the most common—and one used by us to a small extent, notably in the Headings of Acts of Parliament—is that of employing the years of the reign; but with the Chinese it is not the sovereign's name that is used, that is too sacred to be so debased, but some high-sounding combination of words is employed and this designates the reign, or a part of it, as has often happened in ancient Chinese history, when the reign-name was changed several times in the lifetime of one monarch. The present occupant of the throne has had selected for him for his 'year-style' the words Kwong-súí, which may be rendered into English as 'Illustrious Succession'; so this year, which we date from the greatest event that earth has ever seen, as A.D. 1899, is known to the Chinese as parts of the Mò-sut and Kéí-hoí years of the cycle and parts of the 24th and 25th years of the 'Illustrious Succession' period. The Chinese year is a lunar one 'but its commencement is regulated by the sun.' To those who are astronomically inclined it may be interesting to know that 'New Year falls on the first new moon after the sun enters Aquarius, which makes it come not before January 21st nor after February 19th.' In 1899 it has happened on the 10th of February. It is therefore unlike the Mohammedan year which now has its new year in summer and now in winter; the Chinese feasts are almost as certain as our European movable ones, for by the addition of an intercalary month every three years or so the differences are roughly adjusted; this extra month is, however, not the thirteenth and added on at the end of the year, but it is inserted at different times in different years, and takes its name from

the month it immediately follows, for instance one year it may be the intercalary second month, on another occasion it may be the intercalary seventh month, and so on. The Quakers would not be a singular people in China as far as their nomenclature of time was concerned; for instead (in common parlance) of the months having names as we, who are outside the pale of Quakerism in the West, employ, the Chinese know them as the first, the second, the third months, and so on. The close connection between the month and the moon is more noticeable in Chinese even than with us, for the same word does duty for both. Again, the indefiniteness of the Chinese as regards time is seen in the days, for though they are known as the first, second, &c., yet they are further divided into three decades as regards their position in the month, so a Chinese can fix a matter as having occurred in the first decade, or the second, or the third, as the case may be, and delight his unprecise nature by a margin of ten days.

There is no week, amongst the Chinese, in our acceptation of the term, but multitudes of them have learned what a week is, and have terms to express it and its days, and it is well known wherever foreigners have stayed or travelled much.

The Chinese hour is twice the length of ours, but again, in the neighbourhood of the Treaty Ports, where clocks and watches are common, the more convenient foreign system, as shown by the faces of those important and useful horological instruments, is largely used and is probably increasing in use every year; and *en passant* we may say that it is in this way that progress is accomplished in China, by the adoption of some foreign invention which gradually extends from the sphere of foreign influence or introduction further into the country. There is no rapid, wholesale sweeping away of former things, and the importation, *en bloc*, of new ideas, as has frequently happened with Japan—in her case often to be followed by a revulsion, or the acceptance of something else, and a discarding of the former inventions adopted so

hastily. China's progress, being slower, is steadier, and will be none the less sure in the long run.

The Chinese watch at night is like the Western dog watch, only two hours in length. The first watch lasts from 7 p.m. to 9 p.m. and is shown by one beat on the revenue cutter's drum or one blow on the street-watchman's hollow bamboo tube; the second watch is from 9 p.m. to 11 p.m. and is signalled by two beats, &c.; the third, fourth, and fifth are of equal duration, and shown in a corresponding manner. Each of these watches is divided into five lesser divisions, which are distinguished on the revenue cutters by their numbers from one to five strokes on a small gong, the stroke on the gong immediately following the drum beat. The watch is set and called off both afloat and ashore by a tattoo on the drum or bamboo, commencing with slow and measured beat, gradually increasing in time until it ends in a regular rattle; this is repeated several times.

The peculiar phrases that one comes across used by the common people for the expression of short periods of time strike one as very odd. The following are examples of such phrases :—

The time it would take to drink a cup of tea.
The time it would take to drink a cup of hot tea.
The time it would take to eat a meal.
The time it would take to eat a bowl of rice.
The time it would take to smoke a cigarette.
The time it would take for an incense-stick to burn.

TOBACCO AND PIPES.—Tobacco was introduced into China from Luzon about A.D. 1530 'and smoking spread among all classes of the people, and both sexes, with incredible rapidity.' Decrees were issued against its use by some of the Ming dynasty rulers, but proved as ineffectual as those of James I. against it in England, for everyone smokes in China. There are two kinds of pipe in use, the dry pipe, and the water-pipe: the latter is a copy of the Indian hookah; it consists of a receptacle for the water into which a tube-like piece, about the size of a small finger, is inserted; the upper end of this tube contains a small cavity into which

the tobacco is put. The smoke is inhaled through the water up the pipe part, which is a tube about a foot long gradually narrowing and bending over at the mouth-piece. These pipes are made of copper and argentan (an alloy of copper, zinc, nickel, iron, and sometimes a little silver) and are used by ladies and gentlemen. The common coolies have a primitive style of water-pipe which consists of a length of bamboo about the size of a man's arm, and, part of the way up, a little tube of bamboo, the size of a finger, for the tobacco.

The other pipes are often made of bamboo, as far as the stems are concerned, and vary in length from a few feet to a few inches, though short pipes are not very common. The bowls, of metal, are small, holding scarcely more than a thimbleful of tobacco; a few whiffs exhaust them; and with the gentleman or lady a servant is ready who steps up, rakes the pipe, empties out the ashes, refills it, sticks it into the mouth of his master or mistress, and lights it with a paper spill.

The tobacco is prepared for smoking by drying the leaves and cutting them into shreds; it is milder than that used in the West, and is of different preparations. It is used in several ways, such as in pipes, in paper cigarettes, and in snuff, but not in cigars: when used as snuff, it is put into snuff-bottles, over the purchase of which the man of means spends money lavishly, and the patient toiler also lavishly spends weeks, or sometimes even months, in the production of one. They are often cut out of 'stone, amber, agate, and other rare minerals, with most exquisite taste.' They are carved at times like cameos: a little bone spoon is attached to the stopper, and a pinch of snuff is taken out by it and put on the thumb-nail, from which it is drawn up into the nose.

Considerable quantities of tobacco are exported to the East Indian Islands; and an attempt was made to introduce it on the western markets. 'Japanese tobacco is already largely consumed in Europe, but the bulk of it goes to

Antwerp, Amsterdam, and Hamburg, where, with the addition of the Sumatra or Havana leaf, it is made into cigars.'

On the other hand the Chinese have developed a liking for Manila cigars, and many of them may be seen smoking them. The street coolies in Hongkong, whose stock of cash is too small to invest in such luxuries, keep an eye open for the discarded ends tossed away by the extravagant foreigner and, picking them up, enjoy a few whiffs. Nor is the manufacture of these cigar ends into new cigars unknown to the ingenious Chinaman.

It is curious to notice how very similar pipes that were used in England on the first introduction of tobacco smoking are to the small Chinese pipes in use in China at present. If the general opinion that the Portuguese spread the knowledge of tobacco smoking into Asia soon after its introduction be accepted (the Chinese, it is stated, learned it from the Philippine Islands) then this similarity in the pipes is easily accounted for. A writer in Macmillan's Magazine for August, 1896, throws out the suggestion that, as which so many other things, the Chinese were the introducers of tobacco smoking into America and the west. If this be true, the similarity in pipes is also accounted for.

In this connection it may be interesting to note the following account of tobacco cultivation in the Szchuan Province as reported on by Mr. Smithers, the United States Consul at Chung King.

'The tobacco plant is grown all over the province of Szechuan, but more abundantly in the districts of Pe-shan Hsien, which is about 150 li (60 miles) northeast of this city, and Kin-t'ang Hsien, about 100 li (40 miles) east of Chengtu, the provincial capital.

The plant grows to the height of about 2½ to 3 ft. from the ground, and the usual time for planting the seed is during the tenth or eleventh moon (November or December). The method, before putting the seed into the ground, is to sift out a quantity of soil and manure it. When dry, the seed is wrapped with this soil and put into the ground at intervals of a foot and a half. The soil must not be rich, and ground where cereals have not been already planted is generally chosen.

During the year, there are three crops—the first is cut six months after it has been planted, the second twenty days afterwards, and the third crop twenty days after the second crop.

So soon as it is cut, it is hung up to dry for about a fortnight, in a sheltered place with a good draft, so that it may dry quickly. When ready for sale, it is done up in bundles weighing 70 to 80 catties (39.3 to 106.6 pounds) a piece.

The Kin-t'ang tobacco leaf receives a little more care. After it is dried, it is put into a press, to enable some of the juice to be pressed out and the leaf made much milder than the other leaves that are sold in the market. It is done up in bundles of 40 to 50 catties (53.3 to 66.6. pounds) each. The seed is sown under shelter. When the leaves are ready, they are picked and exposed to the dew for several nights ; they are then dipped in a dye and hung up to dry again before being taken to the markets for sale.'

The article goes on to say that a Chinese is making cigars, but they are not equal to Manila cigars; but with proper curing they would be probably improved. The Chinese in that neighbourhood are said to take off a piece of leaf, roll it into a sort of cheroot, and smoke it in their pipes, consisting of a small brass bowl and long bamboo or cane stem.

'Tobacco leaf was shipped away [from Shanghai in 1898] to the extent of 210,000 piculs, of which 94 per cent. went to Japan, or say, 197,000 piculs, as against 13,000 piculs in 1897.'

TOMBS.—A book itself might be written on the subject of tombs in China, so important are they considered in this land of anomalies; they are frequently to be found scattered over the hill-sides everywhere; or forming a compact mass of whited sepulchres, as at Amoy; or occupying a place of honour in the middle of a rice-field, as in the neighbourhood of Swatow. Different chapters in such a book might be filled with accounts of the graves themselves: their construction; the different styles used in different dynasties; the different styles used in different parts of the country at the present day; the different styles used by high officials, lower officials, and the common people; the inscriptions on the tomb-stones differing at different periods of history and even in different parts of the country at the

present day; the different superstitions connected with the graves, the folklore, the worship paid at the tombs to the spirits of the deceased; the wonderful farrago of nonsense and only glimmerings of a stray truth here and there amidst such an amount of darkness and ignorance, as to create a doubt whether there be anything but a mass of falsehood in the whole system of Fung Shui—the wonderful geomantic superstition which centres round the tomb of the deceased ancestor as the hope and dread of future generations (See Article on Fung Shui). Not a few chapters might be occupied with descriptions of the coffin to be put in the tomb, accounts of the procession to the tomb, and the funeral with all the varying customs for different parts of the country; while interesting pages might contain investigations as to how much of all the ceremonial has come down from a high antiquity and how much has grown on to the original system in the course of ages—how much is original ancestor worship and how much is due to Buddhism and Taouism; all these would require a full treatment to do justice to the subject, and even then much of interest would have been left out. We cannot therefore in this article do more than thus point to some of the various aspects that the tomb presents itself to the Chinese in, and refer our readers to our articles on Ancestral Worship, Fung Shui, and Mourning for a notice of one or two of the aspects mentioned above.

Books recommended.—Gray's 'China,' Vol. I., pp. 308-325. Williams's Middle Kingdom,' Vol. II., pp. 246, 252. Most books on China contain something on the subject. 'The Religious System of China,' in seven books, by J. J. M. de Groot, Ph. D., now being published, contains most full and particular accounts of tombs, coffins, graves, &c., very much on the lines laid down in the above article.

TOPSY-TURVYDOM.—It is the unexpected that one must expect, especially in this land of Topsy-turvydom. The Chinese are not only at our antipodes with regard to position on the globe, but they are our opposites in almost, every action and thought. It never does to judge how a Chinese would act under certain circumstances from what we ourselves would do if placed in similar conditions: the chances are that he would do the very actions we would never think

of performing; think the very thoughts that would never occur to us; and say what no foreigner would ever think of uttering. He laughs when he tells you his father or mother, brother or sister, is dead; a bride that did not wail as if for the dead would be a fraud. He asks you if you have eaten your rice instead of saying 'How do you do? and locates his intellect in his stomach. For 'good bye' he says 'walk slowly.' Instead of telling you to take heart and be brave when any danger threatens, he tells you to lessen your heart; he makes the most earnest inquiries, not only as to your health but asks your age, and compliments you if you are old; he wishes to know what your salary or income is, what your rent is, and numberless other polite questions which we think impertinent. On the the other hand let no inquiry cross your lips as to the welfare of his wife; nor had you better ask after his daughters—his sons he will be glad to parade before you; but do not compliment him on the chubby cheeks and healthy looks of his baby boy, as any accident or disease happening to the youngster will be laid to your account. While you have doffed your hat on entering his house, he he has put his on before receiving you. He shakes his own hands instead of clasping yours; he places you on his left as the seat of honour; and if he hands you anything he does so with two hands. He perhaps shows you with pride the set of coffin boards which his dutiful son has presented to him.

If we look at Chinese books, here again everything seems different: the end is the beginning and the beginning is the end; the lines of printing are vertical and not horizontal, as with us; the title is often written on the outside bottom edges of the books, as they are not stood up in rows in book-cases, but laid on the shelves one above the other; while the reader puts in his marker at the bottom of the page and not at the top; footnotes are on the top margin or occur in the body of the text, the title is on the edge, where the headings of the pages also appear, as well as their numbers; the edges are uncut and are intended to remain so, as the paper is only printed on one side, and the interior

pages are blank. Sometimes two books are bound in one, but then the upper half of the page is taken up with one, and the lower half with the other, all the way through the book, somewhat like the French *feuilleton* printed at the bottom of the newspaper in France. It is in the same way that he keeps his debit and credit accounts in his offce or shop books, one on the upper half of the page and the other on the lower.

In this dictionaries he uses no alphabet, but laying hold of 214 key words, he arranges his tens of thousands of words under these. At other times he arranges them by the termination of their sounds, so that *ling, ming, ting, sing* would all come under one heading, just as if we were to class all our words ending in *er* together in one part of our dictionary, like a rhyming dictionary.

In the matter of dress we come again across curious examples of doing things in a different way from ours. The Chinese official rank is shown by different coloured buttons of various materials stuck on the top of the official hat; the mandarin's clothes are embroidered with animals and birds, front and back, for the same reason, and a peacock's and other feathers show his honours—all these instead of epaulettes, gold-lace and decorations—while a string of beads round his neck completes the 'great man's' effeminate appearance. The wearing of bracelets is not confined to women, men often have expensive jadestone ones on. Neither men nor women wear gloves, but their sleeves are so long, falling over their hands, as to be used as muffs in cold weather. The capacious sleeves also serve as pockets.

A Chinaman wears his hair on the back of his head as long as a woman's, but on the front it is all shaven off. By the hair on his face you may approximately judge his age; before forty-five or thereabouts he is clean shaved, after that he cultivates his moustache, and later in life he grows all he can, which is not much. The women, as well as the men, wear jackets and trousers, and the men long

robes. As a general rule the women wear socks, and the men often wear stockings. The men go with comparatively thin soles, and the large-footed women with thick ones. Some of our ladies are foolish enough to tight-lace; the Chinese ladies bind their feet. We blacken our shoes; the Chinese whiten the sides of their soles. We use our hands to play at battledore and shuttlecock; the Chinese have no battledore and kick the shuttlecock with their feet. Boys fly kites with us; they do also in China, but the finest kites are the property of grown-up men, who enjoy the flying of them as much as boys, if not more.

Black is mourning with us; white, gray, and blue, with the Chinese, and the shoes, as well as cap, hair, and clothes, all show it. Red is the sign of rejoicing and is consequently used at marriages.

Babies are habitually carried on the back, nor does a gentleman or lady hesitate to accept a similar position when being landed from a boat through the mud. Most of the small boats are 'manned' by women. Ladies smoke as well as gentlemen, and gentlemen fan themselves as well as the ladies.

The Chinese compass points to the south, not to the north, as with us, nor do they say north-west, north-east, south-east, and south-west; but, on the contrary, west-north, east-north, east-south, and west-south. On Chinese boats the cooking is done at the stern and not in a galley forward. They often haul their boats up on the shore stern foremost; their oars, instead of being in one piece, are in two, joined in the middle, a short end piece being put on at the handle, and, in contravention of our rules of rowing, one hand often caps it. They, as often as not, do not keep stroke in rowing, but each one pulls his own time; nor does a Chinaman ever think of walking in step, they follow each other, one after the other, like a flock of geese. The stone coolies, carrying heavy slabs of granite, persistently keep out of step, if we may be allowed the Irishism.

But there seems to be no limit to the contrariety of the Chinaman. He turns his names backforwards as we do in our directories: the surnames first and the other names afterwards; and in the same way he transposes (according to our ideas) his titles of respect and relationship; for instead of saying His Lordship the Chief Justice, the Chinese he uses, if literally translated, would be Chief Justice His Lordship, Uncle Sam would be Sam Uncle, and Mr. Brown would be Brown Mr. There is one occasion when we put an official's titles after his name, and that is in a proclamation issued by him; here again the Chinese reverses his usual method and put all the titles first and the official's name last. He arranges his dates just the opposite to what we do ours, for he puts the year first, the month next, and the day last. He sometimes buys a little girl and brings her up in the house as a future bride for his son, who, in any case, has not the trouble of searching one out, for his father and mother will do that for him, sometimes even arranging a matrimonial alliance before he is born, on the contingency that he will prove to be a boy and that the other family will chance to have a girl. When a servant wishes to leave your employ, instead of telling you so, it often happens that he asks leave to return to the country, puts in a substitute, and never returns. When a Chinese wishes to consult you about any matter he generally sends a friend and either does not come at all, or waits downstairs ready if it is imperatively necessary for him to appear; and in the same way nearly everything is done through a friend, or go-between, or middle-man.

He turns his fractions upside down and, instead of saying four-sixths, says sixths-four.

Man is the beast of burden in a great part of China, and not only does he carry his fellow man, but pigs are even carried by the coolies.

The blade of the saw is set at right angles to the frame, and the Chinese carpenter sits to his work, using his feet to

hold the wood firm; he sticks his foot-rule in his stocking or down his back.

'As regards their order of nobility, the Chinese offer another instance of their contrariness; not only * * * do a son's deeds ennoble his ancestors, but heredity is the exception and extinction the rule.'

TORTURE.—Torture is divided in China into two classes: legal and illegal; what is permitted and what is supposed not to be allowed.

'The clauses under Section I. of the Code describe the legal instruments of torture; they consist of three boards with proper grooves for compressing the ankles, and five round sticks for squeezing the fingers to which may be added the bamboo; besides these no instruments of torture are legally allowed, though other ways of putting the question are so common as to give the impression that some of them at least are sanctioned. Pulling or twisting the ears with roughened fingers, and keeping them in a bent position while making the prisoner kneel on chains, or making him kneel for a long time, are among the illegal modes. Striking the lips with sticks until they are nearly jellied, putting the hands in stocks before or behind the back, wrapping the fingers in oiled cloth to burn them, suspending the body by the thumbs and fingers, tying the hands to a bar under the knees, so as to bend the body double, and chaining by the neck close to a stone are resorted to when the prisoner is contumacious. One magistrate is accused of having fastened up two criminals to boards by nails driven through their palms; one of them tore his hands loose and was nailed up again which caused his death; using beds of iron, boiling water, red hot spikes, and cutting the tendon Achilles are also charged against him, but the Emperor exonerated him on account of the atrocious character of the criminals. Compelling them to kneel upon pounded glass, sand, and salt mixed together, until the knees become excoriated, or simply kneeling upon chains is a lighter mode of the same infliction. * * * Flogging is one of the five authorised punishments, but it is used more than any other means to elicit confession; the bamboo, rattan, cudgel, and whip are all employed. When death ensues the magistrate reports that the criminal died of sickness, or hushes it up by bribing his friends, few of whom are ever allowed access within the walls of the prison to see and comfort the sufferers. From the manner in which such a result is spoken of it may be inferred that immediate death does not often take place from torture.'

It is not only the prisoner who is tortured; but the witnesses are also liable to be so treated: the prisoner to make him confess, without which he cannot be punished; the witnesses to make them divulge what they are supposed to

know. The fear that the lower officials are in of being reported by their superiors acts as a deterrent in some cases; but, notwithstanding this check, there must be an immense amount of torture inflicted on poor humanity in China when once within the clutches of the law. No wonder the Chinese dread the law and its minions: they have reason to do so. The mere incarceration in the loathsome cells attached to the yamêns is torture itself; and how much more this is aggravated by the racks and bambooings and hangings up by thumbs and big toes can be better imagined than described.

Book recommended.—William's 'Middle Kingdom,' Vol. I., pp. 507—508. Gray's 'China,' Vol. I., pp. 32—38.

TRADE.—The Chinese are pre-eminently a trading race; 'their merchants are acute, methodical, sagacious, and enterprising, not over-scrupulous as to their mercantile honesty in small transactions, but in large dealings exhibiting that regard for character in the fulfilment of their obligations which extensive commercial engagements usually produce.'

In dealing with the trade of China, it may conveniently be divided into internal, or domestic, and foreign. Trade may be compared to the breath of prosperity. A nation that has little trade is in a backward state of development, and those nations which place less restrictions on the interchange of commodities, occupy a foremost place in the world's march of progress.

The volume of the internal trade of China must be something enormous. When one travels into the interior, especially in the vicinity of some large distributing centre like Canton, one is surprised at the constant succession of craft, sailing swiftly to remote towns and villages, laden with goods for local consumption. The natural facilities in the way of broad rivers have been fully availed of and added to by numerous canals, while footpaths connect all the inland towns and villages, and are traversed by carriers bearing loads of merchandise slung to poles thrown across their

shoulders. In the North of China animals are used as beasts of burden, but, in the South, man fulfils that function.

Nor has the trade of China been simply a modern affair. From remote antiquity the Chinese have been true to their commercial instincts, and have not only been the civilisers of Eastern Asia, supplying them with their letters and literature; but they have also provided for their more material wants and received in exchange the commodities which they required from the neighbouring nations. Nor did their trading voyages go no further than to their immediate neighbours; as they extended to India and even beyond (See Article on Chinese Abroad). This trade with foreign lands was continued through successive dynasties, and to it has been added, during the last two or three centuries, the maritime trade with European countries, which has risen from small beginnings, till it has now attained vast proportions. A most interesting chapter in the world's history will be revealed when future investigations have added sufficient to the material, already gathered and published by patient scholars, to form a comprehensive survey of the commercial relations of this vast country, not only with her immediate neighbours, but with distant countries in Asia, and even with the Roman empire, while its more modern developments with Europe and America will not be found devoid of interest.

'Were any proof needed of the vitality of China's foreign trade the figures for 1898 would supply it. Various parts of the country were disturbed by sporadic rebellions of sufficient gravity to check business; the Yellow River once more burst its banks and flooded enormous tracts; an ominous war cloud during the greater part of the year made importers cautious; the political situation was full of menace; and in September the news from Peking completely disorgainsed the trade of the northern ports. In spite of these adverse circumstances, the value of the Import trade surpassed all previous records, while the value of the Export trade exceeded that of every past year with the exception of 1897. The total volume of the trade was valued at Hk. Tls. 368,616,483, which is the highest on record.'

These figures at 70 cents gold to the tael are equal to $258,031,538.10 and at 2/10⅝ to the tael amount to £53,180,607-3-7⅞.

The figures, however, given above for China, do not comprise the whole foreign trade, as they only cover the goods carried in foreign bottoms, and which pass through the Imperial Maritime Customs (See Article on Customs.)

'It must be remembered that the figures which come under the cognizance of the Customs do not represent the whole of China's Foreign trade. There is a junk traffic to Corea and to the South, of which we have no statistics, but which is certainly profitable; and there is considerable trade with Mongolia and Thibet. It is estimated, for instance, that 20 million pounds of tea are sent annually into Thibet.'

When these figures are compared with those for 1890 it will be seen that as represented in taels the trade has increased by more than $\frac{7}{10}$ths to use a favourite Chinese expression. The figures for 1890 were Hk. Tls. 214,237,961 = £50,567,971-2-8 = $329,926,459.94 Different rates of exchange render the comparison when reduced to pounds sterling and dollars and cents less telling.

'The net value of the Import trade was Hk. Tls. 209,579,334 exceeding that of all previous years and being Hk. Tls. 6,750,709 above the value for 1897. If we deduct from the figures for 1886 the value of the Imports into the Formosan ports (no longer included in our Returns), which amounted to Hk. Tls. 2,310,321, we find that the Import trade then estimated at Hk. Tls. 85,169,002 has increased over 145 per cent., or, in other words, is nearly 2½ times the value of what it was 12 years ago. It is evident that a country which can increase its purchases at such a rate is finding trade advantageous.'

With regard to some of the articles imported: Opium showed a small increase on the previous year, viz., 49,752 piculs, equal to 2961 tons and 960 lbs. of opium was taken delivery of as against 49,309 piculs in 1897, equal to 2935 tons and 133⅓ lbs. In 1890 the figures stood at 76,616 piculs, or 4560 tons and 1053⅓ lbs., a picul being equal to 100 catties or 133⅓ pounds avoirdupois, or 60.453 kilogrammes. The total amount of opium arriving not only in the Treaty Ports but also including Hongkong and likewise embracing not only Indian and Persian opium but that shipped from Singapore and Penang would probably, if all statistics were available, amount to a total of opium imported into

Hongkong and the Treaty Ports of 60,506 piculs or 3601 tons and 1226⅔lbs.

In this connection it may be noted unfortunately that 'morphia, which in the form of subcutaneous injections is being more and more used as a cheap substitute for opium, is imported in annually increasing quantities. In 1894 an import of 48,324 ounces was recorded, and by 1898 the import had steadily increased to 92,159 ounces. This trade is not one to be encouraged, either from a revenue or any other point of view.'

Of the total amount of opium in round figures some 40,000 piculs and over were Malwa; a little more than half of the last amount, 20,000 piculs and odd, were Patna, more than 6000 picules were Benares; 1900 piculs in round numbers were Persian: and a trifle over 10 piculs was Turkey opium. The amount of opium from British territory as stated above, exceeeds those from other sources imported into China. Enormous quantities of the native grown drug are, however, driving out the foreign grown 'dirt,' as the Chinese style it, in the native consumption.

The ports which absorbed the largest amount of opium in 1898 were Shanghai, 30,229.39 piculs, nearly half of the whole quantity taken by China; next comes Canton with a total of 5876.14 piculs; and Swatow third with 5053.38 piculs; Amoy figured for 3914.26 piculs; Foochow showed a total of 3618.04 piculs; Ningpo took 3580.96 piculs, and Chinkiang, 2954.95 piculs.

'The value of the Cotton piece goods has remained practically stationary for three years.' The figures are as follows:—

1896	Hk. Tls. 79,243,431
1897	78,663,280
1898	77,618,824

This shows a downward tendency but all of these years are high above 1895, when the value was Hk. Tls. 53,074,164. Amongst the movements in this class of goods may be noted that 'Dutch goods are rapidly losing ground. The advance in exports of Cottons from India has been checked. Japanese T-Cloths have advanced, but Japanese Sheetings have suffered an immense decline. The following extract is of interest:—

'Manchester can no longer complete with the United States in the importation of drills, jeans, and sheetings, owing to the lower prices at which the latter country can land this class of goods in China. In these heavy makes, which use up a large quantity of cotton without demanding such delicate machinery, and highly skilled labour as are required for finer goods, such as shirtings, the freight on the Raw Cotton to England makes an appreciable difference in the cost of production. Freights from New York are lower than from Liverpool. The goods pass through fewer hands in America. Prices are also influenced by the fact that while American manufacturers are using every effort to secure the market here, Manchester has more orders at present than can be immediately executed, and the large demand from India keeps the mills fully occupied. America does not yet compete with Great Britain in finer makes.' 'The importation of Cotton Yarn from England and India increased in spite of native mills and an exceptional competition from Japan.'

Large quantities of raw Cotton are imported.

With such an enormous coal supply such as China has herself if only properly worked it is strange to see the increase in coal imported. The total for 1898 was 730,606 tons, valued at Hk. Tls. 5,280,620.

Wollen goods show no development.

Matches come from Europe as well as a large number from Japan.

The Russian kerosene appears unable to compete with Sumatran: the former fell towards a half; while the latter rose well on to double the amount in the year before. In figures, 36,924,125 gallons fell to 19,926,246 and 14,212,278 gallons rose to 26,871,865 gallons.

American flour is still increasing in Chinese favour. This increase as well as that in the consumption of white and refined sugars, which 'as indicating increased ability to purchase luxuries, may be taken as a sign of prosperity.'

The value of the exports was estimated for 1898 at Hk. Tls. 159,037,149, being a small decrease on the previous year, that year having been 32 million taels better than 1895. It is sad to record the continued decline of both the tea and silk export trade. In 1888 there were 2,167,552 piculs exported direct to foreign countries, the figures in 1898,

ten years after, were 1,538,600 piculs, all kinds of tea, except black tea and tablet tea have shown a falling off, while the export to Great Britain fell from 244,480 piculs to 200,334, that to Russian rose from 168,759 piculs to 213,302 piculs sent by sea, and from 528,215 piculs to 562,572 piculs sent overland, the Russians knowing what is good tea.

With regard to silk, it is stated amongst other things that:—

'Silk filatures have not done well during the year.' 'The silk trade shows ominous signs of decadence.' 'It can hardly be doubted that much might be done to develope this important trade, both in the way of fiscal relief and improved methods; but as long as the growers obtain remunerative prices for inferior silk and cacoons, they are not likely to cultivate quality.'

There is a steady growth in the export of Hemp, Hides Leather, Mats, Matting, Oils, Shamshu, Skins, and Tobacco,—in some cases the export is nearly double what it was in 1892, and it has even quadrupled itself since then.

Feathers are also largely exported now: at first this trade was confined to those from poultry and ducks; but unfortunately the cruel tastes of civilised women in the west has not only caused the wholesale destruction of wild birds for their plumage; but has also resulted in the destruction of vast numbers of the most beautiful wild birds in the country.'

The following paragraph from the Report from Hankow is not pleasant reading:—

'Egret feathers and pleasant skins have been a new venture; 754 catties (value Hk. Tls. 114,236) of the former were shipped during the year. This trade is dependent on the caprices of fashion * * * * These much-sought-after feathers are developed in the birds only when they are breeding. To obtain them the birds must be killed; it will not take very long, therefore, to exterminate the species, as has practically have done in North and South America. It was a sad sight for sportsmen to see pheasant skins being carried by thousands through the streets in July and August. Large prices, induced the country people to catch and kill these birds for the representative of a firm from Paris, who shipped them to France, there to be made up into hats or toques for ladies.

Since the above was written it is stated that the Chinese Government, on representations being made to it by foreigners, has promised to forbid this in future.

The export of straw braid has fallen.

The following paragraph is worthy of notice :—

'The expansion of the export trade is of the first importance to all who have dealings with China, whether as importers or exporters, for the people will buy more as they sell more. Increase in imports can only take place *pari passu* with an increase in exports, and China will only take the one in exchange for the other ° ° ° ° There must be many things in this country, in addition to those now exported, such as fibres, dyes, tanning barks, spices, gums, etc., which would find a ready market abroad. The establishment in Hongkong and Shanghai of commercial museums where samples of Chinese products could be collected and exhibited would no doubt be followed by satisfactory results.'

It is interesting to note that Great Britain's share of the total tonnage inwards and outwards from Chinese waters was 62°/₀; of China herself only 24°/₀; Germany 5°/₀; Japan the same; Sweden, Norway, France, America, and all other countries combined each 1 °/₀—the total tonnage being 34,233,000.

After this cursory survey of the general trade we will proceed to notice a few points of interest in connection with the foreign trade at the different Treaty Ports, for it must be remembered it is impossible to do justice to such a vast subject as the foreign trade of China in the space of a few pages. Amongst other items worthy of note is the import of seaweed, which even at ordinary times, is an article of diet, but the demand increased in 1898 enormously on account of a scarcety of vegetables. In Newchwang the import was valued at Hk. Tls. 67,000 in 1888, at Hk. Tls. 45,000 in 1897, but rose to Hk. Tls. 106,000 in 1898.

Amongst curious features of the habits of the Chinese may be seen the ousting of the Canton rouge used by the ladies at and near Newchwang by aniline dyes which they find more economical so they now prefer magenta dye made it Germany. 4000 taels worth of soap were imported into the same port, an item not required ten years ago. This doubtless points to more cleanliness on the part of the natives.

Another interesting item is nearly eight million squirrel tails exported from Tientsin. One sad feature noticed by the Commissioner at the last named port is that—

'No sooner has a trade been built up than carelessness and fraud on the part of the Chinese destroy it. These faults largely contributed to the ruination of the tea trade. Unevenness of plaiting and the use of damaged or stained straws are destroying that in straw braid and drawing orders to Japan.'

These strictures are made with reference to the sheep and camel's wool trade; for more than half and nearly half of these two commodities respectively consists of mud on arrival in Tientsin to made up for pilferings *en route*. The Newchwang commissioner likewise complains of Swatow packers putting tiles, and those in Amoy putting bamboo joints into the bags of sugar.

In Chefoo a large business is done in the sale of provisions for foreign men of war and troops, one Chinese shop alone making a profit of 2000 or 3000 taels on the exportation of eggs to Port Arthur.

Mr. A. J. Little has created a demand in the London market above the supply for Szchwan bristles as cleaned and prepared for sale at his new factory in Chungking.

There has been a large increase in wood oil shipped from Hankow to Europe 'where it is used for mixing with home-made varnishes on account of its peculiar astringent or drying properties.' Large quantities of sesamum seed are sent from the same place chiefly to Genoa and Marseilles 'where the expressed oil is used to mix with and fortify so-called olive, or the ordinary salad, oil of the table. This oil is also used in the manufacture of finer kinds of soap.'

It is interesting to note that Chinaware from the famous Ching-tê-chen potteries figure to the extent of 48,646 piculs the largest on record excepting that for 1897, exported from Kiukiang. The report from Kiukiang also states:—

'The progress in the Kerosene oil trade continues to advance with the some rapid and gigantic strides that have marked its progress from its small commencement, 20 years ago, to the present time.' It now amounts to a total of 3,017,020 gallons 'A rough calculation shows that a small Chinese lamp economically used would consume perhaps 6 gallons of oil in a year; the amount of oil passing inland from Kiukiang would thus provide a light in 416,000 *homes*. The smallness of these figures in comparison to the vastness

of the district fed shows plainly what immense room there is for development in the China trade.'

At this some port, matches show a very remarkable development, the importation now being 156,689 gross, against 11,000 gross twenty years ago. Japanese and Chinese matches are driving out the European.

There is also a marked development in foreign needles.

The Report from Shanghai states that :—

'Diseases of various kinds are permeating the silk districts to such an extent that those best qualified to form an opinion look upon the extinction of the industry as a question of time only, if strong and early action is not taken.'

Of the trade in straw braid from this port it is stated—

'The continuous decrease in the export of straw braid, to which the past year made no exception, is attributed entirely to carelessness in selection of straw and in plaiting and to dishonest packing. Improvements in these respects, it is believed, would yet save the trade from the effects of the active competition caried on by the more astute Japanese manufacturers. But as with tea and silk, the Chinese producer seems incapable of understanding that honesty is a paying policy. That good Chinese makes of braid are still in favour is shown by the fact that the prices of such lots as could pass inspection were well maintained.'

The export of feathers from Foochow has nearly doubled itself in five years. In Amoy, tea has fallen from its leading position as an export, a total of 10,524 piculs being all that was sent abroad in 1898. Sumatra kerosine oil is increasing as an import and American and Russian falling off. This is the case in other ports as well. Strange to say, 'American flour can be laid down at a less cost [in Amoy] than flour grown locally from native wheat.'

One of the most important features in Canton was the very large export of silk. '30 new steam filatures were established in 1898 and the prospect is that 15 or 20 more will be built this year' [1899]. Most audacious piracies have been committed lately in Canton waters and restricted trade.

'The decaying tea trade [of Canton] has again diminished by over 500,000 lbs.' A dry spring and an insurrection may have effected it; 'but the real reason for the decline is the steady falling off in demand for Canton scented capers on the London Market. What

demand there is is more and more for low-priced teas for blending purposes and a few more years will probably see even this small demand disappear. The quality of the teas was fully up to the average standard, and they were exceptionally well scented.'

'*The Siberian Messenger*, in a recent number, gives some interesting details about Russo-Chinese tea caravans. It is said that between Jan. 1st and Jan. 20th of the year [1899] no fewer than 19,000 sledges loaded with tea passed through the city of Tomsk. The tea caravans generally consist of from 50 to 70, though sometimes of as many as from 200 to 300 sledges. As a rule every sledge carries five bales of tea, which are sown up in ox-skins and weigh from 50 to 80 kilos each. Every group of five sledges is led by one driver, and on the back of each sledge there is a bundle of hay and a quantity of oats as food for the horse of the following vehicle. Thus there is no need for the caravan to stop for feeding purposes. Only the horse in front, which is not fed during the march has to be changed from time to time, while the other horses are only unharnessed when they are quite exhausted. These caravans often take a whole year to arrive at their destination ; but the overland transport still works out much cheaper than the much shorter voyage by sea. Moreover there is no risk of tea getting damp as on board ship.'

The demand for Canton matting exceeds the supply.

In Canton in 1898—

'Certain classes of piece goods, viz., drills jeans, and sheeting, have decreased from 1,688,810 pieces in 1888, to 720,321 in 18981 while on the other hand during the same period the increase in imports from America of the same goods has been from 2,062,338 to 3,904,511 pieces, due it is thought in a great measure to differentia rates of fright.'

'An interesting operation carried on in Sainam is the tinning of rice-birds, soles, and game in limited quantity. This lucrative business was started seven years ago and in 1898 there were 10 shops engaged in it, mostly run by men who have been in the United States and who have learned the business of canning there. o o o o In a good year as many as 700,000 are canned, whereas in an ordinary season the supply is only about 300,000.'

The prospects for the year 1899 are very bright; the returns which have just been issued showing an increase for the half year of over two million Hk. taels on that for 1898.

What has been written above deals mainly with the foreign export and import trade of China, though goods sent from one treaty port of China to another, &c., are included in the returns, as such goods are carried in foreign bottoms and have to pass the Imperial Maritime Customs.

The volume of the internal trade of China must be something enormous; but highly interesting as the subject would be, it is impossible to write on it for the simple reason that no statistics are available, no reliable data are in existence, to form the ground work of such a narrative. Any account purporting to deal with it would be made up to a large extent of hearsay and guess-work.

Books recommended:—The Reports from the different Commissioners of Customs, gathered together and printed in the Customs Annual Returns issued by the Imperial Maritime Customs are most interesting reading. These are supplemented by full tables of returns for the different treaty ports. The history of the foreign trade with China will be found in Wlliams's 'Middle Kingdom,' and interesting accounts of this branch of the subject will be found in different books on China as well as in papers scattered through the 'China Review.' Also see Article in this book on 'Chinese Abroad.' For an account of ancient trade, see 'China and the Roman Orient: Researches into their Ancient and Mediæval Relations as represented in Old Chinese Records,' by F. Hirth, Ph.D.

TREATY PORTS.—The Treaty Ports in China are so called from having been designated by treaties, entered into between England and other foreign powers on the one part, and China on the other, as places where foreign merchants shall be allowed to reside and trade. The first of these treaties was that of 1842, signed at Nanking, and consequently known as the Nanking Treaty. By it, the five cities of Canton, Amoy, Foochow, Ningpo, and Shanghai, were declared to be treaty ports.

By the Treaty of Tientsin, so called owing to its having been signed there in 1858 (though ratified at Peking in 1860), the additional ports of Newchwang, Tangchow (Chefoo), Taiwan (Formosa), Chao-chow (Swatow), and Kiang-chow, were opened to foreign trade.

By the Chefoo Convention, signed at that port in 1876, though not ratified till 1886 in London, 'Ich'ang in the province of Hupeh, Wuhu in Anhui, Wênchôw, in Chekiang, and Pei-hai' (Pakhoi in the local pronunciation) in Kwangtung, were opened to trade and made Consular stations. By the Chungking Commercial Convention, concluded in

February 1890, it was arranged that Chungking in Szchuen should be a Treaty Port, but cargoes have to go in native boats, owned by natives or foreigners, until Chinese owned steamers ply as far up the Yangtsz as that city, when British steamers may do likewise.

By the Chefoo Conventian Ta-t'ung and Ngan-ching, in the province of Anhui, Ho-kau, in Kiangsi, Wusuëh Lu-chi-kou, and Sha-shih in Hukwang, all on the Yangtsz though not considered Treaty Ports, were allowed to be used as stopping places by steamers on that river, but native boats are employed to land and ship the cargo and passengers.

By the Burmah Frontier Treaty the West River was what is styled 'opened to trade' on the 4th of June 1897, and two ports on it made treaty ports, Samshui and Wuchow-fu, and four ports of call established, viz., the towns of Kongmun and Kamchuk, and the cities of Shiuhing and Takhing.

In 1899 Santuao also came into the list of treaty ports.

The above is what the English Government has done the French by their treaty of 1858 (ratified in 1860) mention, in addition to some of the ports in the English treaties, Nanking as an open port and it was supposed to 'enjoy the same privileges as Canton, Shanghai, Ningpo, and Foochow.' However, Nanking was not an open port until the 1st of May 1899, although specified as such above, though formal opening could doubtless have been claimed at pleasure by the French Government. By the Convention of Peace between France and China, signed in 1860, Tientsin, in the province of Chihli, is made a Treaty Port.

Again, by the treaty between France and China, signed 9th June 1885, provision was made for two more places to possess similar privileges to the Treaty Ports, though situated inland near the French possessions in Tonquin; and by the Subsequent Trade Regulations for the Annam frontier, jointly determined on by France and China, signed in 1886, it was agreed that two places should be so opened; these two places are named in the Additional Convention between

France and China 1887, they are Lungchow in Kwangsi, and Mêngtseu in Yunnan, and another place, Mang-hao, is also put in the same category.

'Under the provisions of the Convention between France and China signed at Peking on the 20th June 1895 a Vice-consulate was established on the 29th October 1895 at Tunghsing, a port on the coast and Chinese frontier, some 80 miles West of Pakhoi and opposite the village of Moncay in Tonkin,' the French consul at Pakhoi representing his country at Tunghsiang as well.

'In accordance with the stipulations contained in the 3rd paragraph of the "Gérard Supplementary Frontier Convention of 1895' Szemao was opened to the frontier trade on the 2nd January 1897.

'Under the provisions of the [same] Supplementary Convention between China and France ° ° ° a French Consulate was opened at Szemao early in August 1890 and a Vice-Consulate, subordinate to the Mêngtsz Consulate, was established on the 22nd August at Ho-kau, a small village opposite Laokai on the left bank of the Red River, at its junction with the Nan-hsi River,'

We next come to the part taken by Germany in extorting concessions from China: in the treaty between Prussia and China, signed in 1861, (ratified in 1863) the names of treaty ports are set out in Article 6, and the riverine ports of Chinkiang, Kiukiang, and Hankow appear in addition to those already at that time granted to England and France. By the Supplementary Convention between Germany and China, signed in 1860 (ratified the following year), German ships are allowed to touch at Woosung in the province of Kiangsu, to take in or discharge merchandise intended for, or coming from, Shanghai.

Besides all these must be mentioned Whampoa (pronounced Wong-po), the port of Canton, now shorn of all its ancient glory.

'By a new convention with China' it is stated that 'Russia is to be allowed to establish consulates in Central China, Mongolia, and Manchuria. The main purpose of these consulates is believed to be the prosecution of Russian trade in these regions.'

A Chinese Commissioner of Customs is stationed at Tatung, a frontier station on the Tibetan side, it is 250

miles from Lhassa. This was opened on the 1st May, 1894.

Japan, profiting by her war with China, amongst other matters, procured the opening of several other treaty ports to trade. By the treaty between China and Japan, signed on 17th April, 1895 at Shimonoseki and ratified at Chefoo on 8th May 1895, in Art. VI, the following places were 'opened to the trade residence, industries, and manufactures,' 'viz., Shashih, in Hupeh; Chungking, in Szechuan; Suchow, in Kiangsu; and Hangchow, in Chekiang; and by the same article 'steam navigation for vessels under Japanese flag on the Upper Yangtsz River from Ichang to Chungking,' and 'on the Woosung River and the Canal, from Shanghai to Suchow and Hangchow.' In the Protocol made at Peking 19th October, 1896, to the Treaty of Commerce and Navigation between China and Japan (made at Peking on the 21st July, 1896) sites for special Japanese Settlements at Shanghai, Tientsin, Amoy, and Hankow, are provided for in addition to special Japanese settlements to be formed at the places newly opened to commerce, as stated above. China announced on the 5th April, 1898, the opening to trade of three ports, viz., Funing in Fokien, Yochow on the Tungting Lake, and Chinwang near Shanhaikwan. These were opened in 1899, Santu being the treaty port in the Bay of Samsah in the Fukien province. Woosung has also now been made a treaty port. Szemao was opened to the frontier trade in accordance with the Gérard General Supplementary Frontier Convention of 1895.

Nanning-fu in the Kwongsi province with a population of 120,000 will shortly be another of the treaty ports.

We have prepared the following table showing the position and other particulars about the different treaty ports, ports of call, &c., trusting that it may prove of interest to our readers. It must be remembered that the attempt to give the population of a Chinese city or town is often a mere guess on the part of those who state it, and, at t he very best, rather uncertain.

TREATY PORTS.

Province.	Port.	Date of opening.	Population.	REMARKS.
Shingking	Newchwang	1860	60,000	On River Liao, 13 miles from mouth, near Shanhaikwan.
Manchuria	Chingwantao	1899	....	
Chihli	Tientsin	1860	950,000	On Peiho.
Shantung	Chefoo	1863	30,000	
Kiangsu	Shanghai	1843	400,000	At junction of Hwangpo and Woosung Rivers, 24 miles from sea.
	Woosung	1898	35,000	12 miles from sea, on Woosung River.
	Soochow	1896	over 500,000	80 miles inland from Shanghai.
	Chinkiang	1861	140,000	On Yangtsz, 150 miles from mouth, at junction of Grand Canal.
	Nanking	1899	150,000	On S. bank of Yangtsz, 45 miles beyond Chinkiang.
Anhwei	Wuhu	1877	79,000	282 miles from Sea, on Yangtsz.
Kiangsi	Kiukiang	1861	55,000	On Yangtsz, 466 miles from sea, near outlet of Poyang Lake.
Hupeh	Hankow	1861	1,000,000	River Han, at its junction with the Yangtsz, 600 miles from Shanghai.
	Shasi	1896	83,400	836 miles from sea, on Yangtsz and 85 miles below Ichang.
	Ichang	1877	35,000	On Yangtsz, 393 miles above Hankow and 966 from sea.
Hunan	Yochaufu	1899	60,000	On Yangtsz, 722 miles from sea.
Szechuan	Chungking	1891	300,000	On Yangtsz, 1,400 miles from sea.
Chekiang	Hangchow	1896	750,000	150 miles S. W. of Shanghai.
	Ningpo	1842	255,000	On River Yung.
	Wênchow	1877	800,000	On River Au, 20 miles from mouth.
Fuhkien	Foochow	1842	650,000	On River Min, 34 miles from sea.
	Amoy	1842	300,000	At mouth of Dragon River.
	Santuao	1899	....	Near Samsha Bay, the port is Funing.
Kwongtung	Swatow	1860	30,000	On Han River. Chaûchow fû, 35 miles distant, is really the treaty port.
	Canton	1842	2,500,000	On Pearl River, 50 miles from mouth.
	Pakhoi	1877	20,000	
	Samshui	1897	30,000	Near Junction of North, West, and Canton River, 2 miles from the bank, Hok'ou is the port.
	Hoihow	1876	12,000	Kiangchow—41,000, is really the treaty port, Hoihow being the port from which it is distant 3½ miles.
Kwongsi	Wuchow	1897	50,000	West River, at junction with Cassia River, 220 miles from Canton.
	Lungchow	1889	22,000	At junction of Sungchi and Kaoping Rivers.
Yunnan	Mêngtsz	1889	12,000	Was opened with Manghao, latter being on left bank of Red River.
	Szemao	1897	15,000	
	Hokow	1896	4,000	At junction of Man-hsi and Red Rivers.
Tibet	Yatung	1894	....	250 miles from Lhassa.

PORTS OF CALL, &c.

Province.	Port.	Date of Opening.	Population.	REMARKS.
Chihli	Taku	....	....	At the mouth of the Peiho, is the port of Tientsin, and 67 miles distant from it.
Kiangsi	Tat'ung	1886	....	
	Nganching	1886	....	
Hukwang,	....	....	....	
i.e., Hupeh and	Wusueh	1886	....	
Hunan	Luchikou	1886	....	
	Shashih	1886	....	
Kiangsu	Woosung	1861	35,000	Is a new Treaty port.
Kwangtung	Whampoa	1842	....	The port of Canton, 12 miles from it, on the Pearl or Canton River.
	Hok'ou	1897	....	Harbour of Samshui.
	Kongmún	1898	100,000	Delta of Canton River.
	Kamchuk	1898	.....	Do.
	Shiúhing	1898	.....	On West River.
	Takhing	1898	.....	Do.
	Tunghsing	1895	....	80 miles West of Pakhoi, French Consulate established.

Foreign subjects are allowed to travel for five days within 100 *li*, about thirty-three miles, of the treaty ports, but for longer distances or time, passports, obtained from their respective consuls, are required.

At the Treaty Ports there are certain spots reserved for the use of the foreign residents, foreign concessions they are often called, though at the same time foreigners are allowed to reside amongst the Chinese as well.

These have generally been common to all nationalities, the French having a separate one at Shanghai, and the Americans having Hongkew. Of late years a strong tendency has developed towards the securing of concessions by different nationalities for themselves, instead of joining together as has hitherto been done to a great extent, and there are now a number of such concessions at various treaty ports. A part of Shamien in Canton was set apart for the French. At Tientsin there are concessions for British, French, German, and Japanese. and at Hankow for Japanese, German, British, French, and Russian. At Newchwang the Japanese have acquired a slice of land for a concession, and the British

also a piece for the same purpose. The Japanese have also a settlement at Shasi and at Hangchow and Soochow.

Besides these treaty ports there are the different ports or portions of land belonging or leased to foreign nations.

There is Port Arthur at the point of the Regent's Sword, guarding the Northern entrance of the gulf of Pechili with Talienwan and the Russian zone of influence. Then there is Weihaiwei, held by the British since the 24th May 1898, close to the Shantung province and guarding the southern entrance of the gulf mentioned above, which gives access to Tientsin and Peking with a portion of land on the map described as the British zone of influence. A few miles further south, down the coast, we come to the Germans at Kiauchou and their zone of influence. Kiauchau was declared a free port on 2nd September 1898. While in the South we have the important British Colony of Hongkong which has twice enlarged its boundaries on the mainland opposite. Forty miles off is the ancient Portuguese settlement (and Colony now) of Macao, some 300 years old. Further south is the most recent of all, Kwongchauwan with some adjacent land where the French have established themselves, hauling up the tricolour on the 2nd April 1898.

It must be remembered by strangers that Hongkong and Kowloon (British), Macao (Portuguese), Port Arthur (Russian), Kiaochau (German), Weihaiwei (British), and Kwongchauwan (French), are not treaty ports, but Colonies or Settlements belonging to the different nationalities mentioned above. It is almost necessary to call attention to this, as letters addressed to the British Consul or to his care are not infrequently received in this British Colony of Hongkong, and a British official here has been addressed as U. S. Customs' officer by a Chinese.

Books recommended :—'The Treaty Ports of China and Japan,' by W. F. Mayers, N. B. Dennys, and C. King. 'The China and Hongkong Directory.'

TYPHOONS.—The similarity of this word to the Greek word τυφῶν, a whirlwind, has attracted the attention of scholars; but it is thought that the Chinese word *tai-fêng*, used in Formosa, is the origin of the term, for, strange to say, the Chinese themselves, in the South of China, at all events, do not call these cyclonic disturbances *tái-fung*, which simply means a big wind, but they speak of them as *fung-kau*, storms, or they say *tá-fung-kau*, blowing a storm.

Much has been done of late years in studying the 'grand but perplexing laws which regulate the formations and movements of typhoons'; but still much remains to be done, and when stations for their observation shall have been established at elevated heights, such as at the Peak in Hong-kong, much more in all probability will be known, and a complete mastery of the difficult subject may be hoped for; as yet the upper strata of the air, as regards typhoons, is almost unexplored. Col. Palmer thus writes of these storms:—

'The theory of rotatory storms (whether called cyclones, typhoons, or hurricanes) * * * may be popularly stated thus. If from any initial cause, interchanging motions are set up between the air in a certain district and another surrounding it, the air in the first, or inner district, tends, in consequence of the earth's rotation, to gyrate round its centre, in a direction contrary to that of watchhands in the Northern hemisphere, and with watchhands in the Southern hemisphere. In the outer district these movements are reversed, by the principle of the preservation of areas (or moments). These two systems of contrary gyrations, especially in the upper strata of the atmosphere, where they are less influenced by friction with the earth's surface, and therefore more circular, than those below, tend to draw the air from the centre of the inner district and from the exterior part of the outer district, and heap it up along the zone dividing the two. On this zone accordingly, which is the annular region where the gyratory velocity in one direction dies out and that in the other direction begins, the atmospheric pressure is greatest, while it is least at the centre and at the outermost limit; and the pressure from this accumulation tends to force the air near the earth's surface out from beneath it, on the one side towards the centre of the cyclone, and on the other towards the exterior limit of the outer district, or "Anti-cyclone."

The gyrations once set up, two other forces come into play—centrifugal force, and friction of the moving air with the earth's surface, the former tending to drive the air still more from the centre of the inner district and so increase the barometric pressure there.

To be brief, the result of all the conditions which affect the case is that, on and near the earth's surface, the air of the inner district, instead of preserving a circular movement, converges somewhat to the centre, flowing round and round in a spiral directed inward from the zone of maximum pressure. Under ordinary circumstances, this inclination diminishes with the altitude, and it diminishes as the velocity of the wind increases, so that it is least near the centre of the storm, where, indeed, the winds, being of intense violence, are circular or very nearly so. It is greatest on the periphery of the typhoon, where, at great distances, the convergence is often nearly directly towards the centre. It is greater also on land than on the sea, owing to the increased friction with the rugged surface of the land; and it is greater in low than in high latitudes. The air of the outer district, on the other hand. describes a spiral directed outwards from the centre. in the middle regions of the atmosphere, the air above the cyclone inclines outwards from the centre, and at a great distance flows nearly directly away from it.'

The causes of typhoons, though they are not quite understood yet, appear to be 'differences of temperature; pressure, and humidity, the last named being less conspicuous as a primary cause than as a means of maintaining the cyclonic action after it has once been started.' The typhoon, once being evolved from 'the manifold and highly complicated operations' of the causes stated above, having commenced its life in the Pacific, starts on its travels, at first slowly, and then more rapidly. The tendency of typhoons is to seek the north, but, influenced by the currents of air, they are deflected westwards towards the continent of Asia, and and the consequence is they generally take a north-westerly direction. They are more at home on the sea, as, when they go inland, mountain ranges block their progress and they lose much of their energy, and finally, after proceeding northwards, they seek the sea again, ending their course in the Yellow Sea, Corea, or Japan. 'As a broad definition then, applicable to the normal typhoon, it may be stated that its path is approximately a parabola, the vertex of the curve being turned westward and situated not far from the boundary of the tropic, while its two branches pass respectively over the archipelago of the Philippines and that of Japan.'

The following interesting account may serve to make plainer this difficult subject to the reader. It is from the pen of a former Harbour Master at Kobe:—

'The body of wind of which a typhoon consists is in shape nearly circular. ° ° ° ° The diameter of this circle has been found to vary from about fifty to several hundred miles in length, and the height of this body of wind is estimated to be from one to ten miles, in perpendicular height. This mass of wind, or typhoon, has two different motions, one being progressive and the other circular. When a typhoon forms near the Equator its progressive motion is first towards the westward, but its course thereafter changes gradually northward of this, and by the time it reaches Japan its course has thus been changed to some direction between north and east. This progressive motion may be taken to be from 7 to 24 miles per hour. While the typhoon is thus moving onward, the whole body of wind within its circumference is whirling round its centre at a velocity of from 50 to perhaps 100 miles per hour. An observer standing at the centre of a typhoon would most likely be surrounded by a calm, extending probably to a distance of from one to ten miles; but if he moved towards the circumference of the typhoon he would, upon coming within the wind circles, find the direction of the wind to be from his right towards his left, or in other words, the wind would have a rotary movement in a direction opposite to that of the hands of a watch. Consequently the wind must be east at the most northern margin of a typhoon and west at its southern margin. In like manner it must be south at the most eastern margin and north at the western, and it follows that the wind on every part of any straight line drawn from any part of the margin to the storm's centre must be from the same direction as it is at the point where such line cuts the margin. It also follows that the direction of wind on opposite semi-diameters must blow from opposite directions. The winds outside the limits of typhoons often blow in a direction pointing more or less towards the typhoon's centre; this is mostly the case in front and rear of such storms. As has been stated the motion of the wind within the body of a typhoon is circular, and it must therefore blow from every point of the compass during its circuit, and in order to more fully explain from which direction the wind blows at different places, the body of the storm may be divided into sections by imaginary diameters. First by drawing two diameters through the body of the storm, one in a direction from north to south and the other from west to east, the storm is divided into four quadrants called the N.E., S.E., S.W., and N.W. quadrants, and bearing in mind the explanation already given, it will be found that the wind in the N.E. quadrant must always be from between east and south, in the S.E. quadrant between south and west, in the S.W. quadrant between west and north, and in the N.W. quadrant between north and east. Another division of the typhoon is made by drawing a line (called the axis line) through its centre representing the latter's path or in other words its progressive motion, this divides the storm into two semi-circles, named the right hand and left hand semi-circles according as they are to the right or left hand of the said line. To distingnish one from the other the reader should imagine himself placed on this axis line at the rear of the typhoon, looking at it in the direction it is travelling. As the path of typhoons do not always lie in the same direction, it becomes evident, that the axis line does not always cut off semi-circles containing the same winds. For instance, in the right hand semi-circle of

a typhoon travelling to the north-east, the winds would be from S.E. to N.W., round by way of S., S.W., and W., while in the left hand semi-circle the winds would be from S.E. to N.W. round by way of E., N.E., and N. On the other hand, in a typhoon travelling due north, the winds in the right hand semi-circle would be from E. to W. by way of S, and in the left hand semi-circle from E. to W., by way of N. In the latter case the wind on the axis line would be E. on the northern side of the centre and W. on the southern side thereof. The number of compass points through which the wind veers at any place depends therefore upon how near the centre passes to such a place. The veering of the wind indicates at once whether the right or left hand semi-circle is passing over a place, for if it veers from its initial direction towards the right, say from S.S.E. to S., then the right hand semi-circle is passing over the place, but should the wind veer to the left, or say from S.S.E. to S.E. then the left hand semi-circle is passing over. The Barometer falls as long as the centre of a typhoon is getting nearer, and vice versâ.

• • ○ ○ ○ ○ According to the above explanation the wind strikes all straight lines, joining the centre and circumference of a typhoon at right angles, and very little.

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With the given explanation the reader will find no difficulty in making other interesting deductions by comparing the two observations. To aid him in this, I suggest that he supply himself with a circular piece of cardboard, make a small hole in its centre, and draw through this two diameters at right angles to each other. Mark the ends of the diameters N., E., S., and W. respectively. Placing this card before him on a table, with that part of its diameter marked N. pointing towards the north, and imagining a body of wind to be whirling round the centre, but limited by the circumference of the card, he will then have a very good illustration of a typhoon, and one which will make the meaning of quadrants, semi-circles circular motion, &c., easily understood. To further represent the progressive motion of a typhoon, the card requires to be moved in the direction towards which the storm is travelling, still keeping the N. point of the card pointing towards the north, and still supposing the wind to be whirling round the centre of the card.'

September is the month *par excellence*, for typhoons, but the typhoon months are generally considered to be those of July, August, September, and part of October, though they are not confined to those months.

Until late years the advent of typhoons had to be judged by the intense heat which prevailed for several days, the fall of the barometer and other signs, but, with the extension of the telegraph to this part of the world, timely warning of their probable arrival or vicinity is telegraphed from Manila,

and many lives have been thus preserved. Fortunately for Hongkong the course of these dreadful visitations of providence is often deflected by one cause or another before they reach this 'dot in the occan,' and they generally strike the land further North, up the coast of China, or further South down in the neighbourhood of Hainan, or Annam. Occasionally, in the course of many years, some of most dreadful intensity occur; such especially was the awful one of the 27th of July 1862, the terrific force of which expended itself in wrecking the whole river frontage of Canton, so that scarcely a house on the river escaped more or less damage, in fact the place looked as if it had suffered from a bombardment, while thousands of the boat people were drowned before the eyes of the spectators on shore, who were powerless to render them any assistance. The loss of life in the city and neighbourhood was estimated at 40,000. The author, will never forget, as long as he lives, that awful day, the wind blowing with titanic force in great bursts which shook the buildings, the air darkened with leaves and bits of debris, the raging of the usually calm river, the cries of the drowning, the consciousness that any moment might be one's last, the passing of the centre of the storm when a lull occurred, giving one hopes that the worse was past, to be followed by a recurrence of all its force and danger; the flooded house, streets like rivers—all combined to form a lurid picture, which, once seen, one never cares to see again. Such an indelible impression did this great typhoon make on the Chinese of that city that for many years they dated occurrences from that event.

Fortunately such terrific typhoons occur but seldom. The places in their vicinity, however, participate in the disturbances which they cause around them, having blows of more or less intensity, or high winds and downfalls of rain, lasting for several days, which serve to cool the atmosphere. It is interesting in a slight typhoon, when one feels tolerably safe, to watch the needle of the barometer fall slightly with each gust of the wind. and rise slightly again

as it dies down. In a typhoon the barometer falls from 28.80 to 28.50 and even lower readings are seen. Typhoons occur nearly every summer: in 1880 there were fourteen recorded ones; in 1881, twenty; but the average is more than fifteen a year.

Books recommended.—'The Typhoons of the Eastern Seas,' by Col. H. S. Palmer, R.E., 1882. 'The Law of Storms in the Eastern Seas,' by W. Doberck, Director of the Hongkong Observatory. 'The Typhoons of the Chinese Seas in the year 1880,' by M. Dechevrens, S. J. Idem for 1881. Idem for 1882. Also the Annual Reports of Dr. Doberck, published in 'The Hongkong Government Gazette.'

VACCINATION AND INOCULATION.—From the reports of the European doctors in China in the earlier years of the century, there is no doubt that small-pox used to be a common disease not only in the south of China, in the neighbourhood of Hongkong, Canton, and Macao, but also in the north in Peking, in the metropolis of the empire, where it was epidemic in Spring and much mortality resulted from the visitations, not only to children, but also amongst the grown-up population. In the neighbourhood of Canton, or in a portion of the province of Kwangtung, it is also stated to have been an invariable annual epidemic, lasting from February to June, amongst the crowded native population in boats and elsewhere. In the province of Shansi, the mortality from it was very great, not even inoculation, much less vaccination, being known there in the first half of this century. In the western provinces of China, the ravages must have been great in those days, as also there inoculation was said not to be practised.

These instances are sufficient to show that small-pox was a dreadful and dreaded visitant in China, the means for coping with it, or stopping its spread, being either entirely wanting or inadequate.

Before the introduction of vaccination, the Chinese were acquainted with, and employed, inoculation, which is said to have been introduced by a philosopher of Go-mei Shan in the province of Sz-chuen. This knowledge was handed down to posterity from the time of Chin-tsung of the Sung dynasty (A. D. 1014).

Another account says as follows :—

'It is not to be wondered at that in China they have tried some means to check the virulence of small-pox which has repeatedly produced terrible havoc amongst its inhabitants. Chinese practitioners describe various methods of inoculation which, it is said, was discovered at the latter end of the second century for protecting a grandson of Prince Tchiu-Siang, (P. Dabry,' 'La Médecine chez les Chinois.') They have also learned by experience the dangers of inoculation.'

Different methods were employed, one plan was to insert in the nose a pledget (a piece of cotton-wool, in most cases probably), impregnated with the virus; another plan was to take the lymph itself, or the crust rubbed down with water, and introduce into the sore; while another mode was to dry the crusts, reduce them to powder, and blow this power up the nose —this being called dry inoculation; yet another and more loathsome way was to dress the child with clothes that had been worn by some one with small-pox. Inoculation would appear to have been largely practised by the Chinese. It was stated that in Shanghai, the greatest number of the children were thus treated. One Chinese writer, the author of a treatise entitled, 'the Preservation of Infants by Inoculation,' supposed that small-pox arose from poison introduced into the system from the mother's womb, and he believed this to be proved since small-pox only occurs once in a life time. All diseases amongst the Chinese are associated with, or are the result of, the principles of heat or cold. Small-pox is due to the heat principle. It remains latent, or concealed, in the human system 'till it is developed through the agency of some external, exciting cause.' Hence, as it might break out at any time, they thought it advisable to use some means to modify its virulence, therefore they believed that, by inoculation, when the patient's system was in a healthy condition, and at times and seasons which appeared most advantageous, this might be accomplished. The Chinese writer we have mentioned above says :—

'The disease when it breaks out spontaneously is very severe and often fatal; whereas when it is introduced by inoculation it is generally mild, and casualties do not occur oftener than once in ten thousand cases ° ° ° To discard this excellent plan and sit waiting for the calamity, is much to be deprecated.'

This author has evidently been carried away with enthusiasm for his subject, as foreign writers speak of the dangers attendant on inoculation as compared with vaccination. The fatality is described as being very great by one in Soochow, and when the doctor comes to 'plant the small-pox' as it is described, 'the family go through extensive religious ceremonies, the god being worshipped with a feast, incense, and firecrackers.' Another, a doctor, thus writes:—

'A child generally thus takes the small-pox mildly, but the children thus treated sometimes take the confluent form of the disease by which sight and even life is lost.

It is true that the disease taken by inoculation is generally milder than when it is taken spontaneously, but the great objection to inoculation is, that the disease itself is thus maintained among the community, and every case is a focus of infection; whereas in vaccination the tendency is to get rid of small-pox altogether, serious accidents do not occur from it, and there is no liability to take on a fatal form of disease.' In the report of the hospital at Ningpo published in 1851 it is stated that, 'inoculation at one time proved frequently fatal.'

However in lieu of a more excellent way, the Chinese put their confidence in inoculation.

It was stated that without inoculation the mortality from small-pox in Shansi under the most favourable circumstances was 20 to 30 per cent of deaths, while in worse cases it rose to 50 or 60 per cent; but 'after inoculation only one per cent proved fatal.'

It is curious that, like several other things, inoculation appears to have been introduced into the West from China.

'It has been known and practised in China since the time of the Sung dynasty, about 800 years ago. It was first introduced into England by Lady Montague, the wife of the British Ambassador at Constantinople in 1721, and doubtless had found its way to Turkey across the centre of Asia from China. The Turks who lived on the Chinese frontier must have carried the knowledge of it when they moved westward.'

There are ten rules with regard to inoculation compiled by a retired scholar of the name of Lew Lan in obedience to an Imperial Decree, and these were inserted in the 'Golden,

Mirror of the Medical Practice.' They have in latter times been discoursed upon by celebrated physicians who have 'revised them with much care and attention.'

The rules are as follows:—

1st Regarding variolous lymph:—This is the fluid that comes from the small-pox pustules and must be taken from a child which has a mild form of the disease; whether arising spontaneously or from inoculation, the pustules ought to be round or pointed, and of a clear red colour, the fluid abundant and the crust which comes away clear and consistent like wax.

* * * After [inoculation] seven days, fever appears; three days afterwards the spots show themselves; three days after this the spots become pustular; in three days more the crusts form, when the whole is completed. If the inoculation does not take effect it may be repeated in fourteen days.

2nd. Seasons:—The Spring and Autumn are the most favourable seasons for inoculation, or any time when the weather is moderate; during the very hot, or cold months, it ought not to be done.

3rd. Choice of Lucky Days:—A lucky day ought always to be chosen; the 11th and 13th days of the moon must always be avoided.

4th. Management of the Patients:—During the process of inoculation it is of great importance that strict rules of management be adopted in respect to heat and cold; with attention to diet and the avoidance of any cause of alarm or fright.

5th. At the time for inoculation the child must be examined and the state of its heath ascertained; strict attention must also be paid to the state of the family, and if the child be sick, the operation must not be performed. All children ought to be inoculated when they are one year old; if the health be good, this ought by no means to be neglected.

6th. Restricting:—The room of the inoculated child ought to be clean and airy, and well lighted; all excitement must be avoided, and the child kept quiet and placid.

7th. Promise of the Eruption:—After the inoculation and before the fever appears, there suddenly arise on the child's face several pustules like small-pox; these are called the "sin miaŭ," promise, or belief of emption; it is the forerunner of the disease, and the evidence of the poison having taken effect.

8th. Repetition of the Inoculation:—If after waiting fourteen days, the fever does not appear, should the season still be favourable, the inoculation may be repeated.

9th. Mode of Action:—The inoculation must affect the viscera and the fever commences. The nose is the external orifice of the

lungs ; when the variolous lymph is placed in the nose, its influence is first communicated to the lungs ; the lungs govern the hair and the skin ; the lungs transfer the poison to the heart; the heart governs the pulse and transfers the poison to the spleen ; the spleen governs the flesh, and transfers the poison to the liver ; the liver governs the tendons, and transfers the poison to the kidneys ; the kidneys govern the bones, the poison of the small-pox lies hid originally in the marrow of the bones ; but when it receives the impression from the inoculation, it manifests itself and breaks out externally.

10th. General Rules :—Inoculation is to be performed when there is no disease present in the system ; good lymph must be selected, a proper time chosen, and good management adopted, and then all will go on well. '

As to the introduction of vaccination.

'Many attempts were made to introduce the practice of vaccination into China during the early period when commercial relations were in existence between the East India Company and the Chinese. In 1805 a Portuguese subject, a merchant in Macao of the name of Hewit brought vaccine over "upon live subjects from Manila," the King having had vaccine conveyed to the Philippines by suitable means and professional men across the South American continent. It was extensively practised by Portuguese practitioners in Macao as well as by Dr. Pearson upon the inhabitants of that ancient city, as well as amongst the Chinese.'

Dr. Pearson, a surgeon of the East India Company in China carried on the work of its introduction to the natives with great vigour and perseverance.

'Stated periods were fixed at which the Chinese received the benefits of vaccination from the doctor's hands, nor was the experiment unattended with success. It soon sprang into favour amongst the Chinese, who, though very conservative in their feelings, when once convinced of the benefit of any new method, take it up very readily, and great numbers were brought to be operated on during the period of the raging of small-pox in the course of the winter and spring months of 1805-6.'

Thousands were vaccinated in the course of twelve months and the Chinese who had been instructed by Dr. Pearson practised it extensively, not only under his immediate inspection but at a distance as well. When the immediate need for this protective influence against this fell and foul disease was gone—when in short, small-pox ceased to be epidemic, 'the evil and the remedy against it were equally forgotten' and Dr. Pearson 'found great difficulty in procuring a sufficient number of subjects by means of which,

merely to preserve the vaccine.' Twice was it necessary to have it re-introduced from the 'islands of Lucona,' and twice it was found to have been kept up at country districts. In his report for 1816, Dr. Pearson speaks about its spreading greatly 'from among the the lower classes of society, so as to have become general among the middling ranks and to be frequently resorted to by those of the higher conditions.'

The Chinese native doctors had strenuously opposed it, and still at that period it met with but little acceptation by them, and alarms of failures had occasionally been spread; there was also a prejudice against submitting children to vaccination in the summer and autumnal months, doubtless owing to the fact that in the time of such great heats it had been observed 'that all diseases attacking or brought on at that season are more than usually dangerous or severe.'

The principal members of the 'Chinese commercial corporation in whom was vested the exclusive privilege of dealing with Europeans' established a fund for the gratuitous vaccination of the poor at all times, offering a small premium to those who brought their children for that purpose; and from fifteen to forty were vaccinated every ninth day by a Chinese vaccinator, while Dr. Pearson inspected the pustules from which the lymph was taken and this simply to put an end to a malicious rumour that the Chinese vaccinators had not been circumspect in the choice of the matter they used.

The medical servants of the East India Company were always ready to vaccinate gratuitously all persons who wished it; though the taking of it thus up by the Chinese themselves conduced to the spread of the practice; and it became a source of reputation and emolument to the Chinese themselves who were employed for the purpose.

Great numbers must have been vaccinated at this early stage, and it was believed that the greater mildness of the epidemics of small-pox which followed were due to the

Chinese acceptance to such an extent of this protective against the disease.

A report on the subject was again made in 1821. This states that 'the practice of vaccination, had been uninterruptedly continued' and had 'received a steady and great extension with increased confidence in its efficacy.' Small-pox had in the preceding and that season 'prevailed in an unusual degree of severity and attended with mortality;' but the results of the investigations that were instituted proved that vaccination was satisfactory, though every endeavour was made to discover whether certain complaints were well founded. These complaints had divided themselves into two heads: viz., vaccination with spurious matter, or imperfectly, or unskilfully conducted; and the other, the following of the vaccination by a modified small-pox. Under the first heading none presented themselves who had been vaccinated under inspection, or at the Canton Institute; under the other heading the number was few. The general reliance of the Chinese was not shaken.

Vaccination had by this time extended to the neighbouring province of Kwong-tung, but had met with a check from the hostility of the priesthood and had been dropped. This opposition was due to two circumstances; for the priests had been used to inoculate after the Chinese methods and their deities had been resorted to in times of visitation of this plague. Unfortunately scarlet-fever also broke out and the blame of this was laid on vaccination, which it was said 'retained the poison in the system, to appear at a future time in still worse shapes.'

Between 1821 and 1833 two reports were made and from them it is learned that the practice extended itself largely amongst all sorts and conditions of Chinese in the Canton province. It was also conveyed to the Kiangsi, Kiangnan, and Fukien provinces, and even reached Peking but was lost there.

'Its anti-variolous efficacy' was 'universally known and confided in; * * its preservation during the period specified had greatly, almost exclusively, resulted from the well-adapted system pursued at the institution, and the agency of the Chinese vaccinators; the principal of whom A-he-qua (who' had 'been engaged in the practice since 1805') was 'a man remarkably qualified for the business by his cast of judgement, method, and preseverance. He had been encourged in his laudable exertions by the favourable opinion of his countrymen and by marks of distinction or consideration which' had 'been conferred upon him by the higher functionaries of the local government.'

A further mention is made of the same man at a later date in the same magazine for the year 1842, when it was stated that some cases of small-pox prevailed and it goes on to add that 'vaccination for the prevention of this disease, had been regularly and succesfully practised every eighth day during many years by He-qua at the Public Hall of the Hong merchants.' Dr. Pearson, at the same time as he started vaccination, caused a tract to be printed on it in Chinese, Sir George Staunton translating it: this was in A.D. 1805. It set forth the advantages and benefits to be derived from vaccination, and was of great use, being republished at Shanghai subsequently with some corrections and slight additions; part of this same tract of Dr. Pearson's was incorporated into a native tract also republished in Peking in 1828, this latter having been originally published at Canton in 1817.

The Russians introduced vaccination into Peking before 1828 'as early as 1820, the medical gentlemen attached to the Legation * * practised vaccination among the Albasines—now Chinese naturalised subjects.'

'Vaccination among the Mongols was attempted before it was introduced at Canton by Dr. Pearson, but excepting the following notice, we do not know whether it has since been practised, "Mr. Rehmann, physician to his S. H. Prince of Fürstenberg, has lately received a letter from his son, physician to the Russian embassy in China. This letter is dated from Kiakhta on the frontiers of China 14th October 1805. Mr. Rehmann, Junr., writes that be has vaccinated a great number of the children of the Mongols. * * * * * He assures his father,that in consequence of the measures he has employed, vaccination is now propagated from Jekutzh, as far as Jakutsh and Ochotzk and consequently from England to the remotest extremity of the northern part of the globe.'

We have seen how it was introduced into Canton and some of the other provinces. Its utility soon became known, 'and the practice quickly spread over the empire.'

Vaccination was introduced into Peking 'by the Prefect Tseng who had formerly been a mandarin in the South' in 1828. In 1864 there were three vaccination establishments in the city, one having a branch in Tientsin. It was stated then concerning Peking:—

'Small-pox is still a great scourge, owing chiefly to the carelessness of the people in not availing themselves of it [vaccination] in time. It is said to be endemic—all children, they assert, take it by the will of Heaven; there is no escape—*sic volvere Parcas.*' This report goes on to say 'the vaccine establishments here are well conducted. Attendance is given every eighth day, or oftener, if the weather be very dry, and the lymph operates rapidly. Tickets of admission are granted, the name, address, age, and sex are carefully noted down in a register kept for the purpose. A note is take of the number of vaccination days each year; the number of children vaccinated, those in which it succeeds amongst those who return. The statistics for 1893, of the oldest and principal stablishment here I subjoin, as given by the vaccinator:—

Number of vaccination days, 61; number vaccinated 2227; children, of those who returned, 1229; of successful vaccination, each child being vaccinated in six places, 6080; vaccination days during 37 years, 811.

The establishments are not only gratuitous, but a gratuity is given to the parents to bring the children back. In Spring when the cases are numerous, they receive, on their second visit about 2d; in the Autumn and Winter, when the cases are few, they receive about 2d on their first visit, and on their return about 9d. When there is the least danger of the lymph becoming exhausted, beggar children are hired to be vaccinated who live in the Hospital.

When called upon to vaccinate the nobility, these children are taken in a cart to the residences of the aristocracy, in order to have the lymph, in the recent state, transferred from their arms to those of more fortunately-situated children. This method which could not always have been of the most agreeable description has been superseded by tubes from this Hospital [London Mission Hospital]. When it was first proposed to introduce vaccination into the metropolis, it was arranged to have a relay of boys upon the road to be vaccinated in succession every eighth day, but this plan was abandoned when the means of conveying scabs was found out. The dried scabs on reaching Peking were mixed with Mother's milk . . . . . .
The tracts and sheets printed and distributed on the subject display a great ignorance of the true principles of physiology. They suppose the poison of the small-pox to be located about the insertion of the *deltoid*

muscle and hence direct the lymph to be introduced at three distinct places in each arm, the upper one to be four inches from the shoulder, and the lower one two inches from the elbow. They give drawings of the position and of the lancets which, by the bye, are all of foreign manufacture. They are very particular regarding the diet, warning most carefully to avoid the smells of whisky, opium, heated *kangs*, and dirty or decaying matter.

For at least 100 days after vaccination, cocks, certain kinds of fish, beef, eggs, beans, and bean flour are to be avoided. For three years after vaccination, buckwheat, and cherries are to be shunned. The things enjoined are vegetables, pork, and salted ham. Three days after vaccination, they are allowed to eat shrimps, with rice spirit, Mongolian mushrooms, and mutton ; and only in Winter must birds' nests, steamed with sugar-candy be eaten.'

The medical missionary hospitals have had a large share in both carrying on the work of vaccination when once started and in introducing it into parts of the country where it was unknown before. In this way it was first brought into Shanghai in 1861, and at other times into various other places.

By all these different ways, included in which of course is the use of it by the Chinese themselves, the employment of vaccination has pretty well spread through the empire; not only have individual Chinese taken it up as a means of earning their living; but charitable institutions have employed men to go about the country and vaccinate, as well as at the institutions themselves.

The following extract from a Customs' Medical Report for 1877-1878 by Dr. Wong Fung, a Chinese, but an M. D. of Edinburgh University, the doctor for some years of the Foreign Community in Canton, and of the Imperial Maritime Customs will be of interest here : —

'To Dr. Alexander Pearson of the East India Company is due the great credit of first establishing by a long course of labour extending from 1805 to 1820, the practice of vaccination among the natives of Canton. But although this practice was introduced so early and has been kept up, more or less, among the population ever since, it appears that the people have been rather careless to avail themselves of it ; and it is only of late, perhaps within the last 15 years, that it has obtained extension to all classes and conditions of men from the highest to the lowest, whether living on land or on water, so that at present it may be estimated that, at least 95 per cent, of the children of

the city receive the benefits of vaccination. The general age at which children are vaccinated is about the second year, and the earliest about the fourth or fifth month. There are in the city many men engaged in the practice, some of whom receive pay from benevolent individuals to open dispensaries for free attendance on the poor on stated days. In the country vaccination has also made great progress in the confidence of the people and professional men are found in villages, either practising on their own account, or hired by the gentry for the purpose. The two most noted vaccinators of the city are Yan hee and Tan Yih Sing. The grandfather of the former was instructed in the art by Dr. Pearson in 1806, and carried it on with such success and became so widely known that his family receives marks of recognition from the Government in the shape of some official title, and also, I believe, a grant of Tls. 100 per annum for the preservation of lymph. Tan Yih Sing has also a large practice, some say on account of the confidence placed in him as one skilful in the diagnosis of leprosy, and likely to be circumspect in the selection of lymph. It was always the custom to vaccinate direct from the arm, but of late years many Chinese, including the individuals above mentioned, have been taught by Dr. Kerr to preserve lymph in glass tubes. Chinese mothers strongly object to have lymph taken from their children, under the idea that it weakens their constitution, and would not part with it but for money, so that vaccinators have to secure their supply of lymph by paying children successfully vaccinated to come to their houses. When a doctor is called to a family to perform vaccination he takes a child with him to furnish the vaccine, for which he generally gets 50 cents or $1, as a fee, and the child 25 cents for the lymph. Poor people may be vaccinated for 10 or 25 cents.'

Again as to its present practice. In the Report on Ningpo in the Custom's Annual Trade Report for 1896 appears this:—

'Among the local developments of the year may be noticed a free vaccination institution supported by contributions from the Customs banker, Yen Taotai.'

Vaccination is carried on at the Tung Wa Hospital in Hongkong, free to all comers, the subjects are nearly all children, but there are some grown-up people as well. This hospital does not send out doctors into the country to vaccinate; but some hospitals in Canton do. These doctors go to some principal city and stay there for some time and vaccinate. At these benevolent hospitals there is no charge; but the private practitioners charge a small fee and only have occasional patients. The Chinese within the last ten years are beginning to see the good of it more and more every day. In the

country they vaccinate from child to child without procuring fresh lymph. This is done amongst the poor and even amongst the rich, unless they understand about it; there is, of course, a chance of getting it from a poor subject; they take precautions to only inoculate from the healthy, though the possibility exists of getting it from an unhealthy child. The writer has heard of one case where the lymph was taken from a leper's child, who appeared to be free from the disease, and the vaccinated child took it. The general run of doctors take their lymph from the arm; but rich people, who can afford it, do not. The Chinese are not aware of the necessity of re-vaccination. They think they are not so liable to small-pox as Europeans, for they do not eat roasted and broiled meats, as they (the Europeans) do.

The Chinese doctors vaccinate very carefully three spots on each arm, that is six spots, with an English lancet and cutting very deep.

The lymph now used in Hongkong, Canton, and neighbourhood is procured from the Government Vaccine Institute in this Colony.

Except in the neighbourhood of treaty ports or where European influence prevails, as at all mission stations, it may he said that practically vaccination, as at present performed by the Chinese themselves, is from arm to arm, lymph being now used is hundreds of generations from the original arms; but where, as above, European influence prevails, calf lymph is being introduced, but the style of vaccination from arm to arm prevails. Re-vaccination is not practised.

Special attention is given to vaccination at the Mission Hospital in Canton 'and the work begun by the hospital has been taken up and pushed vigorously forward by native associations, as many as five hundred specialists being despatched in one season to interior districts, in the interests of this work.'

Books recommended:—Different volumes of the 'Chinese Repository' contain accounts of the introduction and progress of vaccination amongst the Chinese in the early days. Also 'The Chinese and Japanese Repository.

The Annual Reports of the numerous missionary hospitals throughout China also contain, very often, accounts of what is being done not only in the hospitals themselves, but, sometimes, of what is being done by the Chinese in their neighbourhood with regard to vaccination.

WOMAN, THE STATUS OF.—Woman, in China, occupies a totally different sphere from that of man; a sphere which, though it must of necessity touch that of man at certain points, should be kept as separate as possible. At the early age of seven, according to the practice of the ancients, 'boys and girls did not occupy the same mat nor eat together'; and this is still carried to such an extent that a woman's clothes should not hang on the same peg as a man's, nor should she use the same place to bathe in. The finical nonsense that all this engenders is something absurd; it is not even proper for a woman to eat with her husband. Amongst the lower classes, fortunately, the proprieties in this respect are more honoured in the breach than in the observance, and it is a pleasant sight to see a labourer and his wife partaking together of their frugal meal; common sense and the exigencies of common life getting the better of philosophy, vainly so called.

Woman is made to serve in China, and the bondage is often a long and bitter one: a life of servitude to her parents; a life of submission to her parents-in-law at marriage; and the looking forward to a life of bondage to her husband in the next world, for she belongs to the same husband there, and is not allowed, by the sentiment of the people, to be properly married to another after his death. The birth of a son frees her to a certain extent from the degradation of her position, for it promotes her to some degree, within the house only, of equality with her husband. All these restrictive customs are based on the idea that woman occupies a lower plane than man: he is the superior, she the inferior; as heaven is to earth so is man to woman. All her bringing up is with the aim of teaching her perfect submission to the paramount authority of man; for she ought to have no will of her own: her will must be in complete subjection to that of his. Does her husband have

friends at his house? She is invisible, a nameless thing, for it would be an insult for a visitor to enquire after his host's wife. Do the gentlemen require female society? The absurd seclusion of respectable women drives them to seek it in the company of the courtesans, who, in order to fit them for their life, are educated in music, and taught such accomplishments as will render their society more acceptable; reminding one of the position held by the Grecian *hetærœ*.

Of so little account is woman in China, that a father, if asked the number of his children, will probably leave out the girls in reckoning; or, if he has no boys, his reply will be 'only one girl,' said in such a tone of voice, as to call forth the sympathy of his listener for his unfortunate position.

In the very great majority of cases the girls are not taught to read or write; not, as was the case with some of our great-grandmothers, for fear they should learn how to write love letters (for the *billet-doux* does not flourish in China), but for the simple reason that it is useless for girls to learn to read (See Article on Education). Embroidery, plain sewing, the manufacture of tiny shoes for her cramped-up feet, 'golden lilies', as they are euphemistically termed, and interminable gossip, fill up the lady's uneventful life, not even broken by the pleasure of a daily walk, for she must be closely shut up in her sedan if she ventures out on a call. The chivalry of the West, with its modern Christianised crystallisation of *place aux dames* and other mottoes of polite conduct where the weaker sex is concerned, is utterly unknown, as witness the brutal chaff, descending sometimes even to obscenity, whenever a young girl or lady is seen in the street: every man makes a point of turning round and staring at her; no matter how respectable she may be, some boisterous fun is made of her pretty face; she has to run the gauntlet of jeers from a crowd of rough men, all the worse to bear on account of her usual seclusion from all out-door life, and as her small feet handicap her pace, her rude reception is reduced to a slow torture.

No fashionable mother in England, lost to all the instincts of natural affection, who sacrifices her daughter in marriage to position or wealth, but will find a counterpart in nearly every Chinese mother and father, who no more think of taking their daughter's feelings into consideration than they would think of asking her to fly. Shut up in the 'inner apartment'—the Chinese equivalent of the Indian zenana, though not such a horrible imprisonment as the latter,—the young maiden, as she blossoms into womanhood, has but little chance of seeing her future intended.

As the Chinese poet sings:—

'A mien severe and eyes that freeze,
Become the future bride;
No whispering underneath the trees,
Ere yet the knot be tied.'

But it would not be human nature were such stolen pleasures not to be found sometimes amongst the sweets of life for a Chinese girl; and if she chance to have picked up a little knowledge of the Chinese printed character, her novel reading will occasionally give her natural feelings such a fillip as to develope the latent instincts of affection and enable her to burst through some of the prudery of the unnatural system of Confucianism.

Human nature is the same the wide world over, and Chinese boys' and girls' hearts are cast in the same mould as those of the West; but, unfortunately, girls' hearts here, like their feet, are cramped and distorted out of all shape and recognition. Every tendency towards love between man and woman is immoral, and to be repressed, and, being repressed in its natural and pure direction, takes an unnatural one; for many a Chinese girl or women has to be content with the position of a secondary wife; her husband having married his first—legitimate one—from family policy, may select his secondary or subsequently-taken wives, from pure affection. Women are sometimes thus rescued from an immoral life and brought into a home; but a dwelling where several wives usurp the place which ought to be reserved for one, falls far short of the English conception of the word home,

Sometimes the husband distributes his 'weaker vessels' into as many different houses as there are wives, in order to minimise or prevent altogether the jealousies or bickerings which often ensue when all live in one house. In the latter case they are sometimes distributed through the house, which must be a large one. *À propos* of this is the Chinese, proverb 'one key makes no noise, but two keys create a jingling.'

Notwithstanding all the disadvantages under which women labour in China, they at times rise superior to them, and, pushing past all the obstacles in their path, take a foremost position, not only in the state, but in the humbler sphere of the family, as well as in the more difficult one of letters and literature.

In some Chinese works, passages are found which show that the respective authors look upon marriage occasionally at all events, as we in the West do, for instance:—

'They ate together of the same animal and joined in supping from cups made of the same gourd; thus showing that they now formed one body, were of equal rank, and pledged to mutual affection.'

'The ceremony of marriage was intended to be a bond of love between two of different surnames'—after which this passage goes on, to speak of ancestral worship, &c.

Whatever affection a girl may feel for her own family must receive a wrench on her marriage, for she is after that important event almost entirely lost to her own kin and transferred to that of her husband. In fact so far is this carried that, should her intended die, it is an act of virtue for the girl to leave her own people, and embosom herself in the bereaved household, there to live in subjection to the deceased's mother till death joins the couple whom the fates kept separate on earth. A women can never marry twice—legitimately, that is to say—a man falling in love with a widow, may take her as a concubine. A woman only once

rides in a red sedan, and only then if she is being married as a legal, that is a first, wife.

A high type of virtue for a woman, in some parts of China, is to commit suicide on the death of her husband or intended; in some cases the relatives force her to do it, in hopes of the *éclat* and the erection of a stone portal, which a representation of the case will probably cause the Government to sanction. Remaining a perpetual so-called widow without ever being married (in the event of her intended dying), is another strong recommendation for these monuments to virtue! What wonder that in some places the girls band themselves together never to marry, and, to prevent being forced into matrimony, commit suicide!

The lower classes have more freedom of action in some respects; that is to say, they are not confined to the house, but, as the exigencies of their life demand it, they go about in public to perform their duties: seamstresses sit at the street corners, repairing clothes; farmers' wives assist in field operations; servants go about the streets and make purchases; domestic slave-girls run errands; grass-cutters ramble up the hill sides to cut the grass for fodder or fuel; villagers go from house to house of the big cities to gather pig's wash for food for these unsavoury quadrupeds; scavengers busy themselves in the narrow streets and crowded thoroughfares, to the discomfort of the foot passengers; tea girls pick tea, seated at the doors of the tea hongs; beggars go in troops, or singly, through the crowds; while the blind singing girls, with their duennas seek for hire; and the little sampans are manned by women and girls.

But the employment of women in outdoor pursuits differs in different parts of the country; in some places they are conspicuous by their absence, whilst in other places their engaging in labour, for which they are not so well fitted as man, renders their presence even more conspicuous. To one accustomed in Canton and neighbourhood to the constant

presence of women in the fields and streets and on the river and sea, busy with various kinds of manual labour, it is strange to note their entire absence, with but trifling exceptions, in the country round Swatow. This also holds good to a great extent at Amoy.

Books recommended.—'The Status of Women in China,' 'The Famous Women of China,' two small pamphlets, both by Rev. E. Faber, Dr. Theol. 'Typical Women of China' [*Abridged from the Chinese Work* 'Records of Virtuous Women of Ancient and Modern Times'] by Miss A. C. Safford. Also see an amusing Article in Chinese Recorder and Missionary Journal, Vol. XXVIII. pp. 10-18, entitled 'Chinese Women from a Chinese Standpoint,' by I. T. Headland.

WRITING.—As to the introduction of writing amongst the Chinese, it has been stated that:—

'Chinese writers, unable to trace the gradual formation of their characters, (for of course, there could be no intelligible historical data until long after their formation) have ascribed them to Hwang-ti, one of their primeval monarchs, or even earlier, to Fuh-hi. A mythical personage, Tsang-kieh, who flourished about B.C. 2700, is credited with the invention of symbols to represent ideas, from noticing the markings on tortoise-shell, and thence imitating common objects in nature.'

If the study of the origin of English words is interesting, that of Chinese is, if anything, more so. The mode of writing the character presents facilities for this study which are wanting in English. Here are hundreds and thousands of word pictures, some of them patent to the most casual glance, requiring scarcely a thought to elucidate them.

The Chinese divide their language into six classes; the first class, 'imitative symbols' includes 608 characters, amongst them are some of the first characters invented, but they have been modified by the exigencies of time and convenience in writing, the metal stylus having been replaced by the modern pencil, or brush, so that angular strokes have given place to curves, and circles to squares and oblongs, while parts of the original character have dropped out as the writing became more contracted. As a specimen of this class of character is the word for child, the rude picture having given way to the modern character 子, where the head, arms, and legs, in profile, are still visible. Again, the

outline of three peaks, which was used to represent the idea of a hill, has been modified into the present form, 山. Again, the rude picture of an eye has changed into an upright oblong with two strokes in the middle, viz., 目, and so we might go on at great length.

The second class, which only contains 107 characters, is called 'symbols indicating thought.' These characters are formed by the combination of those of the previous class, for instance, the sun appearing above a line indicates the morning, as 旦.

The third class contains 740 characters, called 'combined ideas.' These ideographs are built up of two or three of the other symbols: for instance, 'sun' and 'moon' are put in juxtaposition to represent brightness, as 明; a boy and a girl together represent the idea good, 好: it is not good for man to be alone.

The fifth class is called 'uniting sound symbols', containing 21,810 characters; nearly all words, it will thus be seen, belong to this class. They are formed of two distinct parts: one called the phonetic, giving the sound to the complex character thus formed, while the other component part of the character is 'formed of an imitative symbol,' as, for example, 鯉, a carp.

The sixth class contains 598 characters, and is styled 'borrowed uses,' including 'metaphoric symbols and combinations, in which the meaning is deducted by a fanciful accommodation.' As an example of this class there is the word for character, word, or letters (literature), 字, a child under a shelter—' characters being considered as the well-nurtured offspring of hieroglyphics.'

Besides this sixfold division there is likewise another sixfold division of Chinese characters, with respect not to their original formation but to their form, which may be compared to Roman, italic, or writing, German, Arabesque, and other forms used in English; for, though the correct

form of writing Chinese approaches very nearly to the printed form, more so than in English, yet there are, besides this somewhat easy style of writing, a flowing hand, which requires special study, and a still more running hand, which is undecipherable to those unfamiliar with it. These two latter styles allow latitude, as in English writing, for the idiosyncracies of the individual writer. In them, more especially in the latter of the two, contractions are largely availed of, the brush (Chinese pen) flies over the paper linking word to word somewhat in the style of shorthand writers in English. In short this running or 'grass writing' may be likened in some degree to shorthand, though many of the Chinese characters, even in it, are too complicated to permit of a rapid enough writing to constitute it shorthand. Neither of these styles is allowed to be employed in the Government examinations, where every character must be well formed, and no contractions used; but they are found necessary for business purposes. The books of large firms are kept most beautifully, very few contractions being used, but the ordinary business firms intersperse the more correct and formal characters with running forms to a greater or lesser extent. Scarcely any Europeans trouble themselves to learn thoroughly more than one style, if they even go as far as that.

Chinese writing is largely employed for ornamental purposes. The caligraphy of masters of the art, for it is an art in China, is highly prized and commands a high price. Even the prosaic shop is ornamented with numerous scrolls, bearing poetical phrases, antithetical sentences, sometimes of high moral import, and even single words, beautifully engrossed, which line the bare brick walls, and are hung here and there. Fans are inscribed with poetic effusions and presented to friends, who treasure them as autographs. Some fine specimens of a fluent writer's skill are carved into the semi-cylindrical surface of a pair of nicely varnished bamboos and these form another embellishment for the mansions of the wealthy Chinese. The backs of combs, the

end pieces of folding fans, porcelain vases, and numerous other objects, are all adorned with specimens of caligraphic skill, and most effective this ornamentation is; at times, the stiff, rigid forms of the seal character are employed; and at other times the rambling style of the rapid writer, with its bold dashes, firm curves, slender, spider-like threads connecting distant parts, thick down strokes, and all the other elegancies which constitute the beauty of Chinese writing, so highly appreciated by Chinese connoisseurs.

Chinese writing when written carefully, is slow work at the best: its speed is comparable to the engrossing of a legal document by a lawyer's clerk with us; or again, one may liken the slow, laborious writing of the careful scribe to an attempt in English to write in print, while the rapid-running hand approaches nearer to our writing.

Although Chinese is not an alphabetical language, the Chinese writing is composed of simple strokes and dots, perpendiculars and horizontals, modified according to certain rules, conditioned by the position in which they are to appear; further, the more complex characters are built up of the simpler ones, some of the compound characters being formed of a combination of only two or three, while others may be the result of a union of half a dozen or more. A page of writing would present an unsymmetrical appearance were the original size of the component parts of the characters to be preserved. They are modified to suit their position—lengthened, shortened, compressed, enlarged, or diminished as necessary—the idea being that each character shall only occupy a given space.

'The Chinese have the greatest respect for any writing and it no doubt enhances their contempt for us by noticing how we fail to reverence the written character, and, no doubt, they also fancy that we must indeed be barbarians and our writing not "that fairest jewel in heaven above or earth beneath" which theirs is, or we would doubtless take the greatest care that not a scrap of it should fall to the ground and be trodden under foot, or torn, or destroyed in any way but by fire, when the extremely punctilious will also go as far as to bury them deep in the earth in a sealed earthern vessel, or sink them to the bottom of the river.' Men go about the streets gathering up

every scrap of paper on which there is the least bit of writing or printing, so that they may be destroyed by fire at certain places prepared for that purpose. These *chiffoniers* are paid by rich men. Little boxes will also be seen here and there along the streets not only in Chinese cities but in Hongkong itself, with the four characters King sik tsz chi, Reverence printed (or written) paper on them. These boxes serve as receptacles into which the passers-by, or neighbours, may stuff their refuse paper.

Books recommended.—'The Six Scripts.' A translation by L.C. Hopkins of H.M. Consular service. 'How to Write Chinese,' by the author of the present work.

ZOÖLOGY.—Though China is a well settled country, there are still vast tracts sparsely inhabited, and sufficiently different species of animals are found to make the study of zoölogy a pleasure, and the discovery every now and then of some new species lends a zest to its pursuit.

The Fauna in the South, in the Island of Hainan and a portion of the mainland, is tropical to some extent; but North China and Manchuria resemble, in their zoölogy, Corea and Japan.

Of monkeys, there are several varieties, some of most remarkable appearance; the Chinese train a few to perform tricks. Of bats, one list gives twenty species, belonging to nine genera. There are black and brown bears, as well as other varieties. The carnivora, though not such a pest as in India, are still common enough in some parts, and, in certain thickly-populated places, they are a cause of considerable apprehension to the natives. Amongst them may be mentioned the tiger (See Article on 'Tigers') ranging over large districts in the southern provinces; panthers, leopards, and tiger-cats are also not unknown. Wild cats are occasionally seen in Hongkong; civet cats, tree-civets and martens, are found in China. The domestic cat is very common, a species of Angora cat being a pet in Peking. As to the dog, a glance at it reminds one of the pictures of Esquimaux dogs. These are known as 'chow' dogs, or 'wonks,' amongst foreigners, looking very pretty when pups with their fluffy, yellow, black, or reddish hair, but they deteriorate in appearance as they grow older, though this does not appear to be a general

opinion, as they are sometimes made pets of by foreigners. Strange to say the tongues and mouths of dogs and cats are often black or blue-black (See Article on Dogs). Wolves, foxes, and racoon-dogs are common. The Chinese horses are ponies and the cattle are also small; some of the latter have a hump. The water-buffalo is an uncouth, large, clumsy-looking animal, and is used for drawing the plough, as well as for other agricultural purposes, the milk supplied by the buffalo cow is richer than common cow's milk. The black tongue and mouth are also found in buffaloes. (See Article on the 'Buffalo.') Yaks are found in Tibet and Kokonor. Sheep abound in the North, and goats all over China. Antelopes and deer of eleven varieties are known—deer are kept in gentlemen's grounds in China as well as in England—and many other genera of ruminants are included in China's fauna. Three varieties of the musk deer may be mentioned. Mules and donkeys are largely used in the North as beasts of burden, and the wild ass, or onager, is to be found in Kokonor. The elephant, rhinoceros, and tapir, are to be met with in the forests of Yunnan; the wild boar in the North and in Chekiang. Different varieties of pigs abound in the North and South, and pork is largely consumed by the Chinese. The camel is also a beast of burden in Manchuria, Mongolia, and Northern China. Among smaller animals may be mentioned weasels, otters (used for fishing, for which purpose they are trained) badgers, sable-ermine, pole-cats, stoats, sea-otters, moles, musk-rats, shrew mice, hedgehogs, marmots, and mole-rats.

There are many kinds of rodents. Hares and rabbits abound in some places, but are almost, if not entirely, unknown in others. There are ten or twelve kinds of squirrels known, as well as two genera of flying squirrels. Twenty-five species of rats and mice are known as existing in China, and all but three are peculiar to the country. One species has been named after Confucius *(mus Confucianus)*, an honour which probably the sage would not appreciate were he aware of it, while another has been named after

Koxinga, the conqueror of Formosa. The procupine is supposed by the Chinese to use its quills as javelins to fling at its enemies, while the scaly ant-eater, or pangolin, is thus described by one sapient (!) Chinese writer:—'Its shape resembles a crocodile; it can go in dry paths as well as in the water; it has four legs. In the day time it ascends the banks of streams, and, lying down, opens its scales wide, putting on the appearance of death, which induces the ants to enter between them; as soon as they are in, the animal closes its scales and returns to the water to open them: the ants float cut dead, and he devours them at leisure.'

The great, white propoise *(Delphinus chinensis)* is found in the estuary of the Canton river, and at Swatow, as well as in the Yangtsz. It is an amusing sight to watch one or two of them swimming for an hour or more just in front of a steamer. A species of fin-whale is found between Formosa and Hainan. Seals disport themselves on the coast of Liang-tung.

The lists of Swinhoe and David contain two hundred species of mammalia; many more have been discovered since these lists were drawn up.

Of birds there have already been over 700 species described. ('The avifauna of the Yang-tsz Valley comprises, at least, * * * 359 specics, of which 97 species are known to be migrant'). Vultures, eagles, and ernes are wide-spread; the golden eagle is trained by the Mongols for the chase; falcons are common in the streets of Peking where they act as scavengers. Bustards, gledes, sparrow-hawks, night-hawks, and swallows, are all to be seen, of the latter bird there are fifteen species. The feathers of kingfishers are used for decorative purposes. The hoopoe, bee-eater and cuckoo are all known, as well as eleven species of shrikes and many other birds, such as nuthatches, tree and wall-creepers, wrens, chats, willow-wrens, and red-starts. There are great varieties of song-birds, such as the thrush and lark, of which the Chinese are very fond; for a Mongolian lark twenty-five

dollars will be given. (See Article on 'Larks and other Songsters'). Amongst other birds may be named wag-tails, orioles, jays (a most beautiful blue jay is found in Hongkong), magpies, choughs, crows, blackbirds, owls, mainahs, (See Article on 'Larks and other Songsters') robins, ouzels, tailor-birds, woodpeckers, parrots, 14 species of pigeons, gold and silver pheasants, and others, and poultry, of which the common fowl, the Shanghai and the diminutive white bantam are the best known. Some of the Chinese fowls appear to have black bones, owing to a thin membrane of that colour surrounding the bones. Besides these are grouse, quails, francolins, partridges, snipe, cranes, plovers, curlews, herons, egrets, ibis, spoonbills crakes, and rails. 'The Chinese ring-necked species of pheasant has been successfully introduced' into England. Sixty-five species of web-footed birds are known as existing in China, amongst which are ten species of duck. The whole sea-coast is alive with gulls, terns, and grebes; and swans, geese, and mallards are found in the inland waters. The mandarin duck, a native of the central provinces, is a beautiful object having as brilliant a plumage as a parrot.

Alligators, though rare, are to be found in one or two spots, and probably they, or crocodiles, were more numerous formerly than now. Snakes abound, many of which are deadly. Frogs are most abundant and are eaten. Tortoises and turtles are plentiful. 'The ichthyology of China is one of the richest in the world, though it may be so more from the greater proportion of food furnished by the waters than from any real superabundance of the finny tribes.' By this time about a thousand different kinds are known as being found in China. It is said that in Macao one may have a different kind of fish for breakfast every morning in the year if one will eat every sort which the Chinese use as food. Amongst Chinese fish may be mentioned mackerel, goby, herrings, sharks, rays, saw-fish, sturgeon, huge skates, garoupa, sole, mullet, the white rice fish (or silver fish as it is called in some of the languages of China), shad, and carp

(52 species of the last). The gold fish is a most grotesque specimen of nature's caricatures, imitated and/or fostered by artifice and selection, the eyes are like goggles, sticking out of its head, and tail and fins are tufted and lobed to a most extraordinary extent. 'Gold fish were first known in China; they were 'brought to Europe in the seventeenth century.' The Chinese say their original habitat was Lake Tsau in the province of Ngan-hwui. Another variety is the silver fish. We cannot complete the list of Chinese fish, but we may mention pipe-fish of a red colour, gar-pike with green bones, beautiful parrot-fish, sun-fish, eels, file-fish, bream, gudgeon, anchovies, perch, and gurnard. There are great varieties of shell-fish, oysters are common, so are prawns, shrimps, crabs, craw-fish, and king-crabs, the last strange looking objects. Amongst curiosities, may be mentioned the hammer oyster (*Avicula* [*malleus*] *vulgaris*) found at Swatow.

'The insects of China are almost unknown to the naturalist.' There are hundreds of different kinds of spiders, some with bodies as large as small birds, which spin their webs from tree to tree, high up in the air. Locusts, centipedes, scorpions, silkworms, fireflies, glow-worms, and beetles; and many other numerous species of insects have their home in China.

Books recommended.—Williams's 'Middle Kingdom,' Vol. I., p. 313—354, contains a good, general, short account of the zoölogy of China. Also see Article in this book on 'Tigers' as well as that on 'Buffaloes.' For birds see 'Proceedings of the Zoölogical Society' for May 1871, which contains a paper by the late Mr. Swinhoe; 'Les Oiseaux de la Chine,' par M. l'Abbé A. David. Also see Articles in this book on 'Larks and other Songsters,' 'Cormorant Fishing' and end of Article on 'Mandarin.' For fishes see 'Report of the British Association for the Advancement of Science' for 1845. For insects see Donovan's 'Natural History of the Insects of China.' Also see Articles on 'Insect's' and 'Silk' in this book.

INDEX.

A

Abacus, 1.
Abatement, 3.
Aborigines, 4, 28, 153, 267, 279, 292, 319, 503.
Accessories to the Stage, 601.
Accountant, 1, 2.
Account-books, 65, 615.
Accounts, 155.
Actors, 601, 602, 604.
Acts, Five, 603.
Acupuncture, 7.
Administrative powers, 135.
Adoption, 8,26, 175, 531.
Adulterations, Trade, 626.
Adultery, 176.
Africa, Chinese in, 129.
Africa, South, 308.
Agate, 610.
Age, Enquiries as to, 215.
Agnates, 9, 10.
Agriculture, 2, 91, 341, 658, 663.
„ Government fosters, 13.
„ Implements of, 16, 17, 64, 65.
„ Importance of, 13,
A-he-qua, 648.
Alaska, 306.
Albasines, 648.
Alchemy, 579, 582.
Alienation of land, 599.
Alligators, 665.
Allodial property, No, 599.
Alluvial land, 260, 600.
Almond, 241.
Alpinia galangas, 268.
Alps, 306.
Altar cloths, 205.
Ambassadors, 61, 62, 63.
Amber, 610.
America, Chinese in, 118.
„ Cultivation of tea in, 590.
„ South, 306.
„ Tonnage of, to China, 625.
American concessions, 634.
„ consumption of tea, 591, 594, 595, 597.
American flour, 627.
„ kerosene, 627.
„ river steamers, 493.
„ stamps, 560.
„ trade, 249, 620.
Americans in China, 158, 249.
Amoor, 353, 354.
Amoy, 10, 34, 123, 142, 166, 167, 172, 173, 188, 193, 234, 240, 243, 251, 262, 263, 319, 406, 420, 515, 520, 521, 563, 594, 595, 596, 604, 605, 612, 622, 626, 627, 629, 632, 658.
Amoy, Books for learning, 88.
Amsterdam, 611,
Amusements, &c., 22-25, 78, 113, 114, 138, 185-186, 199, 204-207, 233, 238-240, 240-243, 246, 247, 250, 254, 255, 280, 322-324, 347, 348, 360, 362, 363, 366, 391-396, 425, 457-470, 492, 494-499, 521-523, 600-604, 658.
Anamba Islands, Chinese in, 126.
Anatomy, Ignorance of, 49.
Ancestor, A son's deeds ennoble, 618.
Ancestral Hall, 8, 139, 256, 266, 362, 398.
„ Tablet, 27, 28.
„ Worship, 25, 74, 75, 76, 139, 238, 265, 359, 363, 393, 473, 613.
„ Worship is the National Religion, 26.
Ancient art, 50.
„ beliefs, 95.
„ bronze work, 96.
„ history, 277, 499.
„ missions, 370.
„ music, 391, 392.
„ Philosopher, The, 574.
„ style, 320.
Anhui, See Nganhwui.
Aniline dyes, 625.
Animals 620.
Annam, 640.
„ Chinese in, 121, 122.
Answers to questions, 215.

Ant-eater, 664.
Antigua, Chinese in, 119.
Anti-opium pills, See Opium.
Antipodes, Chinese our, 613.
Antiquities, 499.
Antiquity, Love of, 137.
„ of Art, 50.
Antithetical Sentences, 23, 200, 660.
Ants, 300, 453.
Ants, White, 299, 300.
Antwerp 611.
Apelles, 57.
Apples, 253.
Arab traders, 118, 248, 379.
Arabian art, 97.
„ trade, 155.
Arbours, 29.
Arbutus, 253.
Arch, 35, 36.
Arch of steel, 551.
Arches, Commemorative, 36, 657.
Archery 23, 44.
Architecture, 29-36.
Argentan, 610.
Arhan, 412.
Arithmetic, 1, 201.
Arms, 36-39, 41.
Army, 39-46, 162, 293.
Army, Ever Victorious, 45, 555.
Arrows, 37, 41.
Arsenals, 293. 403, 405.
Art, 47-58, 66, 68, 205, 206, 207, 235, 347.
„ of writing, 658-666.
Artificial flowers, 243.
Ascending on High, 23, 58-59.
Asceticism, 579.
Asia, 620, 637; Minor, 306.
Asiatic Society, China Branch of the Royal, 59-60, 84.
Assam tea, 585, 589.
Associations, Money Loan, 536-548.
Astronomical Instruments at Peking, 97.
Astronomy, 346, 570, 571.
Asylums, 335.
Atlas moth, 302.
Audience, 60-63.
„ Hall, 62.
Australia, 605.
„ Chinese in, 126-128, 339.
„ Consumption of tea in, 596, 597.
„ Tea in, 594.
Austrians in China, 158, 249.
Autographs, 660,
Au To-huan, 53.
Azalea, 589.

B

B. A., 225.
Babies, 111-114, 296-298.
Baby-clothes, 74, 75.
Baby-towers, 298.
Babylon, 314.
Back, Carrying on the, 616.
Baldacchino, 163.
Ballad singing, 24, 393.
Balls, Ivory, 107.
Bamboo, 11, 12, 32, 54, 63-66, 91, 94, 106, 239, 308, 600, 609, 610, 660.
Bamboo-sprouts, 63.
Band for the head, 190.
Bangles, 274, 305.
Bank-notes, 67-69, 155.
Banks, 67-69, 427.
Bankruptcies, 270.
Banners, The Eight, 39, 205.
Bantams, 665.
Barber, 387, 604.
Bargaining, 1, 3, 136.
Barometer readings in a typhoon, 640, 641.
Bats, 662.
Battledore, 522, 616.
Batura,162.
Bays, 259.
Beacons, 426.
Beads, 615.
Beans and bean flour, 650.
Beard, 615.
Bears, 662.
Beckoning, 220.
Beef, 650.
Beetles, 298, 302, 666.
Beggar spirits, 27.
Beggars, 65, 78, 212, 303, 365-369, 566, 567, 649, 657.
Belgians in China, 158, 249.
Belles lettres, 200, 342, 349.
Bells, 394.
Benares opium, 622.
Bequests for Ancestral Worship, 29.
Betrothal, 69-72, 473.
Bible in China, 371, 374, 375.
Bibliography, 72-73, 345.
Billingsgate, 212, 345.
Bird of Fate, The, 460.
Birds, 664-665.
Birds' nests, 73-74, 245, 247, 650.
Birth, Customs connected with, 74-77.

Birthday of Gods, 12, 22, 600.
Black, 571, 616.
„ art, 582.
„ bones of fowls, 665.
„ death, 454.
„ eyes, 130.
„ haired race 116, 130.
„ mouths and tongues of dogs, buffaloes, and cats, 663, and of fowls 665.
„ plague and death, 433, 434, 435.
„ porcelain, 488
„ silk, 526.
„ slaves, 535.
„ tea, 583-597, 624.
„ tongues of animals, 663.
„ wood, 107, 255.
Blanc de Chine, 475.
Blessing, The Five, 411.
Blest, The Golden Isles of the, 578,
Blind, 15, 64, 366, 368, 393; 667.
„ singing girls, 24, 393, 657.
Blockade chess, 111.
Blocks for printing 499. 500, 501.
Blood, Drinking, 382.
Blue for mourning, 387, 616.
„ plume, 161.
„ porcelain 480, 481, 488, 489.
Boards, The Six, 271.
Boats, 22, 32, 49, 64, 77-81, 106, 112, 212, 336, 520, 616, 619, 657, 658.
„ manned by women, 616.
Boat-men. 246, 630.
„ people, 28, 80, 190, 363.
„ racing 22, 186.
„ women, 212.
Boccaro, 481.
Bodleian, 307.
Bogue forts, 41, 43.
Bohea, 586.
Boles of trees, 107.
Bombay, 452. 453, 454.
Book name, 397.
„ of Rewards and Punishments, 580.
„ of Secret Blessings, 580.
„ style, 320, 321.
Books, 81-87, 88-91 342-351, 376, 411, 573, 575, 576, 580, 614, 615.
„ Business, 660.
„ Difference between English and Chinese, 614, 615.
„ Destruction of the, 283.
„ for learning Chinese, 88-91.
Books on China 81-87.
„ Printing of, 499-501.
„ The Four, 343, 411.
Boots, 189, 191, 656.
Borneo, Chinese in, 125.
„ Tea in, 589, 590.
Borrowing money by Association, 536-548.
Borrowed uses, 659.
Botanical works, 49, 94, 95.
Botany, 49, 91-95.
Bowing, 49, 214.
Bows, 37, 214, 221.
Bows and arrows, 37, 41.
Boy, The Old, 574.
Boys, 8-12, 111-114, 197-204, 211, 521, 534, 653, 654.
„ Esteem in which, are held, 22.
Bracelets, 615.
Braves, 40.
Brazil, 306.
Brazilians in China, 249.
Breach-loaders, 38, 42.
Brest-summer, 33.
Brethren of the Pear Orchard, 602.
Bribery, 28, 158, 327, 328, 334, 384, 599.
Brick tea, 587, 588.
Bricks, 30.
Bridal chair, 360, 361, 363, 364.
„ song, 459.
Bride crying, 614.
Bridge, 30, 35, 65, 78, 254, 255, 283.
Bristles, 626.
British concessions, 634.
„ consumption of tea, 596.
„ Columbia, 306.
„ Columbia, Chinese in, 119
„ Guiana, „ „ 119, 120.
„ in China, 158, 249, 415.
„ Museum, 53, 67. 307.
„ railways in China, 507, 512.
„ zone of influence, 635.
Broken silver, 155.
Bronze, 95-97.
Brush for writing, 50, 658.
Buckwheat, 650.
Buddhism, 51, 53, 54, 85, 96, 97-102, 108, 116, 153, 182, 254, 265, 284, 316, 317, 318, 320, 348, 354, 365, 371, 380, 385, 394, 424, 478, 513, 553, 558, 565, 574, 577, 578, 579, 580, 582, 613.
Buddhist Sects, 513, 514.
Buddhistic School of Art, 51, 53, 54, 57, 96, 97.

Buffalo, Water, 16, 102-103, 440, 663.
Bugle call, 41.
Bugs, 304, 316.
Burglars, 428.
Burmah, 6, 98, 121, 288, 292, 306, 413, 597, 598.
„ Chinese in, 121.
„ Frontier Treaty, 630.
Burmo-China Railway, 512.
Business men. 136.
„ name, 399, 400.
„ style, 321.
Butterflies, 302.
Buttons, 225, 358. 387, 615.
Buying water for the dead, 388.

C

Cabinet, 271.
Cages, 323, 324.
Calls, Official, 219.
Cambodia, Chinese in, 122.
Camel, 663.
Camellias, 242, 584.
Cameos, 610.
Camphor, 103-104.
Camps, 40.
Canada, Chinese in, 119.
Canals, 8, 282, 520. 619.
Canary, 324.
Candarin, 155.
Candida, 373.
Cangue, 332, 561.
Cannon, Early use of, 38, 286.
Canton, 30, 31, 33, 34, 72, 84, 117, 123, 142. 147, 152, 166, 192, 193, 194, 203, 206, 227, 230, 243, 251, 259, 262, 266, 295, 298, 336, 363, 369, 379, 380, 407, 436, 439, 405, 425, 452, 527, 549, 596, 597, 601, 619, 622, 625, 627, 628, 629, 630, 631, 640, 641, 647, 648, 649. 650, 651.
Canton Flotilla, 404, 405, 658,
„ Kaulung Railway, 506.
„ Railway, 506, 508.
„ River, 258, 262, 340, 455, 520, 664.
Cantonese, 123, 124, 167, 170, 171, 273, 305, 319, 420.
„ Books for learning 88.
Capabilities of Chinese as soldiers, 45, 46,.
Capital cities, 104-106, 259.
punishment. 552, 555, 568.
Capping of verses, 23, 469.
Caps, 190, 191, 204, 213, 216, 387, 616.
Carambola, 253.
Caravan tea, 587, 628.
Caravans, 379.
Cardinal points, 411.
Cards, 23, 24, 494, 498, 499,
Carelessness, 626.
Carnivora, 662.
Carpenter sits to work, 617, 618.
Carriage, Cost of land, 503.
Carriers, 619.
Carrying poles, 619.
Cart, 649.
Carved lacquer, 313.
Carving, 33, 36, 106-108.
Cash, 67, 154.
Cathay, 115, 248, 435.
Cats, 243, 244, 662-663.
Cats' flesh, 243.
Caucasus, Tea in the, 590.
Causes of typhoons, 637.
Cave dwellings, 35.
Ceilings, 31, 34, 35.
Céladon, 479, 480, 485, 486.
Celestial Empire, 115.
Celibates, 579.
Celts, 499.
Censorate. 271.
Census, 470-473.
Ceremonial observances, 144, 238.
Ceylon, 308.
„ Chinese in, 120.
„ tea, 589, 590, 591, 592, 593, 594, 595, 596.
'Chaff,' 654.
Cháí-muí, 250.
Chair, 255.
„ coolies, 295.
Chák-'t'ín-kaú, 498.
Chance, Games of, 494-498.
Chancellor, Imperial, 224.
Chancius, 429.
Chang Liang's flute, 469, 470.
Chang Ngo, 571.
Chang Sang-yiu, 51.
Channels, 259.
Chao Chaú fú, 147, 229, 298, 338, 629.
Characters, Divisions of, 659-660.
Characteristics of a Chinese sage, 45, 574.
„ Chinese, 3, 4, 116, 117, 129-139, 516.
„ Mongol, 383, 384.
Charlatanism, 574.
Charms, 164, 576, 578, 580.

Chastity, 134, 176.
Chau, Duke of, 280.
„ dynasty, 262, 273, 280, 281, 294, 415, 529, 563.
Chau Kung, 280.
„ Sin, 280.
Chefoo, 563, 626, 629, 632.
„ Climate of, 141.
„ Convention, 629, 630.
Ch'en porcelain, 477.
Ch'êng chung fú, 55.
Cheques 67.
Cherries, 650.
Chess, 23, 108-111.
Chihli, 415, 472, 505, 630.
Chikiang, 123, 629, 632, 663.
Children, 22-25, 111-114, 123, 197-202, 231, 236-238, 296-298, 387, 521-523. 530-535.
Chile, Chinese in, 120.
China, 114-116.
„ Proper 257.
„ Sea, 259.
Chinanfú, 105.
China's Sorrow 260.
Chinaware, 87, 182-184, 473-492, 523, 626, 632.
Chinese abroad, 78, 116-129, 274.
„ matches 627.
„ people, Characteristics of, 3, 4, 116, 117, 129-139.
„ postage stamps, 493, 494, 562.
Ching-hwa, 481, 482.
Ching-te-chen or King-teh chin, 476, 478, 626.
Chinkiang, 415, 524, 622, 631.
Chinnery, George, 56.
Chivalry, Want of 654.
Chong Jen ? 54.
Chong-yün-ch'aú, 498.
Chopsticks 65, 218, 245, 386, 556.
Chow dogs, 179, 180, 181, 474, 662, 663.
„ dynasty, 108, 279, 280.
Chrysalides as food, 525.
Chrysanthemums, 242, 243.
Chün porcelain, 479.
Chungking, 415, 563, 626, 630, 632.
„ Convention, 629.
Ch'ung Yöng festival, 59.
Chwang-tsz, 429, 577.
Cicada, 301, 302.
Cigarettes, 610.
Cigars, New, made from old, 611.
Cities, 259, 412, 413, 632.
Civil Service, 357-359.
Civil Service, Admission into, 224-229.
Civilisers, 620.
Clans, 21, 139-140, 599.
Clarionets, 394.
Classical style, 320.
Climate, 20, 35, 140-144.
„ Right, for tea, 584.
Clocks, 606, 608.
Clogs, 191.
Clothing, 112, 186-193, 616.
Coal, 262, 264, 503, 623.
Coalbeds and coalfields, 264, 502.
Coast formation, 262.
„ trade 621.
Coats, 188.
Cobalt decorations under glaze, 475.
Cochin-China, 589.
„ Chinese in 122.
„ Tea in, 589.
Cockroaches, 300, 301.
Cocks, 364, 553, 650.
Cocoons 525, 526, 527, 528, 529, 624.
Coffins and coffin boards, 153, 265, 614.
Cognates. 9.
Coins, 74.
Collar, 189.
Collegiate course, 201.
Colloquial, 315, 321.
Colombo, 117.
Colonial possessions, 257, 597, 635.
Colour blindness, 131.
Colonies 257, 597, 635.
Colour and form, Masterly handling of, 476.
Colours, The Five 412, 571.
Colouring, 49, 55.
Combined ideas, 659.
Combs, 660.
Comedies, 602, 603.
Compass, 117, 118, 266, 606, 616.
Competition of Japanese manufacturers, 627.
Composition, 200.
„ of Chinese characters, 661.
Concessions at treaty ports, 632, 634.
„ for mines and railways, 507—512.
Concubinage, 26, 72, 175, 176, 364, 653-658.
Confucian temple, 146, 147, 380.
Confucianism 97, 98, 144-147, 577, 578, 579, 582, 655, 663.
Confucius, 144-147, 270, 278, 280, 281, 338, 341, 342. 343, 391, 393, 402, 410, 572, 573, 574, 576, 578, 582,

Congee, 514.
Congou, 586
Congratulations at examinations, 226.
Connaught, Duke of 246.
Conquest, The Mongol, 54.
Conservatism, 228.
Constabulary, Local, 40.
Constellations 571.
Consuls, 222, 230.
Consumption of tea, 596, 597.
Contempt, 222.
Contrarieties, 521, 522.
Converts 376-378.
Coolie, 188.
  ,, Street, 611.
Coolie's pipe 610.
Copper, 610.
Corea, 285, 598, 621, 637.
  ,, Chinese in, 126.
Cormorants, 147-149.
Coroner, 566.
Corps Diplomatique, 60.
Corruption, 28, 135, 272, 384.
Cosmetics, 149, 362, 625.
Cosmogony, 99, 277.
Cotton, 14, 91, 149-153, 622, 623, 628.
  ,, mills, 151-152, 293.
  ,, tree, 152-153.
Councils of State, 271.
Counter, 33, 495.
Counting-room, 33.
Country of gentlemen, 4.
Couriers, 492, 493.
Courtesans, 309, 393, 654.
Court yards, 31.
Courts, 359.
  ,, of Appeal, 271, 332.
Cows, 440.
Crackled porcelain, 479, 480, 484, 486, 487.
Credulity of Chinese, 133, 517.
Cremation, 28, 153-154.
Criminal classes, Punishment of the, 270.
Crocodiles, 665.
Cross-bows, 38.
Crow feathers, 161.
Crown lands, 599, 600.
Cruelty, 279, 533, 535.
Cuba, Chinese in, 119.
Cultivation of tobacco, 611, 612.
Cupola, 36.
Curing tea, 586, 587.
Currency, 154-156.
Curtain, 601.
Custard apples, 253.
Customs, I. M., 157-159, 340, 406, 493, 561, 562, 621-629, 631, 650, 651.
Customs' Post, 157, 493, 494, 561, 562, 621-629.
Customs of Mongols, 384.
Cycle, 159, 278, 607.
Cyclones, 636-641.
Cyclopædias, 347.
Cymbals, 394, 602.
Czarewitch, 62.

D

Dagger, 36.
Dahlias, 242.
Damascene Work, 97.
Danes in China, 158, 249.
Dangers of Inoculation, 643.
Danish Great Northern Telegraph Co., 598.
Darjeeling, Tea in, 595.
Dates, 609, 617.
Daughters, 26, 305, 614.
Days of grace, 541.
Debt slavery, 531.
Decadence of art, 55, 56.
Decades, 608.
Decapitation, 552, 555, 568.
Decentralisation, 42.
Decimal system, 278, 561, 562.
Decline in China tea trade, 590, 595, 596, 627, 628.
Decorations, 32, 34, 159-163, 664.
Decrees against tobacco, 609.
Deeds, White and Red, 599, 600.
Deer, 521, 663.
Deforestation, 143, 260.
Degrees of mourning, 387, 388.
Deluge, The Great, 278.
Demoniacal possession, 163-165.
Demons, 163-165, 439, 455, 456.
Density of population, 471, 472.
Destruction of the books, 283 316, 341, 346, 392.
Devil dancers, 165.
Diagrams, The Eight, 428.
Dialects, 106, 166-175, 248, 274.
Dice, 497-498.
Dictionary, 316, 317, 615.
Diet, 650.
Dinners, Chinese, 246, 544, 545.
Disciples of Confucius, 145, 147.
Diseases due to heat or cold, 642.
Disowned by the Clan, 140.
Disregard of time, 606.

Dissipation of Sorrows, The, 461.
Disturbances incident to typhoons, 640.
Divination, 341, 347.
Divine honours to Confucius, 146.
„ right of kings, 270.
Divining blocks and sticks, 64.
Divisions of the watch, 609.
Divorce, 175-177.
Doctors, 177-178, 641, 646-653.
Dog swallowing the sun or moon, 572.
Dogs, 45, 179-181, 243, 244, 662-663.
Dollars, 155.
Dome, 36.
Domestic slavery, 531-534.
„ trade, 619, 620, 629.
Dominoes, 494, 498.
Donkeys, 663.
Doors, 30.
Drafts, 67.
Draftsmen, 47.
Dragon, 34, 51, 181-185, 205, 266, 561, 580, 586.
Dragon-boats, 22, 185-186, 461.
„ The Green 266, 606.
„ The Order of the Double, 160.
Drama, 349, 600-604.
„ History of the, 603, 604.
Dream of the Red Chamber, 348.
Dress, 6, 186-193, 204-207, 213, 216, 217, 220, 274, 295, 602, 615, 616.
Dress-suit, 191.
Drink, 427.
Drinking tea, 219.
Drowning, 568.
Drum, 41, 609.
Drunkards, 42, 71.
Dual principles, 429.
Duck, Mandarin, 359, 665.
„ Receipt for cooking, 248.
Duennas, 657.
Dunning, 215.
Dutch consumption of tea, 596.
„ East Indies, Chinese in the, 125, 126.
„ in China, 158, 249, 291, 320.
„ in Formosa, 291.
Dwarfing plants, 241, 242.
Dyes, 625.
Dynasties, 612.
„ The Five, 287.

E

Eagles, Golden, 664.
Earrings, 191, 192, 274, 305.
Earthenware money-box, 545.
Earthquakes, 193-196.
East Africa, Chinese in, 129.
East India Company, 645, 646, 650.
East Indian Islands, 610.
East River, 604.
Eastern Chinese Railway system in Manchuria, 507.
Eating houses, 106.
Edict, The Sacred, 345.
Education, 136, 157, 197-204.
Eggs and Red Eggs, 76, 244, 626, 650.
Eggshell porcelain, 490.
Egrets, 624.
Egyptians, 250.
Eight Genii, 107.
Eighteen provinces, 257.
Elements, The Five, 411.
Elephantiasis, 304.
Eleuths, 291.
Elixir of Immortality, 572, 576, 578, 579, 582.
Embroidery, 204-207, 654.
Emigration, 17, 116-129, 533.
Emperor, 60, 61, 62, 146, 181, 204, 211, 226, 229, 237, 256, 257, 269, 270-273, 317, 380, 387, 392, 401, 402, 410, 413.
Empress, 523.
Empress Dowager, 60, 204.
Enamelled Ware, 476.
Encroachments of the sea, 261.
England, English, and Great Britain, 249, 257, 293, 629.
English from Chinese pens, 208-212.
„ Railways, or English system of Railways, 507.
Enkyanthus reticulatus, 241.
Enquiries as to age, 215, 614.
Entail, None in China, 599.
Entering a room, 214.
Enterprising, 619.
Epidemics, 432-457, 641.
Equity, 544.
Essayists, 347.
Essays, 85, 201, 224-229, 321.
Estates, The Four, 12.
Etiquette, 212-222, 653, 654.
Eunuchs, 281, 286, 290.
Eurasians, 222-223.
Europe, Trade with, 620.

European matches, 627.
Ever Victorious Army, The, 45, 550.
Everlasting life, 572.
Evil spirits, 10, 163-165, 239.
Evils of morphia taking, 419-421.
„ „ opium smoking, 417-421.
Examination Hall, 224, 227.
Examinations, 201, 224-229, 284, 321, 424, 425, 469, 495, 497, 579, 660.
„ Military, 23, 44, 45.
„ Naval, 44, 45.
Excelsior, 209, 431, 432.
Exorcism, 576.
Extent of Chinese Empire, 256-258.
Exterritoriality, 229-231.

F

Fairy tales, 165, 231.
Falcons, 664.
Family, The, the unit of society, 139, 140, 359, 531, 599.
Famines, 471.
Fangyen, 316.
Fans, 23, 232-236, 556, 660, 661.
Fantan, 495.
Farces, 602.
Fares on railways, 505.
Farmhouse, 21.
Farmers' wives, 657.
Farms, 17, 18, 21.
Fashion, 192.
Fatshan, 455.
Fauna, 662-665.
Feasts, 22, 23, 76, 77, 185, 186, 239, 362, 607, 643.
Feather-fans, 234.
Feathers, 161, 602, 615, 624, 627.
„ Kingfishers, 664.
Fees for doctors, 177, 651.
Feet, Bound, 189, 204, 654.
Female parts in the theatre, 602.
Festivals, 22, 185, 186, 600.
Feudal States, 280, 281, 282, 294.
Fibres, 625.
Fidelity in representing birds, 48.
Fights, Clan, 139, 140.
Fiji, Tea in, 590.
Filature silk establishments, 528, 529, 624, 627.
Filial piety, 236-238, 296, 297.
Finger nails, 217, 386,
Fire crackers, 114, 238-240, 643.
„ Introduction of, 277.
„ screens, 205.
„ works, 238-240.
Firing tea 586, 587.
Fish, 245, 246, 650, 665.
„ A crop of, 19.
Fisherman, Swatow, 188.
Fishing with cormorants, 147-149.
„ with otters, 663.
Fishmaws, 245.
Five clawed dragon, 182.
„ coloured porcelain, 481, 482, 488, 490, 491.
„ Dynasties, 294.
Flag, 183.
„ Yellow, Order of the, 163.
Flails, 17.
Flambé porcelain, 485, 486, 490, 491.
Fleas, 304.
Flies, 304.
Floods, 471, 620.
Flora, 91-95, 254-255.
Flour, American, 623, 627.
Flower baskets 241.
„ beds, 254.
„ boats, 106.
„ gardens, 23, 254-255.
Flowers, 31, 54, 91-95, 205, 240-243, 254-255 285, 289.
„ used to scent tea, 589.
Flowery names, 398.
Flowing hand, 660.
Flutes, 394.
Fokien, See Fuhkien.
Fong, General and Admiral, 163.
Foochow, 43, 68, 104, 147, 155, 164, 166, 172, 173, 192, 263, 403, 406, 407, 521, 563, 565, 589, 604, 622, 627, 629, 630.
„ Books for learning, 88.
„ lacquer, 312.
„ squadron, 404.
Food, 19, 94, 243-248, 665.
„ for a baby, 75.
„ „ mother, 75.
Foot-binding, 71, 274.
„ paths, 619.
„ rule, 65, 618.
Foreign arms, 41.
„ concessions, 632, 634.
„ devil, 535.
„ drilled troops, 40, 41, 43.
„ fortifications, 41-42.
„ officers, 41, 42.
„ subjects, 634.
„ trade, 619-629.
„ words, 319, 320.
Foreigner, The, in Far Cathay, 229-231, 248-249.

Forfeits, 250.
Formation of land, 260-264.
Formosa, 273, 291, 292, 293, 459, 503, 589, 598, 629, 636, 664.
Formosan stamps, 562, 563.
Forts, 41.
Fortune teller, 70.
Foxes, 165, 231, 581.
Fractions, 1, 617.
France and French, 250, 257, 624, 625.
Franco-Chinese War, (navy) 597.
Fraud, 626.
Freights, Low, 623.
French concessions, 634.
„ consumption of tea, 596, 597.
„ in China, 158, 249.
„ Railways or French system of Railways, 507, 508.
„ stamps, 560.
„ treaties, 630-631, 632.
„ war, 403.
„ zone of influence, 635.
Frescoes, 34, 49.
Friar Jordanus, 79.
Friendliness, Marks of, 219, 220.
Friezes, 49.
Frogs, 301, 665.
Fruit, 250-254.
„ blossoms, 241.
„ trees, Cultivation of, 18.
Fuh-hí 277.
Fuh-kien, 103, 123, 124, 262, 273, 284, 295, 298, 415, 549, 604, 632, 647.
Funeral, 65, 66, 114, 239, 335, 336, 388, 389, 390, 391, 393.
„ cards, 389.
Fungshui, 265-267, 605, 606, 613.
Funing, 632.
Furniture, 65.
Furs, 427.

G

Gaberdine, 187.
Galley, 616
Gama, Vasco da, 564.
Gambling, 1, 23, 226, 227, 494-499.
Game, 521, 628.
Games, 23-25, 308-310, 494-499, 521-523.
Gardenia, 589.
Gardens, 23, 254-255, 589.
Garrisons, 39, 40.
Gazette, Peking, 159, 220, 407, 408.
Genealogies, 139.
Genii, The Eight, 107, 412, 578, 580.
Genoa, 626.
Gentlemen, The Country of, 4.
„ smoking, 610.
Geography, 201, 256-259, 344.
Geology, 260-264.
Geomancy, 265-267, 425, 516.
Geometrical patterns, 32.
German concessions, 634.
„ consumption of tea, 597.
„ stamps, 560.
„ treaties, 631.
„ zone of influence, 635.
Germany, and Germans in China, 158, 249, 257, 625.
„ Chinese in, 129 293.
Ghengis Khan, 354, 355.
Gingals, 38, 41.
Ginger, 75, 267-268.
Ginseng, 268-269.
Girdle of China, 260.
Giquel, 160.
Girls, 8-12, 69-72, 111-114, 202, 205, 296-298, 359-365, 387-388, 400, 522, 653-658.
Girls' names, 400.
Glasses, 177.
Go-betweens, 69, 70, 71, 72, 532, 617.
Goats, 440.
Goddess of Mercy, 99, 101.
„ „ Silk, 523.
Goddesses, 11, 12, 207.
Godowns, 31.
Gods, 11, 12, 107, 553, 580, 581.
Gold fish, 255, 666.
„ Incrustations on, 97.
Golden eagles trained for the chase, 664.
„ Isles of the Blest, 578.
„ lilies, 204, 654.
„ Mirror of the Medical Practice, 643, 644, 645.
Gongs, 41, 186, 361, 393, 394, 572, 609.
Goorkhas, 292.
Gordon, General, 45, 160, 293, 550.
Gossiping, 24, 654.
Government, 237, 270-273, 325, 327, 405, 524.
„ encouraging vaccination, 648, 651.
Grains, The Five, 412.
Grammar, 315.
Granite, 30, 33, 36, 261, 262, 263, 264.
Grant, General, 222.
Grapes, 253.

Grass-cutters, 657.
Grass-hand, 660.
Grasshoppers, 303. 323.
Graves, 153, 612-613.
Great Britain's consumption of tea, 588, 593, 594, 596, 597, 624, 627, 628.
Greek art, 51, 96.
„ decorative design, 96.
„ drama, 603, 604.
Green porcelain, 482, 483, 485, 489.
„ room, 601.
„ standard, 40.
„ tea, 587, 588, 589, 591, 592.
Grenada, Chinese in, 119.
Grey is mourning, 616.
Grits, 262.
Grosvenor, Mr., 438.
Grubs, Silkworm, 244.
Guards for the Palace, 39.
Guava, 253.
Guests, 215, 218, 219.
Guitar, 394.
Gulfs, 259. 635.
Gums, 625.
Gunboats, 404, 406
Gymnastic exercises, 24, 228.

H

Há dynasty, 116, 279.
Habitations of the poor, 32.
Hades, 577.
Hainan, 5,124, 193, 257, 340, 598, 640, 662, 664.
Hainanese, Books for learning, 88, 173.
Haiphong, Chinese in, 121.
Hair, 6, 190, 192, 274, 615, 616.
„ presses, 305.
Hakka, Books for learning, 88, 89.
Hakkas, 124, 167, 170, 171, 172, 173, 190, 192, 273-276, 298.
Halberds, 36, 37.
Hall, Reception, 31.
Ham, 650.
Hamburg, 611.
Hammer oyster, 666.
Handing things, 217.
Handling articles, 217, 614.
Hán dynasties, 105, 115, 283, 294, 306, 316, 320, 326, 342, 578.
Hán jin, 115, 283.
Hangchow, 81, 84, 105, 379, 632.
Hankan, 52.
Hankow, 41, 142, 298, 407, 563.
„ 591, 626, 631, 632, 634, 635.
„ and Canton Railway, 510.
Hankow Railway, 506, 508, 509, 510.
Hanlin, 226, 498.
„ College, 226.
Hán Man Kung, or Hán Yü, 465-466, 468.
Harrow, 17.
Hart, Sir Robert, 158, 160, 161, 162, 493.
Hats, 64, 190, 191, 213, 216, 274, 614.
Haú-luk, 498.
Havana tobacco, 611.
Hawaii, Chinese in, 120, 129.
Hawthorn pattern, 490.
Headcloths, 190.
Heaven and earth, Worship of, 95, 513, 553, 582.
Heavens, Distance of the, 570.
Hebrew, 307.
Hehlung Kiang, 598.
Height of Chinese, 130, 132, 133.
Hell, 580.
Hemp, 624.
Henniken, Major von, 160.
Heroes and deceased men, Worship of, 553, 581, 582.
Hia dynasty 279.
Hides, 624.
Hien Fung, 292. 293.
Hieroglyphics, 658, 659.
High, Ascending on, 23.
Hillside land, 600.
Hindustanee, 421.
Historical plays, 602.
History, 24, 86, 197-198, 276-294, 342. 343, 344.
Ho Sín Kwú, 78.
Hoang Tsuan, 53
Hoe, 17.
Hokaú, 630, 631.
Hokkien, 192.
Hoklo, 295.
„ speech, 172, 295.
Honan, 277, 279, 281, 306, 415, 508.
Honesty, 619.
Hongkew, 634.
Hongkong, 143, 155, 183, 190, 192, 193, 203, 223, 230, 239, 249, 251, 262, 263, 266, 268, 274, 288, 295, 307, 308, 333, 336, 341, 376, 406, 407, 433, 434, 446, 447, 448, 449, 450, 451, 452, 454, 455, 531, 532, 560, 561, 601, 604, 606, 611, 621, 635, 640, 641, 652, 662, 665.
Hongkong dollar, 156.
„ Flora of, 92.

Hongkong Government Vaccine Institute, 652.
„ stamps, 560, 561.
Hông Shán, 239.
Hongs, 31.
Honorary distinction, 159-163.
Honour, Place of, 215.
Hookah, 609, 610.
Horseback, Permitted to ride on, 161, 162.
Horses, 663.
Hospitals, 376, 377, 649, 650, 651.
Hosts, 215, 218, 219.
Hot water cloth, 218.
Hour, Chinese, 608.
Houses, 29, 30, 31, 32, 34, 80, 106, 323, 660.
„ Paper, 27.
'How do you do?' in Chinese, 614.
Hukwong, or Hunan and Hupeh, 6, 103, 259, 268, 310, 508, 510, 593, 598, 629, 630, 632.
Hung League, 548, 558.
Hung Saú-t'sün, 549.
„ Wú, 67, 105, 289, 365.
Hungarians in China, 158.
Huns, 353, 381, 382.
Husbandman's song, 461.
Hwang-ti, 7, 278, 391, 474, 658.
Hyson, 585.

I

Ibn Batuta, 79, 153.
Ichang, 563, 629, 632.
Iconoclastic persecutions, 96.
Idolatry, 576, 581, 582, 680.
Ignorance, 516, 517.
Ili, 257, 471.
Iltis, Officers of, 160.
Images, 26, 107, 146, 147.
Imitative symbols, 658-659.
„ words, 318.
Immortality, Elixir of, 572, 576, 578, 579, 582.
Imperial Library, 345.
„ Manufactory of Porcelain, 476, 477, 478, 479.
Incense sticks, 64, 74, 551, 553 643.
Indefiniteness of the Chinese, 608.
Index Expurgatorius, 345.
India, 308, 320, 337, 413, 454, 603, 605, 620, 623.
India Chinese in, 117, 118, 120, 121, 620.
Indian art, 51, 478.
„ language, 434.
„ opium, 621, 622.
„ tea, 584, 585, 589, 590, 591, 592, 593, 594, 595, 596, 597.
Industry, 133.
Infanticide, 17, 238, 296-298, 391, 565.
Inheritance of property, 599.
Initiation of Triads, 551-555.
Ink, 50.
Inner Apartments, 655.
Inoculation, 641-645, 647.
Insanitation, 144, 153, 442, 445, 446, 455.
Inscriptions on fans, 23, 233, 236.
Insects, 35, 103, 298-304, 453, 666.
Insignia of rank, 358.
Inspector General of Customs, 157, 158, 160, 161, 162, 493.
Instructor of the Emperior, 163.
Instruments of music, 392, 394.
„ „ torture, 618.
Intellect, Seat of, in the stomach, 614.
Intercalary month, 607, 608.
Interjectional element in the language, 318.
Internal trade, 619, 620, 629.
Introduction of Buddhism, 97, 284.
„ „ inoculation, 641, 642, 643.
„ „ inoculation into the West, 641, 642, 643.
„ „ tobacco, 611.
„ „ „ into America, 611.
„ „ vaccination, 641-653.
„ „ western art, 54, 56.
„ „ writing, 658.
Invention of printing, 500.
„ „ writing, 658-659.
Inventions, Adoption of foreign, 608.
Ireland, Snakes in, 606, 607.
Iron, 63, 610.
Iron-capped Princes, 410.
Ironclads, 402, 406.
Ironworks, 506.
Irregulars, 40.
Irrigation, Methods of, 15.
Islands, 257, 258.
Italian, 158, 249, 250.
Ivory carving, 106, 107.

J

Jackets, 112, 186-189, 191, 274, 295, 387, 615.
Jackfruit, 253.
Jade, 304-306, 615.
Jakutsh, 648.
Jamaica, Chinese in, 119.
Japan and Japanese, 6, 257, 290, 307, 310, 320, 594, 608, 625, 637.
Japan, Chinese in, 126.
Japanese concessions, or settlements, 632, 634, 635.
„ cotton goods, 623.
„ dollar, 156.
„ in China, 249.
„ matches, 627.
„ stamps, 560.
„ tea, 589.
„ tobacco, 610.
„ treaties, 632.
„ war, 402.
Jasmines, 589.
Java, Chinese in, 125.
„ Tea in, 589, 590.
Jay, 665.
Jealousies of polygamy, 365, 656.
Jeering at women, 654.
Jehovah, Name of, 575.
Jekutzh. 648.
Jelebu, Chinese in, 124.
Jesuits, 56, 290, 292, 346, 372-375, 575.
Jewellery, 305.
Jews, 306, 307.
Jinrickshas, 307-308.
Johore, Chinese in, 124.
„ Tea in, 590.
Joss paper, 59.
Journals, 59, 60, 83, 84, 85.
Ju porcelain, 477.
Judges, 333, 334.
Jugglers, 24, 578, 579.
Junks, 78, 79, 117, 118, 122, 402, 406, 425.
Justice, Poetical, 603.

K

Kaempfer, 268.
Kaifung-fú, 105, 306, 307.
Kaiping and Taku Railway, 504, 505.
Kamchatkan consumption of tea, 597.
Kamshuk, 630.
Kang-hi, 97, 174, 229, 291, 313, 318, 373, 392, 413, 483, 487, 488, 489.
Kangra Valley tea, 595.
Kangs, 650.
Kansuh, 379, 415.
Kaolin, 476, 477.
Karakorum, 306.
Kaulung, 183, 452, 635.
Keeping step, 616.
„ time, 606.
Kerosene, 623, 626, 627.
Kerr, Dr., 651.
Khitai, 115.
Khitans, 115, 355, 382.
Khotan, 304, 305.
Kia King, 292.
Kia Yi, 460, 587.
Kiakhta, 648.
Kiang Chow, 629.
Kiangnam, 123, 256, 647.
Kiangsi, 103, 262, 268, 273, 604, 630, 647.
Kiangsu, 261, 262, 415, 472, 528, 631, 632.
Kiang Tao-yin, 52.
Kiaochow, 293, 635.
Kidnapping, 10.
Kieh Kwei, 279.
Kien Lung, 292, 313, 392, 473, 488-491.
Kien porcelain, 477.
Kimberley, Chinese in, 120.
Kin dynasty, 603.
King-crabs, 666.
Kingfishers' feathers, 360, 664.
King Hao, 53.
„ of the Beggars, 365.
King-teh-chin, 476, 478, 626.
Kins, 287, 354, 383.
Kiosks, 255.
Kirin, 415.
Kitah, 115.
Kitasato, 450.
Kites, 24, 59, 308-310, 522, 616.
Kiúkiang, 146, 563, 596, 626, 627, 631.
Knickerbockers, 187.
Knotted strings for recording events, 355.
Ko Yan, 479.
Kokonor, 257, 663.
Ko-lo-wui, 558, 559.
Kou-mín-yöng, 497.
Kongmun, 630.
Kowlung, 183, 452, 635
Kow Shing, 160.
Kowtow, 62.

Koxinga, 291, 410, 663, 664.
Kuan porcelain, 479.
Kublai Khan, 68, 87, 97, 106, 256, 287, 288, 289.
Kucheng massacre, 559.
Kulangsu, 262.
Kwang-chau-wan, 456, 635.
Kwang-si, 5, 6, 140, 171, 172, 239, 262, 273, 311, 507, 604, 631, 632.
Kwong Sui, 229, 293, 607.
Kwangtung, 5, 6, 103, 123, 140, 170, 259, 262, 267, 273, 274, 284, 292, 295, 344, 507, 604, 629, 641, 647.
Kweichow, 5, 6, 262, 415, 472, 569.
Kwong-chaú-wan, 456, 635.

L

L. L. D., 225.
Labourers, 188.
Labuan, Chinese in, 125.
Lacquer, 310-314, 523.
Ladies, 24.
„ smoking, 610, 616.
Lakes, 258, 261.
Lances, 41.
Lancet, 650, 652.
Land forces, 39, 40.
„ formed from the sea, 260, 261.
„ tax, 599, 600.
Landscapes, 47, 49, 52, 53, 54, 57, 66, 233, 422.
Langson-Lungchow Railway, 507.
Language, 5, 6, 87, 88-91, 197, 273, 295, 314-322.
Lao-tsz, 281, 572-583.
Lark, 322-324, 664-665.
Laughing when death is mentioned, 614.
Laureate, 226.
Law, 29, 284, 288, 324-334, 534, 535, 545, 547, 555.
Laws of the Universe, 582.
Lawyers, 333.
Lay, 158.
Le, 5.
Leather, 624.
Leave, Getting, 617.
Leaves, 77, 78.
Leeward Islands, Chinese in, 119.
Left the seat of honour, 614.
Legendary history, 277.
Leggings, 187, 188, 210.
Lepers and Leprosy, 173, 244, 334-339, 651, 652.
Letter writing 200, 201.
Letters of credit, 67.
Li, 155.
Li Cheng, 52, 54.
Li Cheng-ho, 52.
Li Hung-chang, 161.
Li Kin Kü Sze, 55.
Li Kwai, 326.
Li Lung-yen, 57.
Li Tai-pò, 349, 461-464.
Li Ti, 54.
Li Tsien, 52.
Lice, 304.
Lichi, 251.
Licius, or Lieh-tsz, 429, 577.
Lictors, 333.
Lien Chow, 444.
Life for a life, 334.
„ of little account, 565, 566.
„ placid, 606.
„ Saving of, 565.
Light and shade, 47, 54.
Lighthouses, 157, 340-341.
Lilies, 242.
Literature, 53, 86, 116, 200, 283, 341-351, 380, 656.
„ God of, 107, 581.
Liturgies, 580.
Liu Liang, 55.
Loan, Money, Associations, 536-548.
Local Constabutary, 40.
„ Post Offices, 460, 493, 561, 563, 564.
Lodges, 550-555, 557.
Loess formation, 261.
Loin cloth, 188.
Lolo, 443.
London, 626, 627, 629.
„ Chinese in, 128.
Looms, 528.
Loquat, 251.
Lotteries, 495, 496.
Lotus, 242, 254.
Love, 603.
Love letters, 654.
Lü Ki, 55.
Lu-chi-kou, 630.
Lucky days, 644.
Lung-chow, 630, 631.
Lung ch'üan-yan, 479.
Lung Ngáu, 251.
Lutes, 394.
Luzon, 609.

M

M. A., 225.
Ma Kon, 54.
Ma Twan-lin, 344.

Ma Yuen, 54.
Macanese, 223.
Macao, 72, 84, 142, 143, 190, 192, 223, 240, 249, 251, 308, 341, 406, 407, 452, 564, 606, 635, 641, 643, 665.
„ postage stamps, 564.
Macartney, Sir H., 163.
Mace, 155, 561, 562.
Machin, 115.
Machinery for tea, 590, 591, 595, 596.
Made in Germany, 625.
Magenta dye, 625.
Magic, 265, 516, 578, 580, 582.
„ sword, 581.
Magicians, 578.
Magistracy, 600.
Magnolias, 242.
Malacca, Chinese in, 122, 123.
Malaria, 303, 304.
Malay, 431.
Malaysia, Chinese in, 122, 123.
Malwa, 622.
Mammalia, 662-664.
Man the beast of burden, 617, 620.
Manchester goods, 623.
Manchu, 39, 269, 287, 291, 292, 293, 294, 326, 352-355, 503, 553.
„ language, 319, 355-357, 386.
Manchuria, 257, 259, 268, 269, 293, 471, 525, 526, 597, 605, 662, 663.
Manchurian railways, 511, 512.
Mandalay, Chinese in, 121.
Mandarin, 204, 216, 219, 220, 222, 273, 293, 357-359, 517, 518.
„ Books for learning, 89.
„ duck, 359, 665.
„ language, 105, 106, 167, 169-170, 173, 174, 175, 317, 359.
„ orange, 359.
„ porcelain, 491.
Man-tsz, 5, 6, 153, 502.
Mang-hao, 631.
Mango, 253.
Manila cigars, 611, 612.
Manipur, Tea in, 595.
Manuring, 15, 19.
Maoris, Comsumption of tea amongst, 596.
Maps on fans, 234.
Marco Polo, 68, 79, 87, 100, 105, 153, 155, 181, 256, 257, 288, 372, 474.
Marine forces, 40, 402-406.
Maritime trade, 619-629.
Marks on porcelain, 492.
Marriage, 69-72, 78, 114, 239, 359-365, 386, 393, 473, 532, 533, 535, 536, 564, 565, 617, 653-658.
„ name, 396, 397.
„ The Three Covenants and Six Ceremonies of, 70.
Marseilles, 626.
Martial law, 46.
Marts, 259, 412.
Mass, 389, 577.
Matches, 627.
Matchlocks, 38, 41.
Mathematics, 203, 204, 229, 346.
Matheson, 160.
Mats and matting, 64, 624, 628.
Matsheds, 32, 63, 388, 600.
Mauritius, Chinese in, 120.
Meadow land, Absence of, 20, 92.
Meals, 218, 219, 245, 246, 247.
Measures, 65.
Medals, 159, 160.
Medical works, 341, 345, 346, 643.
Medicine, 65, 177, 178, 268, 416.
„ and Disease, Gods of, 581.
Melon seeds, 601.
Memory, 133.
Men of war, 402-406,
Mencius, 270, 278, 281, 402, 410, 429.
Mendicants, 365-369.
Mengtze, 415, 443, 444, 631, 633.
Mental characteristics, 133, 135.
Menu of Chinese dinner, 247.
Mercantile honesty, 135, 619.
Metals, 264, 412, 571.
Metaphoric symbols aud combinations, 659.
Metempsychosis, 565.
Methodical, 619.
Mexican dollar, 155.
Mexico, 306.
„ Chinese in, 120.
„ Tea in, 590
Miau-tsz, 5, 6, 7, 267, 292, 502.
Mice, 243, 244, 663.
Micius, 429.
Middle Flowery Kingdom, 116.
„ Kingdom, 61, 115.
Midwife, 74.
Mih-tsz or Micius, 429.
Mileage of coast, 257.
„ „ telegraph, 589.
Milfoil, 428.
Military, 39-46, 358.
„ examinations, 44-45, 228.

Military officers, 43, 44, 45, 46, 228, 229, 358.
Milk-name, 397.
„ of the buffalo, 103.
Millet, 515.
Milne 375.
Minerals, 264. 610.
Ming, 36, 55, 56, 68, 105, 256, 275, 282, 289, 290, 291, 294, 317, 326, 347, 365, 373, 383, 413, 475, 481, 536, 552, 609.
„ porcelain, 480-483.
Minto, 156, 293.
Miracle plays, 604.
Missions and missionaries, 164, 202, 203, 274, 295, 370-378, 408, 649, 650, 652.
„ Protestant, 26, 274, 295, 408.
„ Roman Catholic, 26, 372-375.
Modern music, 392.
Modes of expressing time, 609.
Modesty, 193.
Mohammedan, 26, 36, 116, 286, 293, 307, 379-381, 413, 440, 603, 607.
„ literature, 380.
Mohammed's uncle, 379, 380.
Monasteries, 54, 100, 581, 589.
Money, 67-69, 154-156.
„ Loan Associations, 536-548.
„ scales, 155.
Mongol dynasty, 54, 55, 69, 97, 117, 118, 275, 287-289.
„ language, 384-386.
Mongolia, 257, 319, 621, 663.
Mongolian, The, Family, 129.
„ lark, 323.
„ soldiery, 39.
Mongols, 294, 317, 353, 356, 381-384, 502, 648, 664.
„ Characteristics and customs of, 383-384.
Monkeys, 453, 662.
Monsoons, 91, 118.
Monte Video, 306.
Moon, 553, 570, 571, 572, 607, 608.
„ cakes, 23, 571.
„ feasts, 23, 186, 571.
Morality, 134, 137, 580.
Morphia, 419, 421, 622.
Morra, 250.
Morrison, Dr., 374, 375.
Mortality from inoculation, 643.
Mortgage and mortgagee, 600.
Mosques, 380.
Mosquito, 137, 282, 303, 304.
Moths, 299, 302.
Mountains, 258.
„ Worship of, 95, 582.
Mourning, 9, 11, 386-391, 535, 553, 616.
Moustache, 615.
Mulberry, 91, 524.
Mules, 663.
Municipal Council, Shanghai, 563.
Municipalities at Treaty Ports, 563.
Mural decorations, 49, 50, 184.
Murder, 22, 24, 114, 239, 391-396, 602, 603, 604.
Mushrooms, 650.
Music, 391-396, 654.
Musical instruments, 394, 395.
Mutton, 247, 383, 650.
Mutual responsibility, 271.
Muzzle loaders, 41.
Mysore, Chinese in, 120, 121.
Mystery plays, 600.
Mythological period, 276. 277, 294.
Myths, 513.

N

Nakedness, 130.
Names, 113, 114-116, 220, 396-402, 617.
„ for China, 114-116.
„ „ God, 373, 374, 581.
„ „ tea, 583, 585, 586.
Nankeen, 150.
Nanking, 36, 105, 106, 141, 289, 307, 365, 405, 423, 425, 426, 549, 630.
„ pagoda, 36, 423, 425, 426.
„ porcelain tower, 36, 423, 425, 426.
„ Treaty of, 376, 629.
Nanning, 507, 632.
Narcissus, 241.
Natal, Tea in, 590.
National Bank, 67.
Native opium, 622.
Natural Philosophy, 572.
„ Science, Rudiments of, 265.
Nature, Love of, 242, 457.
„ sounds, 318.
„ The Three Powers of, 411.
„ The Worship of, 95, 457, 513, 580, 582.
Naval Colleges, 405.
„ Offiers, 44.
Navy, 79, 293, 402-406.
Needles, 627.
Negri Sembilan, Chinese in, 124.

Nestorian Monument, 370-371.
Nestorians, 100, 285. 356, 370-372.
Netherlands India, Chinese in, 129.
New Guinea, Chinese in, 128, 129.
„ South Wales, Chinese in, 128.
„ Year, 114, 186, 213, 239, 241, 607.
„ Zealand, 306.
„ „ Chinese in, 128.
Newchwang, 141, 340, 505, 512, 625, 629, 634.
Newspapers, 377, 406-408.
Ng Sam-kwai, 291.
Ngan-ching, 630.
Ngan Hwui, 53, 57.
Nganwhui, or Anhwei, 262, 415, 569, 629, 630, 666.
Ngaú-p'áí, 498.
Nickel, 610.
Nicknames, 398.
Ningpo, 84, 107, 141, 167, 173, 622, 629, 630, 643, 651.
„ Books for learning, 89.
„ carving, 107.
„ lacquer, 312.
Nobility, 409-410, 618.
Noise, 238.
Noises, Disagreeable, 215.
Nom de plume, 402.
North America, 624.
„ of China, 143, 297, 298, 520, 527, 620, 662, 663.
„ River, 604.
Northern Buddhism, 98.
„ fleet, 293, 402, 404, 405.
„ Mandarin, 106.
„ School of Painting, 52, 53, 54.
„ Squadron, 402, 404.
„ Sung, 285.
Norway, Tonnage of, to China, 625.
Norwegians in China, 158, 249.
Notches in sticks for recording events, 355.
Novels, 347, 348, 655.
Number of Chinese vaccinated, 645, 646, 647, 648, 649, 650, 651, 652.
„ „ foreigners in China, 248, 249.
Numerical Categories, 197, 411-413.

O

Oak, 525, 527.
Oars, 616.
Oaths, 213, 333.
„ of Triads, 553, 554.
Obscenity, 212, 213, 654,
Observatory, 97.
Ochotzk, 648.
Odoric, Friar, 147.
Offerings to the dead, 27.
Officers and Officials, 41, 357-359, 498, 615, 617, 619.
Official calls, 219, 220, 393.
„ mourning, 388.
„ name, 397, 398.
„ rank, 615.
„ religion, 95.
„ residences, 34.
Oils, 624.
Old age, 130.
Old Boy, The, 574.
Olea fragrans, 589.
Olive seeds, 106, 108.
Onfa tea trade, 593.
Open doors, 293, 294.
Opera, 602.
Opium, 413-420, 427, 517, 568, 569, 570, 650.
„ pills, 421, 621, 622.
Opposition to railways, 504, 505, 506, 507.
Orange-pips, Guessing the number of, 496, 497.
Oranges, 91, 251, 359, 496, 589.
Orders of Merit, 159, 160.
Organ, 394.
Origin of the Chinese, 4, 256.
Ornaments and Ornamentation, 29, 32, 274, 305, 660, 661.
Otters, 663.
Ouan Mo-kie, 53.
Outdoor pursuits for women, 657.
„ sports, 23, 24, 25.
Outings, 22, 23, 58, 59.

P

Pacific, 636.
Paddy, 511.
Pagoda, 36, 380, 421-426.
Pahang, Chinese in, 125.
P'áí-kaú, 498.
Painters, 47-58, 66.
Painting, 47-58, 66.
Pakhoi, 444, 445, 629, 631.
„ Railways, 507, 508.
Pák-kop-piú, 496.
Palace, 62.
Paleozoic rocks, 262.

Palm leaf, 232.
„ „ fans, 232.
Pangolin, 664.
Pantomime. 602.
Paper, 50, 65, 500, 501.
„ notes, 155.
„ storks, 388.
Parasites, 113, 303.
Parental authority, 236-238, 327, 532, 534, 535.
„ Government, 270.
Passports, 634.
Pasteur system, 529.
Pasture land, Absence of, 20, 92.
Patience, 106, 133, 206, 610.
Patna opium, 622.
Patriarchal Government, 270.
Patrick, St., 606.
Pawnshops, 206, 426-428.
Pawn tickets, 428.
Pay of soldiers, 43.
Peaceableness, 133.
Peaceful, 516.
Peaches, 241, 252.
Peacock feather, 161, 615.
Peak in Hongkong, 143, 636.
Pear, 253.
Pearl River, 262.
Pearson Dr., 645-648.
Pechili, 261.
„ Gulf of, 635.
Pecoe, or Pekoe, 585, 591.
Peculations, 43.
Pedlers, 205.
Peiho, 260.
Peking, 97, 106, 141, 150, 166, 180, 226, 259, 288. 379, 597, 620, 629, 631, 632, 635, 641, 647, 648, 649.
„ Canton Railway, 506, 509, 510.
„ Gazette, 407, 408.
„ Tientsin Railway, 510.
Pekingese, Books for learning, 89.
Pen, 65.
Pên ts'ao and botanical works, 49, 92, 94.
Penal code, 284, 325.
Penang, 621.
Peony, 242. 243.
Perak, Chinese in, 124.
Periodicals, 406-408.
Persecutions of Buddhism, 96, 101, 371, 372.
„ „ the Nestorians, 371, 372.
Persections of the Roman Catholics, 374.
Perseverance, 133, 206.
Persia, 285, 320.
Persian Art, 97, 491.
„ opium, 621, 622.
Persimmons, 253.
Perspective, Chinese, 47, 57, 106.
Peru, Chinese in, 120.
Pescadores, 598.
Pese, 507.
Petticoats, 187, 204.
Pheasants, 521, 624, 665.
Philippines, 611, 645.
„ Chinese in, 120.
„ Tea in the, 589.
Philology, 87, 314-322.
Philosopher's stone, 578, 579, 582.
Philosophy, 144, 145, 146, 197, 265, 342, 345, 428-430, 571, 572-583.
Phonetic, 659.
Physical Characteristics, 129-133, 144.
Picking tea, 585, 586.
Picnics, 255.
Pictures, 47-58.
Pidgin English, 430-432.
Piece goods, 650, 651.
Pigeons, 452.
Pigments, 50.
Pigs, 663.
Pigs' wash, 657.
Pikes, 36, 37.
Pinafore, 188.
Pineapple, 253.
Ping Wong, 280.
Pins, 305.
Pipes, 65, 609, 610, 611.
„ Opium, 65, 513.
Piracies, 627.
Pirates, 292.
Pi-se, 478.
Pith flowers, 243.
Plague, 304, 432-457.
Plains, 258, 260, 261, 471, 472.
Planets, The Five, 571.
Plantains, 251.
Plantations, Tea, 585.
Plays, 317, 601, 602, 603.
Pliny, 344.
Ploughing, Emperor and Officers, 13.
Plum, 241, 253.
Poe, E. A., 460.
Poetry, 66, 86, 457-470, 579, 603, 655, 660.
Poets, 66, 457-470.
Polite enquiries, 215, 614, 654.

Politeness, 133, 134, 212-222, 369.
Political geography, 259.
Polygamy, 364, 365, 473, 564.
Polygnotus, 57.
Polytheism, Buddhistic and other, 99, 574.
Pomegranite, 254.
Porcupine, 664.
Pools, 254.
Pope of Taonism, 581.
Popped rice, 515.
Poppy, Cultivation of, 14, 413, 414, 415.
Population, 470-473, 632, 662.
Porcelain, 87, 182, 183, 184, 473-492, 523, 661.
„ Tower in Nanking, 105, 481.
Pork, 243, 245, 247, 363, 650, 663.
Porpoise, 664.
Port Arthur, 41, 293, 626, 635.
Porto Rico, Chinese in, 119.
Portraits, 54.
Ports of call, 630, 634.
Portuguese, 125, 223, 248, 249, 251, 290, 292, 406, 431, 473, 611, 645.
„ colony, 635.
„ in China, 643.
Possession by demons, 163-165.
Possessions of foreign nations in China, 635.
Postage, 492-494.
„ stamps, 493, 494, 560-564.
Post cards, 561, 563, 564.
„ offices, 492-494, 561.
Posts, 157, 158, 492-494.
Posthumous adoption, 9.
„ name, 398, 401.
„ titles, 162, 163, 409, 410.
Potsz, 494, 495.
Pottery, 473, 474.
Poultry, 430, 665.
Poverty, 297.
Powers of Nature, The Three, 411.
Poyang, 258.
Prayer Books, 580.
Precious stones, 264, 286.
Prefectures, 259, 413.
Preparation of tobacco, 610-612.
Presents, 70, 77, 158, 214.
Priests, 101, 371, 374, 394, 577, 579, 580, 647.
Primitive man, 499.
Primordial Essences, The Five, 111.
Prince, The Venerable, 574.
Principles of government, 270.
Printing, 287, 317, 375, 376, 377, 408, 499-501.
Prisoners, 230, 231, 327, 328, 618.
Prisons, 327, 328, 619.
Privet, 255.
Processions, 184, 205, 239, 360, 361, 390, 391, 393.
Proclamations, 617.
Progress, 608, 609.
Promissory notes, 67.
Promontories, 259, 261.
Promotion of officials, 498.
Proprieties, 212-222, 653.
Prostitutes, 533.
Prostitution, 473, 533, 535, 654, 655.
Protestants, 26, 375-378.
Proverbs, 501-502, 656.
Provinces, 257, 258, 259, 272, 282.
Provincial Army, 40.
Provisions, 626.
Proxy, Marriage by, 364.
Prudery, 655.
Pseudo-adoption, 10, 11.
Public buildings, 33, 282.
„ opinion, 270.
„ speaker, 235.
„ worship, 579.
Pulse, 177-178.
Pumelo, 253.
Punishments, 26, 325, 328, 332.
Pure Ones, The Three, 580, 581.
Purse, 188, 204.
Pwan-Ku, 277.

Q

Quakers, 603.
Quail, 521.
Quarrels, 570.
Queen's College, Hongkong, 223.
Queensland, Chinese in, 127.
Queue, 189, 217, 387, 552.
„ Cutting off, 552.

R

Race, 502-503.
Radicals or Key words, 615.
Railways, 174, 267, 293, 503-513, 521, 587.
Rain-coats, 64.
Rain-fall, 141, 142, 143.
Rake, 64, 191.
Rangoon, Chinese in, 121.
Rats, 243, 244, 438, 449, 450, 452, 453, 663.

Rattan, 600.
Raven, 460.
Reading, 90, 91, 202, 654.
Rebellions, 276, 292, 293, 380, 440, 471, 620, 627.
Rebels, 41.
Receipts, Chinese, 247, 248.
Reclamation of land, 600.
Record Office for land, 600.
Red the festive colour, 193, 616.
Regatta, 22.
Regent's Sword, 635
Registry of land, 600.
Reign name, 401. 607.
Religion, 25-29, 50, 85, 97-102, 107, 108, 144-147, 309, 345, 513-514, 572-583, 600, 603.
Renaissance of Buddhism, 55.
Rendition, 230.
Respect for age, 134, 136, 213, 214.
„ „ writing, 661, 662.
Responsibility, Mutual, 271.
Resurrection, 572.
Returns for trade for 1898, 620.
Revenge, 566, 567.
Revenue, 158, 599, 620, 621.
„ cutter, 609.
Rice, 245, 514-515.
„ birds, 628.
„ fields, 18, 514, 515, 599, 612.
Ricci, 372.
Rifles, 38.
Right of way, 213, 214.
Rings, 305.
Riots, 515-520, 558, 559, 598.
Ritual music, 393.
River Steamers, American, 493.
Riverine ports, 141, 631.
Rivers, 78, 80, 249, 258, 260, 261, 262, 263, 426, 520, 604, 619.
Roads, 278, 282, 283, 520-521.
Robbers, 428.
Robes, 187, 188, 191, 204, 205, 206, 233, 386, 602.
Rocher, M., 439, 440, 441, 442, 443, 615, 616.
Rock-dwellings, 35.
Rock-work, 242, 254, 255.
Rodents, 663.
Roman Catholics, 26, 99, 100, 101, 372-375.
„ Empire, Trade with the, 620.
„ dramatists, 603.
„ merchants, 248, 284.
„ missions, 372-375.
Romans, 250, 284, 331.
Roofs, 29-35.
Rosecapple, 254.
Rose-coloured porcelain, 484, 490.
Roses, 242, 589.
Rouge, 149, 625.
Ruination of the tea trade, The causes of the, 626.
Ruins, 35.
Rule of road, 213, 214.
Rules for inoculation, 643, 644, 645.
„ for vaccination, 650.
Ruminants, 663.
Running hand, 660.
Russia and Russians, 115, 158, 249, 257, 293, 648.
Russian concessions, 634.
„ consumption of tea, 594, 597.
„ kerosene, 623, 627.
„ system of Railways, 507, 511, 512.
„ Treaties, 631.

S

Sable skins, 162.
Sackcloth, 386, 388.
Sacred Edicts, 345.
„ music, 392-394
Sacrificial vessels, 95.
Sagacious, 619.
Sages, 144-147, 278, 574, 575.
Sainam, 628.
Sám Hòp Wúi, 548-559.
Sampan, 64, 657.
Samsah, 632.
Samshu, 624.
Samshui, 630.
San Kwok Chi, 347.
San Ning, 455.
Sandal wood carving, 167.
Sandals, 189.
Sandstone, 261, 262, 264, 488.
Sandwich Islands, 120.
Sang-de-bœuf, 484, 488, 489, 491.
Sanitary science, and want of Sanitation, 425, 433, 434, 435, 442, 445, 446, 447, 448.
Sanscrit, 98, 317, 320, 348, 421.
Santu, 632,
Santuao, 630.
Sap, Irritating Nature of, 310.
Saw, 617.
Scaffolding, 63.
Scarification, 8.
Scarlet fever, 647.
Scavengers, 657, 664.
Sceptics, 305.

Schaal, Adam, 373.
Scholarly stoop, 224.
School boys, 1, 197-202, 235.
„ name, 396, 397.
Schools, 198, 199, 200, 201, 202, 212, 376.
Sciences, 345, 347.
Scripts, The Six, 317, 659, 660.
Scrolls, 49, 660.
Scutage, 599.
Sea air bad for tea, 587.
„ board, 78.
Seas, 259.
Seal characters, 661.
Seamstresses, 657.
Season for typhoons, 639.
Seaweed, 625.
Secondary wives, 72, 176, 364, 535, 564, 653-658.
Secret societies, 65, 136, 140, 548-560.
Sedan-chairs, 24, 62, 64, 71, 162, 360, 361, 363, 654, 657.
„ Imperial, 62.
Seeing into the earth, 516.
Selangor, Chinese in, 124.
Self-denial, Instances of, 237.
Selling girls and women into slavery, 531, 532, 533, 534, 535.
Semi-nudity, 193, 216.
Seres, 115, 116,
Servants, 217, 218, 219, 530-536, 617, 657.
Servia, Tea in, 590.
Servitude of women in China, 617, 653-658.
Sesamum seed, 626.
Settlements, 632, 634, 635.
Sewing, 654.
Sexagenary cycle, 159.
Shakspere, 344.
Sha-shih, 630.
Shaking hands, 217, 614.
Shamien, 634.
Shang dynasty, 95, 280.
Shanghai, 84, 89, 141, 152, 153, 157, 166, 167, 173, 223, 261, 307, 387, 406, 407, 420, 504, 560, 563, 605, 622, 627, 629, 630, 631, 632, 634, 650.
„ Books for learning, 89.
„ flotilla, 404.
„ fowls, 665.
„ postage stamps, 563.
Shanhaikwan, 415, 632.
Shansi, 194, 264, 281, 297, 415, 508, 521, 641, 643.
Shanties, 32.
Shantung, 105, 263, 278, 281, 337, 415, 472.
„ Railway, 508, 510.
Shap-tsai, 498.
Shark, 665.
Sharks' fins, 245, 247, 248.
Shashi and Shashih, 630, 632, 633, 635.
Shaving, 287, 383, 615.
„ child's head, 75, 76, 113.
Shawls, 205.
Sheds, 32, 600.
Sheep, 440.
Shêng, 394.
Shensi, 256, 379.
Shi King, 459.
Shin Nung, 14, 278.
Shing-kún-t'ò, 498.
Shiuhing, 630.
Shoes, 189, 204, 205, 274, 387, 522, 553, 616, 654.
Shooting, 521,
Shops, 33, 106, 305, 606, 660.
Shorthand, 660.
Shrimps, 650.
Shu King, 261, 280, 315, 523.
Shun, 270, 278, 325, 391, 411, 474.
Shuo-wên, 316.
Shutters, 33.
Shuttlecock 24, 521-523, 616.
Siam, Chinese in, 122.
Siamese in China, 158.
Siberia, Chinese in, 126, 339.
Siberian Railway, 511.
Signboards, 33.
Silesia, 306.
Silk, 205, 523-530, 623, 624, 627.
„ filatures, 529, 624, 627.
„ floss, 205.
„ worms, 233, 302, 523-528, 666.
„ worm grubs, 244.
Silken cord, 567, 568.
Silver, 154-156, 610.
„ fish, 665, 666.
Similarity of all Chinese to the new comer, 130.
Sinæ, 115.
Singan-fu, 105.
Singapore, 621.
„ Chinese in, 123, 124, 308, 621.
Singing, 393, 394.
„ girls, 24.
Sinim, Land of, 116.
Sinologue, 116.
Sitting down, 215.

Siuen Tih, 480, 481.
Skins, 624.
Skirts, 187.
Skull-caps, 216.
Slates, 262.
Slavery, 223, 232, 473, 530-536, 617.
Sleep invented, 277.
Sleeves, 191, 192, 615.
Small-pox, 641-653.
Smokers of opium, 413-419.
Smoking, 601, 609, 616.
Snake skin, 523.
Snakes, 244, 245, 606, 607, 665.
Snipe, 521.
Snuff and mode of taking it, 610.
„ bottles and spoons, 610.
Soap, 625, 626.
Soapstone ware, 108.
Societies, 536-548.
„ Secret, 136, 140, 548-560.
Socks, 189, 616.
Sofa, 255.
Soldiers, 39-46, 517, 602.
Soles of shoes, 616, 628.
Son, 8, 9, 11, 614, 653.
„ of Heaven, 61, 380.
Song birds, 322-324.
Songs, 458, 459, 461, 462, 467.
Soochow, or Suchow, 81, 337, 423, 632, 635, 643.
„ Books for learning, 89.
Soochow-Ningpo Railway, 510.
Sorrows, The Dissipation of, 461.
Soubriquet, 398.
Souchong, 586.
Soufflè porcelain, 487, 488.
Souls, Three, 27.
South America, 624, 645.
„ Australia, Chinese in, 128.
„ Carolina, Tea in, 590.
„ of China, 144, 335, 520, 620, 621, 636, 641, 649, 662.
Southern Buddhism, 78, 99.
„ School of Painting, 52-54.
„ Squadron, 404.
Sovereigns, The Three, 277.
„ The Five, 277.
Spanish, 158, 249.
„ dollars, 155.
Spears, 36, 41, 65.
Spectacle-cases, 204, 206.
„ thrush, 323.
Spectacles, 216.
Spheres of influence, 293, 294, 508.
Spice, 610.
Spices, 625.
Spiders, 666.
Spinning wheel, 525.
Spirits, 163-165, 250, 363.
„ , Calling back the, 178.
„ , Evil, 10, 163-165, 398.
Spiritualism, 354.
Splashed ware, 476, 486.
Sport, 521.
Sports, Outdoor, 23, 521-523.
Squeezes, 327, 566, 567.
Squirrel tails, 625.
Squirrels, 453, 663.
Stage, 600, 601.
„ Low estimation of, 603.
„ properties, 601.
Staking on orange pips, 496, 497.
Stamps, 561-564.
Standard, The Green, 40.
Standing, 214.
Stars, 95, 570, 571, 572, 580.
State slaves, 534.
States, The Three, 284, 316.
Statistics, 175, 176, 335, 408, 416, 423, 470, 568, 569, 570.
„ of Railway, 504, 505.
Steam launches, 81.
Steamers, 79, 118, 493, 630, 632.
Stern-wheel passage boats, 80, 81.
Stink pots, 39.
Stockings, 189
Stomach the seat of the intellect, 614.
Stone, 30, 33, 35, 36, 261, 262, 263, 264, 488, 610.
„ age, 499.
„ axeheads, 499.
„ coolies, 616.
„ musical instruments, 394.
„ Philosopher's, 578, 579, 582.
Stools, 255.
Stopping places for steamers, 630, 634.
Stories, 231.
Straits Settlements, 78, 118, 140, 155, 274, 556-558.
„ „ Chinese in the, 122-125, 295.
„ „ Tea in, 589.
Strange Tales from a Chinese Studio, 348.
Strawbraid, 624, 626, 627.
Streams, Worship of, 95, 582.
Streets, 22, 30, 33, 205, 654.
Strokes in Shuttlecock playing, 522, 523.
Stucco work, 32.
Style, Another, 397.
Styles, Metal, 658.
Su Tung-po, 349, 467, 468, 604.

Su Wu, 461.
Sub-dialects, 168.
Succession to throne, 26, 271.
Sugar, 623, 626.
Sui dynasty, 316.
Suicide, 416, 564-568, 657.
Sumatra, Tea in, 589.
„ Tobacco in, 611.
Sumatran kerosene, 623, 627.
Summer houses, 255.
Summons to Secret Society Meetings, 65, 551.
Sun, 553, 570-572.
Sunday, Want of, 144.
Sung dynasty, 53, 54, 57, 105, 108, 149, 229, 275, 285, 287, 294, 317, 326, 354, 429, 477, 478, 479, 579, 603, 604, 641, 643.
Sungei Ujong, Chinese in, 124.
Sun-tsz, 429.
Superciliousness, 321.
Superiority to other Asiatics, 134, 136.
Supernatural Creatures, The Four, 182.
Superstition, 3, 10, 11, 163-165, 231, 363, 439, 444, 568, 571, 572, 576, 580, 613, 614.
Supreme Court, 230.
„ Ruler, 581, 582.
Surinam, Chinese in, 120.
Surnames, 396, 397, 617.
Suttee, 565.
Suzerain State, 60, 61.
Swaddling bands, 74, 77.
Swallowing gold, 568.
Swatow, 32, 81, 84, 123, 130, 142, 167, 170, 172, 173, 188, 190, 192, 193, 227, 234, 245, 251, 295, 319, 338, 359, 363, 426, 515, 520, 527, 588, 601, 612, 622, 626, 629, 658, 664, 666.
„ and Chau-chao-fú Railway, 507.
„ Books for learning, 89, 90.
„ fans, 234.
„ Railway, 507.
Sweden, 625.
„ Tonnage of, to China, 625.
Swedes in China, 158, 249.
Sweet-sop, 253.
Swiftlet, 73
Swiss lake dwellings, 306.
Sword, 37.
„ scabbard, 162.
Syllables in Chinese, 173.
Symbols, Imitative, 658-659.
„ Indicating Thought, 659.
„ Uniting Sound, 659.
Synagogue, 307.
Szchuen, 105, 121, 153, 194, 284, 310, 379, 415, 499, 569, 611, 626, 530, 632, 641.
Sz-Mà Kwong, 343.
Szemao, 631, 632.

T

Tabasheer, 37, 65,
Table of Ports of Call, 634.
„ of Treaty Ports, 632, 633.
Table-covers, 205.
Tablet tea, 624.
Taboo, 401, 402.
Taels, 155, 562.
T'ái P'ing Rebellion, 105, 157, 276, 292, 293, 471, 478, 548-558.
Taichow, 90.
Ta-í cups, 475, 477.
Taiwan, 629.
Takhing, 630.
Tang dynasty, 47, 52, 53, 57, 115, 117, 275, 285, 286, 294, 316, 317, 320, 326, 342, 355, 381, 392, 461, 475, 477, 500, 535, 559, 579, 603, 604.
Tangchow, 629.
Tanniu, 593.
Tanning barks, 625.
Tao, 575, 582.
Tao Teh King, 573, 575-577.
Taoism, 85, 97, 99, 182, 231, 265, 348, 380, 394, 429, 553, 572-583.
Tartars, 280, 281, 287-294, 549.
„ Golden, 604.
Tasmania, Chinese in, 128.
Tatung, 630.
Tau Kwong, 292.
Taxation, 592, 594, 596, 599, 600.
Taxes, 13, 592.
Ta-yi Railway, 506.
Tea, 14, 72, 219, 245, 383, 523, 583-597, 623-624, 627, 628.
„ girls, 657.
Teapots and cups, 588.
Teapoys, 255.
Téi Pò Wúi, 545-547.
Telegraphs, 266, 597-598, 640.
Temper, 114.
Temperance of the Chinese, 589.
„ Society, 358, 558.
Temperateness, 138.

Temples, 22, 27. 30. 33. 34. 35, 52, 101, 146, 147, 154, 255, 266, 338, 380, 424, 549.
Tender for loan, 540, 541, 542, 543, 544, 545.
Tent, 31, 36.
Tenure of land, 599-600.
Term Question, 373, 374.
Terraced fields, 18.
Thaumaturgic mysteries and priests, 574, 577.
Theatres and theatricals, 22, 24, 78, 170, 255, 393, 535, 555, 600-604.
Theatrical costumes, 206.
Theine, 593.
Thieves, 309.
Three Handed Chess, 111.
„ Lights, The, 411.
„ Powers of Nature, The, 311.
„ Pure Ones, The, 580, 581.
„ States, The, 284, 294, 316.
Throneless King, The, 145.
Thrush, 325, 664.
Tibet, 181, 257, 291, 292, 381, 384, 415, 471, 621, 663.
„ Tea sent to, 621.
Tientsin, 41, 43, 405, 407, 503, 504, 505, 597, 625, 629, 630, 632, 634, 635, 649.
„ China Railway, 508, 509.
„ Shanhaikwan Railway, 509.
„ , Treaty of, 629.
Tiger, The White, 605, 606.
Tigers, 266, 521, 581, 604-606, 662.
Tiles, 31, 34,
Time, 206, 606-609.
„ Keeping, 616.
Timor postage stamps, 564.
Timur, 288.
T'ín-kaú, 498.
Ting, Admiral, 405.
„ Porcelain, 477.
Titles, 162, 409. 410.
Toad in the Moon, 571.
Tobacco and pipes, 609-612, 624.
Toleration, Edict of, 375.
Tombs, 140, 153, 612-613.
To-morrow, 606.
Tones, 315, 316.
T'ong name, 398, 399.
Tonnage, 625.
Tonquin, 290.
Topographical works, 344.
Topsy Turvydom, 613-618.
Tortoise, 182, 428.
Torture, 65, 230, 328, 618-619.
Towns, 619 632.
Toys, 24, 64, 114.
Tract on vaccination, 648.
„ Native, on vaccination, 649, 650.
Trade, 154-156, 248, 249, 474, 587-597, 619-629.
„ with Europe, 619, 629.
„ with foreign lands, 619-629.
Traders, Adoption by, 10.
Trading Race, The Chinese are a, 619.
„ voyages, 620.
Tragedies, 603.
Tramway, Peak, 58.
Transmigration of souls, 27, 101.
Transport, 16, 21.
Travels, Books of, 82, 83, 84, 86, 87.
Treaties, 376, 629-635.
Treaty Ports, 249, 376, 406, 560, 563, 597, 606, 608 621 625, 628, 629-635, 652.
Triad Society, 548-558.
„ „ in the Colonies, 556-558.
„ „ „ United States, 558.
Tribute, 61.
Trigrams, The Eight, 428.
Trinidad, Chinese in, 119.
Trinity, 580.
Trousers, 186-189, 615.
Trousseau, 361.
Truité, 489.
Tsang Porcelain, 487.
Ts'ao Fuk hing, 51.
Tseng Kwo-chuan, 163.
Tsi dynasty, 285.
Tsin or China, 114.
„ Chi Hwang-ti, 282, 283, 316, 326, 346, 578.
„ dynasty, 275, 282, 283, 284, 294, 326, 578.
Ts'ing dynasty, 56, 68, 116, 276, 291, 320, 326.
Tsz fá lottery, 496.
Tu Fu, 426, 464, 475.
Tuberoses, 242, 589.
Tung Chi, 60, 292, 387.
Tunghsing, 631.
Tung Ting, 258, 632.
Tung Wá Hospital, 651.
Tung Wên Kwan, 203.
Turbans, 192, 295.
Turkey, 643.
Turkey opium, 622.
Turkish language, 319.

Turkistan, 305.
Turks in China, 158, 382, 643.
Two Emperors, The 411.
Tyhoons, 515, 636-641.

U

Uighur, 356, 385, 386.
Umbrellas, 64, 390.
„ Official, 163.
Uncle of Mahommed, 379.
Uniform, 42-43.
Unit of Society, The family is the, 9, 140, 270, 359.
United States, 558, 623.
„ „ Chinese in, 118, 558.
„ „ consumption of tea, 594, 597.
„ „ Tea in, 590-595.
Uniting Sound Symbols, 659.
Unpunctuality, 606.
Urh-ya, 316.

V

Vaccination and Inoculation, 641-645.
Vaccinators, 645-653.
Vaccine establishments, 647, 649, 651, 652.
„ Institute, Hongkong Government, 652.
Vagueness in language, 606.
Valour, 45.
Vancouver, Chinese in, 119.
Varieties of bamboo, 66.
„ „ fish, 665.
Varnish tree, 310.
Vases, 65, 95, 96, 106, 107, 305, 661.
Vaudeville, 603.
Vegetables, 19, 63, 245, 650.
Vegetarians, 559.
Venerable Prince, The, 574.
Venezuela, 306.
Venezuelans in China, 158.
Veracity, Want of, 134, 136.
Verbiest, 373.
Vermin, 113, 303, 434, 453.
Versemaking, 200.
Viceroys, 272.
Victoria, Chinese in, 127.
Village, 112, 140, 619.
Violins, 394,
Virtuous women, 656, 657.
Viscera, the Five, 571.
Visiting, 24, 219.
„ cards, 387.
Vocal gestures, 318.
Voyages, 117, 118.

W

Wagtail, 323.
Waising lottery, 495, 496.
Waistcoats, 187.
Wall, The Great, 35, 282, 290.
Walls, 29, 30, 32, 34.
Wan Lieh, 290, 372, 482.
Wan Wong, 280.
Wang Wei, 52.
War junks, 79.
Wars, 280, 281, 282, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 471, 603, 620, 632.
Washing babies, 74, 75.
Watch of the night, 609.
Watches, 606, 608, 623.
Watchmen, 609.
Water, 571.
„ colours, 50, 57.
„ pipes, hookas, &c., 64, 609, 610.
„ shoes, 191.
Waterways, 503.
Way, Right of, 213, 214.
Weapons, 36-39, 41, 42.
Web-footed birds, 665.
Wedding feasts, 362, 363, 364.
„ presents, 70, 532.
Week, 608.
Wei, State of, 574.
Weighing money, 155.
Weights and measures, 278.
Weihaiwei, 293, 564, 635.
Wên Chang, 229.
Wênchow, 629.
West Indies, 306.
„ of China, 36, 142, 641.
„ River, 507, 604, 630.
Western Australia, Chinese in, 127.
„ Paradise, 98.
Whampee, 251.
Whampoa, 631.
Wheelbarrows 387.
Whipping through the streets, 332.
Whirlwind caused by dragon, 183.
Whiskey, 650.
Whispering, 220.
White, 192, 193, 386, 571.
„ ants, 103, 299, 300.
is mourning, 386, 387, 616.
„ Porcelain, 476, 477, 483, 484, 485.

White rice fish, 665.
„ tiger, 605, 606.
„ wood carving, 107.
Widows, 656, 657.
Wife, 69-72, 74-77, 175-177, 123, 204, 218, 220, 221, 236, 384, 386, 387, 389, 400, 401, 531, 532, 533, 534, 535, 564, 565, 614, 653-658.
„ Hire of, 535.
„ Sale of, 535.
Wild birds, 624.
„ cats, 662.
Wills, Chinese, 29.
Windows, 30, 31.
Wine, 23, 250.
„ parties, 23.
Winter solstice, 186.
Witness, 216, 230, 333, 618.
Women, Status and position of, 69-72, 74-77, 204, 206, 220, 221, 240, 274, 496, 603, 653-658.
Wong Fung, Dr., 650.
Wonks, 662-663.
Woo, or Wu, Emperor, 108, 280, 578.
Wood, 571.
„ carving, 106, 107.
„ oil, 626.
Woodcock, 521.
Wooden instruments of music, 394.
Wool, Sheep and Camels', 626.
Woollen, 623.
Woosung, 631, 632.
„ Railway, 504.
„ River, 261.
World's consumption of tea, 596.
Worms, 244.
Worship, Ancestor, 8, 9, 10, 25, 95, 139, 373, 393, 513-514.
„ at the grave, 8, 23, 27.
„ Evening, 393.
„ of antiquity, 95.
„ „ Confucius, 146, 147.
„ „ Heaven and Earth, 393, 513, 553.
„ „ mountains and rivers, 513.
„ „ Nature, 95, 467, 513, 553.
„ „ stones, 513.
„ „ sun and moon, 393.
„ „ the dead, 389, 553.
„ „ „ Pleiades, 572.
„ when inoculating for small-pox, 643.
„ of the Wind, 95.
Write, Ability to, 202.
Writing, 48, 91, 315, 316, 658-662, 597, 654.
of the Khitans, 355, 356.
„ „ „ Les, 5.
„ „ „ Lolos, 5.
„ „ „ Uigurs, 356.
Wu, or Woo, Emperor, 108, 280, 578.
„ Empress, 286.
Wu Tao-tsz, 52, 57.
„ Wong, 108, 280, 578.
Wuchow-fu, 630.
Wuhu, 563, 629.
Wusueh, 630.
Wusung, 631, 632.
„ River, 632.

X

Xanadu, 105.

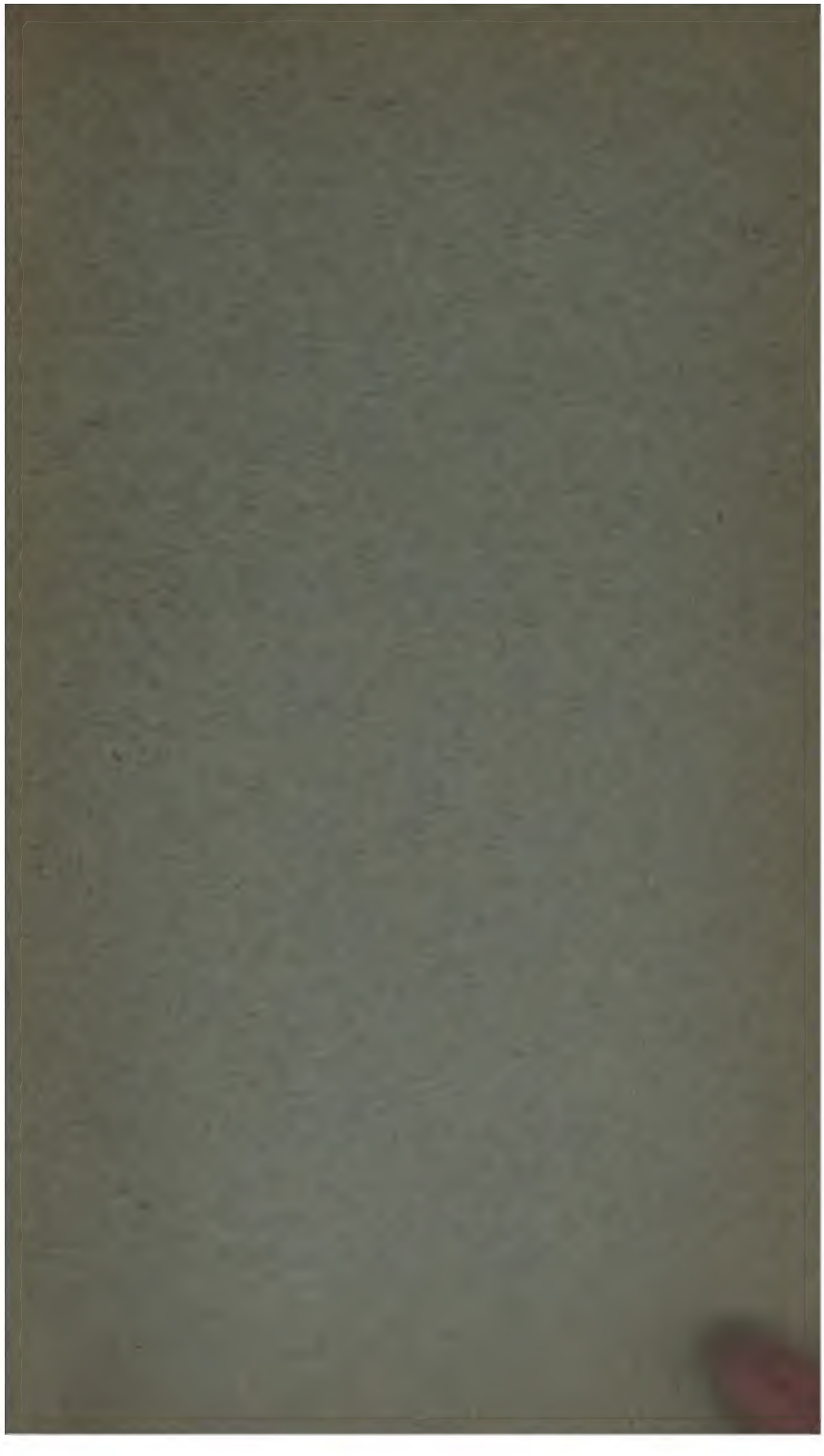
Y

Yamên, 327, 328, 619.
Yang Chü Yüau, 466.
Yangtsz, 256, 258, 260, 261, 282, 288, 340, 354, 446, 520, 598, 630, 632, 664.
Yao, or Yaou, 270, 278, 325, 411.
Yatung, 631.
Year, A lunar, 607.
Year name, or year style, 401, 607.
Yeh, 161.
Yellow Flag, Order of the, 163.
„ Riding Jacket, 160.
„ River, 258, 260, 278, 279, 354. 620.
„ Sea, 259, 260, 637.
Yen Li-pun, 52
„ Li-têh, 52.
Yersin, 450, 454.
Yik King, 429.
Yi-wúi, 536-545.
Yochow, 632.
Ysbranti Ides, 484.
Yu, The Great, 278, 523.
Yu-kwo-tien-tsing, 478.
Yuen dynasty, 54, 57, 287, 288, 289, 150, 151, 326, 383, 482. 603, 604.
Yuën Ying, 52.
Yuh Yuen, 461.
Yung Ching, 56, 291, 329, 489, 490.
Yunnan, 5, 6, 121, 257. 284, 304, 364, 379, 380, 415, 435, 436. 438, 439, 440, 441, 442, 443, 472, 499, 507, 508, 569, 597, 598, 631, 663.

Z

Zeuxis, 50, 57.
Zinc, 610.
Zones of influence, 635.
Zoölogy, 662-666.

2609



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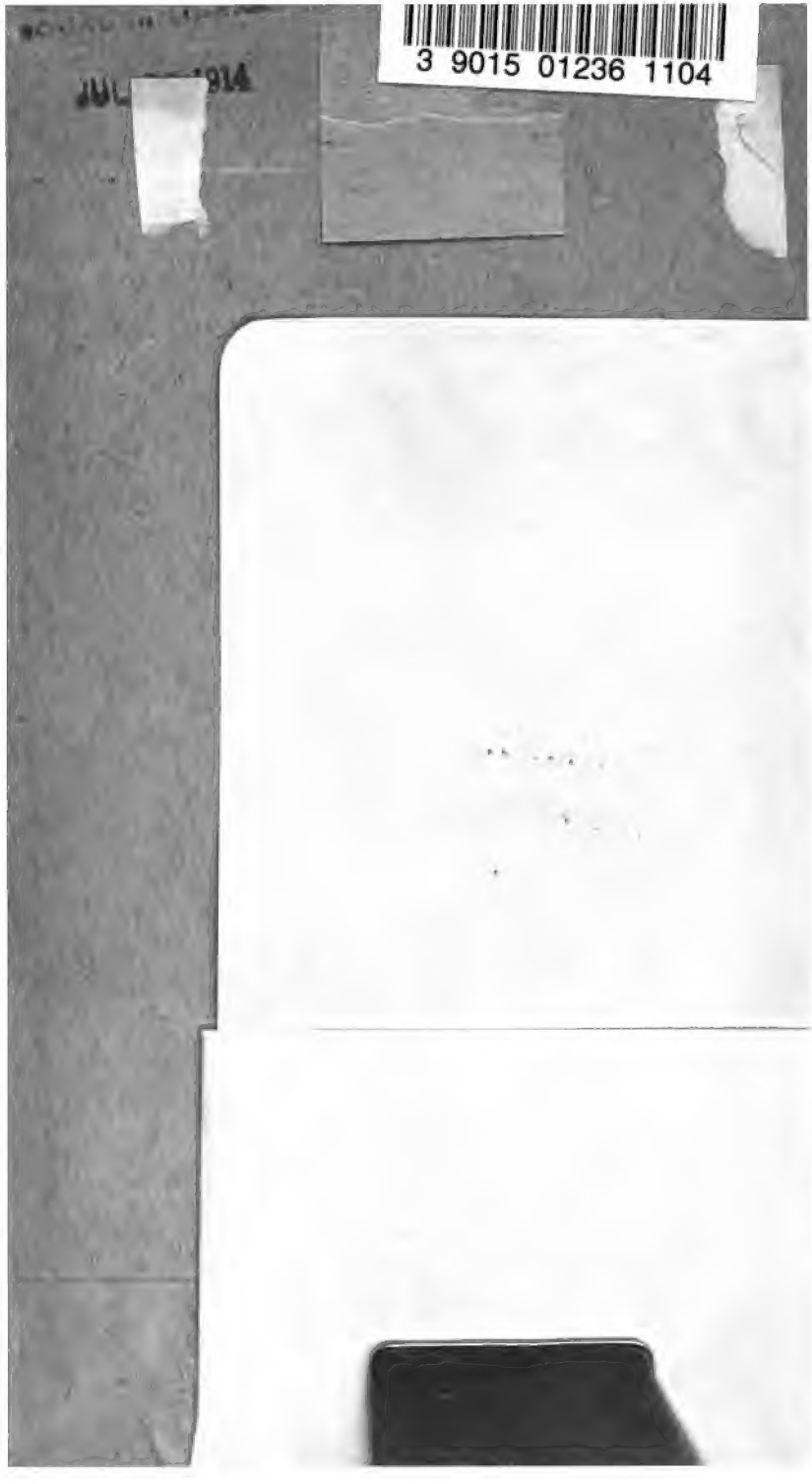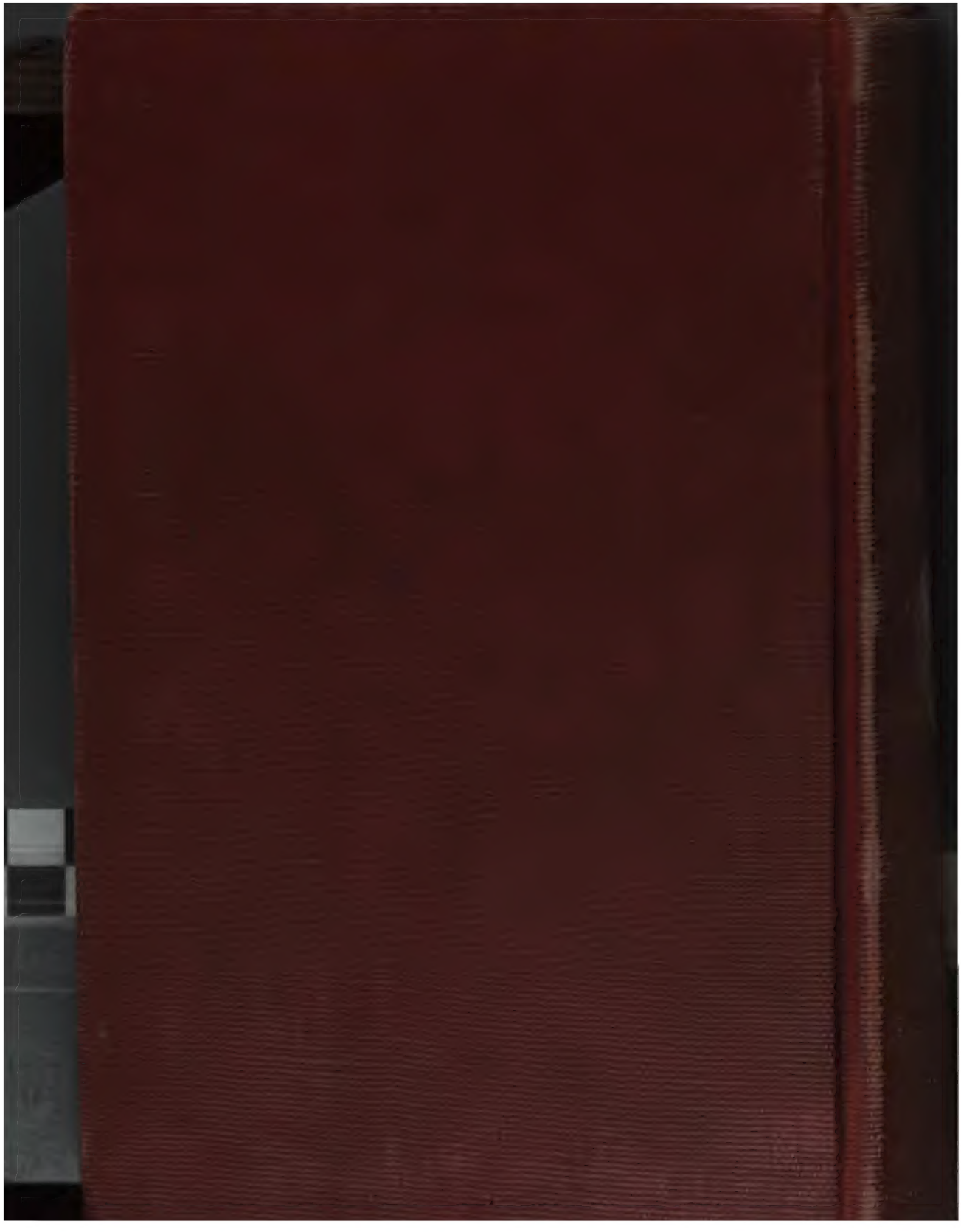
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